

J. 22. 24

THE
HISTORY
D. 8. 34 OF THE
CHURCH,

From Our LORDS Incarnation, to the Twelfth Year of the Emperour
MAURICIUS TIBERIUS or the Year of CHRIST 594.
As it was written in Greek, by EUSEBIUS PAMPHILUS
Bishop of *Cæsaria* in *Palestine*; SOCRATES SCHOLASTICUS
Native of *Constantinople*; and EVAGRIUS SCHOLASTICUS
born at *Epiphania* in *Syria Secunda*.

Made *English* from that Edition of these Historians, which VALESIIUS published
at *Paris* in the Years 1659, 1668, and 1673.

Also,

The LIFE of CONSTANTINE in Four Books, Written by EUSEBIUS
PAMPHILUS; with CONSTANTINE'S ORATION to the CONVENTION
OF THE SAINTS and EUSEBIUS'S Speech in Praise of CONSTANTINE
Spoken at His TRICENNALIA.

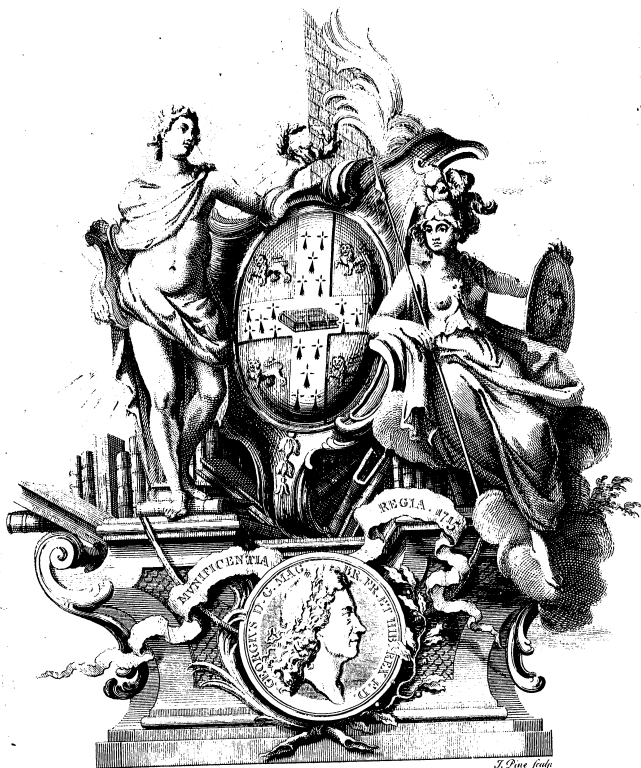
VALESIIUS'S Annotations on these Authors, are done into *English*, and set at their
proper places in the Margin; as likewise a Translation of His Account of their
Lives and Writings.

With Two Index's; the one, of the Principal Matters that occur in the Text; the
other, of those contained in the notes.

Ἡ γὰρ περὶ τῶν [ἐν] τὰς ἐκκλησίας γενομένων] γράσις, ὥστε μὴ τὸς πολλοὺς καὶ ἡλικίᾳ φησὶ, ἀλλὰ διὰ
τὴν ἐκτετατοῦ ἀποδείξεσιν ἀπεργάζεσθαι. διωδόντ δὲ μὴ ἐκλιθεῖν, μεταφορικῶς τοὺς ἡμετέροισι ἐπιλέγειν.
Socrat. Ecclesi. Histor. Lib. 1. Cap. 18.

CAMBRIDGE,

Printed by *John Hayes*, Printer to the University; For *Nathaniel
Rolls*, at his Auction-House in *Petty-Canons*, near the North-end
of *St. Paul's Church-yard*; and are to be Sold by the Book-sellers
of *London* and *Westminster* 1692.



234308

The Publisher of this *ENGLISH* Translation to the
R. E. A. D. E. R.

VALESIVS has spoken so fully and satisfactorily concerning what He has done in *His Edition* of these following Ecclesiastick Historians, as to *His Amendments* of the Greek Text, as to *His Latine Version* of them, and as to *His Explanation* of the obscure passages that occur in them; and besides, has added such compleat Accounts concerning the Lives and Histories of these Authors: (all which particulars, because they were judged necessary to be made known to the English Reader, are done into His own language, and prefixed before each Writer whom they concern:) that 'tis needles to give the Reader any farther trouble here, than barely to acquaint Him, for what reason this English-Translation was at first attempted, and by what Helps and Assistances this attempt has at length been finished.

It can't be supposed a thing unknown to any person, though He may have been but meanly conversant amongst Books, that this is not the first time wherein these Church-Historians have appeared in English. For 'tis now almost a Compleat^d Century, since Meredith Hamner Doctour of Divinity, first published His Translation of them all; excepting onely Eusebius's Four Books concerning the Life of the Emperour Constantine, and the Two Orations subjoined thereto: which, by a Dedication to S^t John Lambe Knight, Doctour of Laws, and Dean of the Arches of Canterbury, seem to have been made English several years after Doctour^b Hamner's death, by one M^r Wye Saltonstall.

^a His Epistle Dedicatory to Robert E. of Leicester bears date December the 15th. 1584.
^b He dyed at Dublin, of the plague, anno 1604. See Fuller's *Worthies of Wales, Flintshire*. pag. 39.

After *Four Editions of Doctour Hammer's Translation*, a *fifth*, whereto was added M^r Saktonstall's *Version of the Life of Constantine and the Two Orations*, was published in the Year 1650. Which Impression being fold off, and the Book become Scarce; the person whose propriety D^r Hammer's *Translation* was, some few years since relolved to reprint it. This resolution He communicated to some friends, whom He knew to be able Advisers and Directers in an affair of that Nature. From them He received answer to this effect: that in Doctour Hammer's *Translation* they saw many things that wanted Correction, which they supposed were not so much to be attributed to the Doctour, as to the imperfection and mistakes of the *Greek Text* and those *Latine Translatours*, which the Doctour had made use of: that now there was a fair way opened, whereby the errors in the Doctour's *Translation* might be Corrected, in regard the *Original Text of these Historians*, after it had been compared with several *Ancient Manuscripts* of the best Note, (whereby the imperfections in it were supplied, and the faults committed in *other Editions* amended;) was, together with an excellent *Latine Version* thereof, published at *Paris* by Henricus Valesius, a person of such eminent Learning, that by the unanimous consent of the *Arch-Bishops and Bishops* of

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the

The Publisher

the Gallican Church, He had been pitcht upon and employed as the fittest man to undertake a work of this Nature: and therefore their advise was, that the *Doctour's Translation* should be compared with that *Edition of these Histories* which *Valesius* had published, and that, whereever it differed, it should be made to agree with the *Greek Text* thereof.

After receipt of this advise, 'twas resolv'd it should be followed. And accordingly a *Reverend and Learned Divine* was prevail'd with to undertake this Work. Who, after He had done some few *Chapters* onely of the *First Book of Eusebius's History*, for reasons best known to Himself desisted. But by this Tryal of His it plainly appeared, that (besides its being an invidious attempt to go about to interpolate what another person had long since put his last hand to,) it was a work of far greater labour to bring *Doktor Hammer's Translation* to an agreement with the *Greek Text* of *Valesius's Edition*, than to make a *New One*. On which account this latter was resolv'd upon; and by Divine assistance being now finished, is here presented to the *Reader's* view.

The *Reader* having been acquainted with the *Reason* why this *New Translation* was at first attempted, 'tis fit He should know farther, by what *Helps* and *Assistances* this attempt has at length been finished.

This *Version*, as has been intimated, was taken immediately from the *Greek*, according to that *Edition* which *Henricus Valesius* set forth at *Paris*: whence this advantage will accrue, that whatever errors are found in it, will be errors but of one descent. Besides *Valesius's Edition*, That which *Robert Stephens* Printed at *Paris* in the year 1544, was likewise all along consulted. Nor were the *Latine Translations* of these *Histories* refused or neglected: namely these four; *Musculus's Version* Dedicated to *Edward the Sixth, King of England*, and Printed at *Basil* in the year 1549; the Translation of *John Christopherson* (heretofore Master of *Trinity Colledge* in *Cambridge*, afterwards *Bishop of Chichester*;) Printed at *Coloigne*, in the year 1570; *John Guterius's Version*, or rather his *Emendation* of *Christopherson's*, Printed at *Paris* in the year 1571; and lastly *Grineus's Translation*, set forth at *Basil* in the year 1591. All which *Versions* were all along inspected; and in all places that required it, their Disagreements or Consents are (as the *Reader* will find,) taken notice of; unless the *Learned Valesius's* diligence had made those Remarks needless.

As for the *Notes* they are in a manner all *Valesius's*: nor is any Remark of his left untranslated (though perhaps some times made shorter,) that was judg'd of use to an *English Reader*, and becoming an *English Translation*. If the *Reader* does, as now and then He will, meet with a Note that has not *Valesius's* name set at the bottom; He may conclude that not to be *Valesius's*; however, He generally meets with some intimation or other, whereby notice is given him, on what authority such a remark is grounded. But whereas in *Valesius's Edition*, His Notes on all these *Histories* are placed together in a Body by themselves, at the latter end of each Authour whereto they belong: here the *Reader* has them embodied with the Text, and by the Letters of the Alphabet He is shown the passages in the History, whereof they treat. In which method the *Reader's* ease was consulted, that He might not have the trouble and interruption given Him, of turning forward and backward, from the Matter to the Notes, and from thence to the Matter.

How

To the Reader.

How far this Translation is beholding to That done by *Doctour Hammer*, will quickly be discovered by any, that shall take the pains to compare them. It need not be dissembled, that the *Doctour's Version* has been seen; and 'tis as needfuls to detain the *Reader* in shewing Him by tedious instances, that He has not been, nor could have been followed, without a departure from the *Original Greek* as published by *Valesius*.

It onely remains, that the *Reader* be entreated, before He peruses this Translation, to mend those faults in it that are mentioned in *The Errata*; and to pardon all others He shall meet with. Which that He may the easier be perswaded to, He is desired to be mindful of this excellent saying:

Μὴδὲν ἀμαρτύνει ἢ Θεὸς, ὃ πάντα κατεργάζεται

'Tis God's property to mistake in nothing, and to correct all things.

^a See Golwin de Prosulius Angliae, pag. 561: and Publisher's Works, Lancaashire.

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- Chap. 18. *Concerning Sibylla Erythraea, who prophesied in an Acrostick of verses, manifesting our Lord and his Passion. The Acrostick is this;*

IESUS CHRIST, SON OF GOD, SAVIOUR, CROSS.

- Chap. 19. *That this Prophecy concerning our Saviour, was not forged by any of the Christians; but was written by Sibylla Erythraea, whose books Cicero rendered into Latine Verse, before the coming of Christ. And, that Virgil makes mention of this Sibyll, as also of a Virgin delivered of a Child: but He sang of this Mystery, oh! securely, out of a fear of those then in power.* *ibid.*
- Chap. 20. *Other Verses of Virgilius Maro's concerning Christ, and the interpretation of them; in which 'tis shown, but obscurely, as the usage of Poets is, that The Mystery is disclosed.* *ibid.*
- Chap. 21. *That 'tis impossible for these things to be spoken concerning a mere Man: and, that unbelievers, by reason of their ignorance of the Divine worship, know not even whence they have their being.* *ibid.*
- Chap. 22. *The Emperor's Thanksgiving, wherein He describes his Victories, and all his other Blessings, to Christ; also a Reproof of Maximus the Tyrant of those times, who by the severity of his Persecution had increased the Glory of the Christian Religion.* *ibid.*
- Chap. 23. *Concerning the Policy of the Christians: and, that the Deity rejoices in those who lead virtuous lives: and, that we ought to expect a Judgment, and a Retribution.* *ibid.*
- Chap. 24. *Concerning Decius, Valerianus, and Aurelianus, who ended their lives miserably, because of their Persecution of the Church.* *ibid.*
- Chap. 25. *Concerning Diocletian, who with insanity resigned the Empire; and, by reason of his Persecuting the Church, was stricken with Thunder.* *ibid.*
- Chap. 26. *That God is the cause of the Emperor's Prosperity, and, that we ought to seek prosperous events from God, and to impute them to him; but must ascribe faults to our own flesh and negligence.* *ibid.*

Eusebius Pamphilus's Oration in praise of the Emperor Constantine, spoken at his Tricennalia, is divided into XVIII. Chapters, without Contents.

THE ECCLESIASTICAL HISTORY OF Eusebius Pamphilus, IN TEN BOOKS.

Made English from that Edition set forth by VALESIVS and Printed at PARIS in the Year 1659.

Together with

VALESIVS's Annotations on the said Historian; which are done into ENGLISH, and set at their proper places in the Margin.

Hereto also is annexed an account of the Life and Writings of the foresaid Historian, Collected by VALESIVS, and Rendered into ENGLISH.

ANCIENT Writers were wont, before their Books, to set an Index [or, Contents] of the Chapters; to the end, the Readers might know, at first sight as 'twere, what was treated of in each Book. Now this was usually done by them two ways. For they either prefix the Contents of all the Books together, before their whole work; as *Plinius Secundus* has done in his *Books of Natural History*. Or else their usage was, to set the Contents of the Chapters before each Book; as our *Eusebius* has done in his *Ecclesiastical History*. For 'tis not to be doubted, but *Eusebius* did himself make these Contents or Titles of the Chapters, and set them before his *Books of History*, as they now occur. We may indeed observe, that in these Contents *Eusebius* does always speak of himself in the first person. For instance, alter the Contents of the Chapters of the Second Book, these words occur: *Ἐγὼ δὲ οὐνοῦμαι ἡ βίβλος, καὶ τὰς ἐν αὐτῇ ἐκκλησιαστικῇ ἱστορίαν, ἡγεμονίᾳ ὡς ἔλαβον.* That is, Note, that this Book was collected by me, out of the Writings of *Clement*, *Tertullian*, *Origen*, and *Phil*. Besides, in his Seventh Book, these are the Contents of the last chapter. *Τὸ πρῶτον καὶ ἡμεῖς ἀποδοῦναι δεῖται τοῖς ἐκκλησιαστικῇς ἀνδράσι, &c.* That is, Concerning those Ecclesiastick persons who were famous in our own age, &c. Whence it may plainly be gathered, that *Eusebius* the Compiler of this History, was the Author of The Contents of the Chapters also. Besides, *Rufinus*, who rendered the *Books of Ecclesiastick History* into Latine, about Six hundred years after *Eusebius's* death, found the same Contents in his Greek copy, which now occur in our Copies. And this is apparent from *Rufinus's Manuscript Copies*, one of which, written out above Seven hundred years since, I have in my Custody. For in them, the Contents of the Chapters are always set before every Book, in the same order wherein they are now placed in our Greek Manuscript Copies. And *Rufinus* calls them *Capitula*. But *Callixtus*, in his Preface to the *Triginta* History, terms them righter *Tituli*; as does likewise *S^t Cyprian*, in his *Exhortation to Martyrdom* [written] in *Portuense*. *Capitulum* feci, *Epistola*, ut *propositi titulus*, *quosque nosse debet; et tunc; Capitula Dominica Subscribam*. Where you see that *Tituli* are distinguished from *Capitula*. Moreover, *Suidas*, in the word *αποδοῦναι*, and in the word *πρῶτον*, remarks that *Tituli* differ from *Capitula*. For instance, *S^t Matthew* [he says] contains Sixty eight *Tituli*, but Three hundred fifty five *Capitula*; and so concerning the other Gospels. *Capitulum* is properly a part of a Book, whereas *Titulus* is the entire Narrative of some one thing. But *Titulus* is an Index fit above the Copy, &c. & sometimes one *Titulus* or Title contains many Copies or Chapters, as may be seen in The *Pandects of the Civil Law*. The same thing was heretofore visible in *S^t Matthew's Gospel*, which had more Chapters than Titles, as *Suidas* does attest. So also in the other Gospels. For, that passage which occurs in *Suidas*, namely, that *S^t Mark* had forty eight *Tituli*, and but thirty six *Capita*, is faulty, and instead of thirty six, it must be mended thus, two hundred thirty three, as may be plainly gathered from The *Contents of the Gospels*, which our *Eusebius* composed. But sometimes each *Titulus* does answer each *Capitulum*, as 'tis in these *Books of Ecclesiastick History*. And in the *Marginal and Median Copies*, The *Tituli* or Contents of each Book are prefixed, together with the *Numeral Notes*, or Figures. But in The *Patagon Manuscript*, after the *Titulus*, *αποδοῦναι* is added, together with the *Numeral Note*. But this term never occurs in those Excellent Copies which I have mentoned. Yes, instead thereof, I found the Word *αποδοῦναι* placed in the Beginning of the Fourth Book, over the very Contents of the Chapters; *Ἀποδοῦναι ὡς ἔλαβον*. That is, The Contents of the Fourth Book, Vale.

THE



CAMBRIDGE,
Printed by John Hayes, Printer to the University. 1683.

VALESIUS'S PREFACE, TO HIS EDITION of EUSEBIUS'S HISTORY.



Having performed the Office of a Solemn *Dedication, 'tis now time, *Most Illustrious Prelates!* That I should give *You* a particular Account of my Work. For, whereas this Labour was undertaken by me, on *Your* account chiefly, and by *Your* Command, I do both wish, and also hope, that before all others, *You* (which will be the Readers and Judges of my Work. There are three things therefore, which I have endeavoured to perform in *this Edition*. The first is, an Amendment of the *Greek Text*: The second, a Latine Version of it. The third is, an Explanation of the obscurer places. As touching the Latine Version, after three Translations of *Eusebius's History*, I have made a fourth. But no person before us, had attempted an Amendment and Explanation of the *Eusebian Work*. But, that I may speak more distinctly concerning each particular in its place and order, I will begin first from the Emendation. Whoever attempt a new Edition of old Writers, those persons must of necessity begin their Labour from an Emendation. So *Origen*, after He had undertaken a New Edition of the *Seventy Interpreters*, and had found many passages in them that were doubtfull and disagreeable by reason of the diversitie of Copies, in the first place Laboured in an Emendation of them. And having compared the Copies of the *Seventy Seniors*, partly with the *Hebrew Text*, partly with three other Editions, namely *Aquila's*, *Theodoton's*, and *Symmachus's*; He took out all those Errours which had crept into the Edition of the *Seventy Seniors*. For this He himself intimates, in *His Eighth Tractate on S^t Matthew*, in these words. *In Exemplaribus quidem Veteris Testamenti, quatenusque fuerunt inconsonantia, Deo prestante coaptare potuimus; nuncius iudicio ceterarum Editionum. Ea enim qua videbantur apud Septuaginta dubia esse propter Consonantiam Exemplariorum, facientes iudicium ex Editionibus reliquis, convenientia servavimus.* Indeed, in the Copies of the Old Testament, whatever [passages] were disagreeable, by God's assistance we have been able to make fit, using the judgment of the rest of the Editions. For those [passages] which seemed in the *Seventy* to be doubtful by reason of the agreement of Copies, making a judgment from the other Editions, we have preferred agreeable.

Origen's Example was afterwards followed by *S^t Jerome*, who bestowed a new Edition of the *Seventy Translators* mended by Himself, and distinguished by *Asterisks* and *Obelisks*, on the men of His own Language, as He Himself attests in several places. And that I may speak also concerning profane Writers, *Crates* and *Aristarchus*, *Grammarians*, who set forth most accurate Editions of *Homer's Poem*, have done nothing else in a manner, but mended and distinguished that Work. In like manner therefore, when I had resolved to publish a New Edition of the *Eusebian History*, I used my utmost Industry and diligence in its Emendation. Two Editions onely of *Eusebius's History* have hitherto come forth in *Greek*. The one is the *Paris-Edition*, which *Robert Stephens* Printed; a person who on this very account has deserved highly of Learning, because He was the first that published the Body of *Ecclesiastick History* in a most Excellent Letter. The other is the *Geneva-Edition*. But *this* has in the *Greek Text* every where express that Edition of *Robert Stephens*: save onely, that it has various Readings and Emendations set at the margin, [taken] out of the Copies of Learned men; and, that out of those Copies it has supplied some imperfections which occur in the Books concerning the *Life of Constantine*. Therefore, my pains

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was to be beſtowed upon that one Edition onely of *Robert Stephens*. Which, with as much diligence as I could, I have compared with *Four Manuscript Copies* of the beſt Note, and have reſtoſed it in many places. Two of theſe *Four Copies*, the *King's Library* furniſh us with. The former bears the Arms of *Francis the ſiſt*, written on *Silken paper*, about four hundred years ſince, and it does ſometimes exhibit ſingular Readings, and very different from the other Copies. This is that, which in *my Notes* I have named *The King's Copy*. The other is out of the *Mediſean Library*, which being now removed into the *King's*, is called by one and the ſame name of the *King's Library*. This, to diſtinguiſh it from that former Copy, is in *Our Notes* termed the *Mediſean Copy*. Which, though it be ſomething leſs ancient, is nevertheless tranſcribed from an excellent Copy, and by a Learned hand. *Robert Stephens* had made uſe of *Both theſe Copies*, in *His Edition* of the *Eulebian Hiſtory*. And in *His Printing* of the *Text* it ſelf, He has almoſt every where followed the *King's Copy*, and very ſeldom departs from its footſteps, as I have remark'd in *my Notes*. But in the diſtinction of the *Chapters*, He has expreſt the *Mediſean Copy*, wherein the Contents are ſet before each Chapter, and are written in *Red-Letters*. There is, beſides theſe a *third Copy*, belonging to the moſt Eminent Cardinal *Julius Maſarinius*. Before I ſpeak concerning the goodneſs and excellency of which Copy, it is requiſite, and You (Moſt illuſtrious Prelates) with importunity ſeem to crave this very thing of me, that a few words ſhould be ſaid concerning the *Moſt Eminent Cardinal*, by whom that Copy was lent me. For, whereas this Moſt Eminent Prince, born to every thing that is Great, does embrace Learning with a ſingular affection and benevolence; We, who from our infancy have applied our minds to the Studies of Learning, ſhould doubtleſs be grateful, ſhould we not, both in our own, and in the name of all Learned men in general, ſtudy to render Him all poſſible Thanks, as well in words, as in our Writings. Farther, with what favour and how great a benevolence He does honour and reſpect Learning, His bounteous Liberality and Munificence towards Learned men does atteſt; which, to ſpeak nothing concerning other perſons, He was lately willing ſhould be extended even to me alſo, when I neither hop'd for, nor thought of any ſuch thing. The ſame thing is declar'd by His moſt completely-furniſh'd Library. Which having ſtor'd with innumerable Copies of the beſt Writers, partly Printed, and partly in Manuſcript; He does not keep it perpetually ſhut like ſome Sepulchre, as thoſe old Senators of the City Rome did, whom *Ammianus Marcellinus* doth ſharply reprove on that very account: but opens it, as 'twere ſome publick Houſe, to all the Learned; and voluntarily invites each perſon to it, and freely imparts the uſe of His Manuſcript Books to the Studious, as often as they ſhall have need. What ſhall I ſay concerning His other virtues and eximious Accompliſhments of mind? What concerning His wonderful Moderation and Lenity, whereby He hath allay'd intestine Comotions and Tumults, without the blood of any Citizen? But, theſe things will be ſpoken by me more ſidly at another time, or more rhetorically by others. For at preſent I have reſolv'd, to purſue thoſe praises of His onely, which do apart belong to the Studies of Literature. Nevertheless, I can't poſſibly refrain my ſelf, but muſt ſpeak ſomething here concerning that Peace, which the moſt Eminent Cardinal, with all imaginable earneſtneſs and induſtry, does now chiefly urge and promote, and which we hope will in a ſhort time be made publick by His Majesties Proclamation. For, this thing is of great concern to the advantage of Learning; which every one knows to be the child of Peace, and to reſt it ſelf under its Umbrage and defence. Whereas therefore the moſt Eminent Cardinal, when firſt placed at the Helm of State, had not Himſelf rais'd a diſmal War with the *Spaniards*, but had found it already rais'd: by various Councils [as 'tis requiſite] in ſo Great an affair, long and accurately weigh'd, at length He hath reſolv'd upon this; that the *Spaniards* are to be broken by a laſting War, and muſt really be made to know how powerfull the *French* are in Arms, Riches, Valour, Conſtancy, and the other neceſſary Proviſions and Helps for a War: that the Enemy, made ſenſible of their own weakneſs and the power of the *French*, might be ſlower in future to provoke Our Nation, either by Arms or injuries. For [twas His Sentiment,] that a firm and ſecure Peace could no otherwiſe be made with the Enemy, than till ſuch time as by their frequent Overthrows and Loſſes they had perceiv'd, that they were inferior to the *French* in waging War. Therefore, when the *Spaniards*, no otherwiſe than the *Phrygians*, had at length underſtood that; then the moſt Eminent Cardinal, perceiving a fit opportunity of entering into a Peace preſented it ſelf, refus'd not to make it with the Enemy, and to recede ſomething from Our Right, from the chief point of the whole War, laſtly from that Hope and Victory which we had now almoſt in our hands; that thereby He might [promote] the Good of the people, [anſwer] the wiſhes of all good men, and gratify the deſire of the whole Chriſtian world. In which affair I can't indeed enough admire His ſingular prudence, and His wiſdom that was ſo ſalutary to the State. For the Peace was for no other reaſon deſer'd ſo long, than that in future it might be laſting and more firm. And let thus much be ſaid by the by, concerning the praises of the moſt Eminent Cardinal. Who having, during the War, never deſiſt'd from cheriſhing Learning and Learned men in a moſt gracious manner; tis much more to be hop'd, that in the time of His Own Peace, He will embrace the ſame Arts with a choice Affection and Care: and will bring it to effect, that Our *French*, who for the Glory of Arms have been always eminent above other Nations, may now excell for the praise of Learning.

He allowed Paſſeur a yearly penſion of 1500 Livres, which ſum the Cardinal lent him yearly, as long as he lived; and by his Will continued it till Paſſeur's death. See Valeſius's Life, written by his Brother Hadrian. See Ann. Marcellini, Book 16, pag. 14. Edis. Paris 1616. c. Or. Opera.

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Learning, and in the ſtudies of the beſt Arts. But, 'tis now time, that we ſhould return thither, whence we have digreſs'd. That *third Copy* therefore, which the *Library of the Moſt Eminent Cardinal* hath furniſh'd us with, is far the beſt and antieſt of all thoſe Copies of *Eulebius* which I have ſeen. For, whatever Emendations we found in other Copies, are all ſhown us by that Manuſcript: and many other Amendments occur in it, which I found not in other Copies, as the Studious Readers will be able to perceive from my Annotations. It is written in Parchment, [transferri'd] about ſeven hundred years ſince, moſt neatly and alſo moſt correſtly. It has likewiſe *Short Expoſitions* now and then ſet at the ſide, ſometimes in an ancient, ſometimes in a more modern hand; which Expoſitions we have ſet down in Our Notes, at their due places. Many other things alſo are to be taken notice of in that Excellent Manuſcript, partly in the *Accents*, partly in the *Diſtinction* or *Punctation*. For, as to the *Accents*, in that Manuſcript words are *often accented*, which in other Copies have a *Circumflex Accent*. For inſtance, *μεθ*, and *κατα* in that Copy are always accented. But on the contrary, *οποι*, which in other Manuſcripts is mark'd with an *acute Accent*, is *Circumflexed* in that Copy. And this in my judgment is righter. But, as to the *Diſtinction*, which we vulgarly term the *Punctation*, this Copy is fo accurately *poynted*, that from this very one Manuſcript you may underſtand the whole manner and knowledge of *poynting*, which is a thing of no ſmall moment. Indeed, before I had procur'd this Copy, I was not thorowly acquainted with the uſefulneſs and neceſſity of the *Middle diſtinction*, with which, that very one Book diligently inſpected and examined, hath at length made me acquainted. But, we ſhall ſpeak more hereafter, concerning the *Diſtinction*. This moreover I have obſerved in that moſt ancient Manuſcript, as often as a *full diſtinction*, or *πληρὰ διſτιχον* is ſet in any Line, the firſt Letter of the following Line appears without the order of the reſt, and touches upon the very outward margin. And this is a ſigne, that a new Chapter, or a new period is begun after that *final diſtinction*. I have obſerved the ſame in the other Manuſcript Copies alſo. Indeed, in the *Old Sheets of the King's Library*, which contain *Eulebius's Books concerning the Life of Conſtantine*, I have found that 'tis always ſo, as often as a new Chapter is begun. We had, beſides, a *fourth Copy* out of the *Library of that moſt illuſtrious perſonage Nicholas Finket*, who bears the Office of *Procurator General* in the *Senate of Paris*, and at the ſame time manages the *Preſecture of the Royal Treſury*, with the higheſt commendation. And theſe four Manuſcript Copies we have made uſe of, in order to our Amendment of the Books of *Eccleſiaſtick Hiſtory*. But, we have compared the Books concerning the *Life of the Emperor Conſtantine*, with three ancient Copies. The firſt is that Copy of the *King's*, concerning which I have ſpoken above, in which Manuſcript, before the Books of *Eccleſiaſtick Hiſtory*, occur the four Books concerning the *Life of the Emperor Conſtantine*, written, though not in the ſame, nevertheless in an ancient hand. The ſecond place belongs to the *Old Sheets of the King's Library*. So I call certain papers, which are digeſted into *Quaternions*; but they are looſe, and are not made up into the form of a Book. In theſe Sheets, beſides *Eulebius's Books concerning the Life of Conſtantine*, and the *Oration of the ſame Emperor to the Saints*, occurs the *firſt Quaternion of the Eccleſiaſtick Hiſtory*; whereof I have likewiſe made frequent mention in *my Notes*. All the reſt of it, by what accident I know not, is loſt. The *Fuketian Library* furniſh'd us with the *third Copy*. Wherein, before the four Books concerning the *Life of the Emperor Conſtantine*, is prefixt *Eulebius's Panegyrick*, ſpoken to the ſame Conſtantine, in the thirtieth year of His Empire. This Copy, though of the meaneſt Antiquity, is nevertheless of the beſt Note, and in many places more correct and larger than thoſe two former, which *Robert Stephens* made uſe of in *His Edition*. Beſides theſe Manuſcript Copies, we were aſſiſt'd by thoſe various Readings and Emendations, which Learned men had with their own hands not'd at the margin of *Robert Stephens's Edition*: Of which for many Books are now to be found. But we made uſe more eſpecially of three, which are likewiſe often mentioned in our Notes. The firſt was *Hadrian Turnebus's*, which with great exactneſs He had compared with *The King's*, and *The Mediſean Copy*. But the Books concerning the *Life of the Emperor Conſtantine*, had been compared with an *Engliſh Copy*, either by the hand of *Hadrian Turnebus* Himſelf, or that of *Odo Turnebus*. The ſecond Copy was *Pulcinella's*; which, becauſe *Renatus Morens* a *Physician* of *Paris* had lent me, I am wont in my Notes to term *Morens's Copy*. This Book contains ſome few other Emendations, beſides thoſe which occur in *Turnebus's Copy*. The third was *S^t Henry Savil's* Book, a perſon of incomparable Learning; it was lent me out of England by *James Ulſer Arch-Biſhop of Armagh*. For, whereas I had perceiv'd, that in *Ulſer's Notes on the Martyrdom of the B. Polycarp*, a Manuſcript Copy of *Eulebius's Hiſtory* out of *S^t Henry Savil's Library* was quoted; and had found, that, by ſome paſſages produced by *Ulſer*, that Copy was of the beſt Note; I made my requeſt to Him by Letter, that he would tranſmit to me the Various Readings of that Copy; for I did ſuppoſe, that the whole Copy had been compared by him. But he wrote back to me, that the Copy it ſelf, written in ſilken paper, had been given by *S^t Henry Savil* to the *Oxford-Library*. But he preſently ſent me *Robert Stephens's Edition*, in the margin whereof *S^t Henry Savil* had not'd the Emendations taken out of that *his own Manuſcript Copy*. Nevertheless, as far as I have been able to conjecture, *S^t Henry Savil* hath not ſet all the readings of the Manuſcript Copy at the ſide of *that Edition*; but thoſe onely, which he thought to be good and undoubted. For ſome readings are produced by *Ulſer* out of that Manuſcript Copy, which I afterwards

scholia.

He means, the diſtinction, the Perioſa one from another, and the Clauſes and Mem- bers of each period, by poynts.

Full poynt.

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afterwards perceived were omitted by *St Henry Savil*. Farther, the same *St Henry Savil*, at the margin of *that Edition*, hath written many Amendments, out of a Book of *John Christopherson*, which Book *Christopherson* had compared with some Manuscript Copies. These are the Helps from Books, whereby we were furnished, when we undertook to mend the Books of *Ensebius's History*. But least any one should perhaps think, that any thing hath been altered by us rashly and at pleasure, we do before all things desire the Readers should know, that we have done nothing without the consent and authority of the Best Copies. And so scrupulous were we, of making any alteration in these Books, that when it appeared most evidently, that the place was corrupted, we refused even then to favour and follow our own conjecture. For proof hereof, may be [produced] a place in the close of the tenth Book of the Ecclesiastick History, pag. 399 [of our Edition,] which runs thus: ὁ δ' ἀπερὶ πάλιν διαβεβαιὰ ἐκπερὶν ἡμῶν. Οὐκ ἔστιν ἄλλοις. We could very easily have restored the true Reading here, and instead of ἐκπερὶν, mended it in this manner, ἐκπερὶν. For so *Gelasius Cysiciensis*, in *his Second Book*, cites this place of *Ensebius*; nor is it otherwise written in *Ensebius's second Book concerning the Life of Constantine*, Chap. 19, where this passage is repeated almost in the very same words. Lastly, no place is mended in *this our Edition*, concerning which I have not advertised the Reader in my Notes, and have not given an account of mine amendment.

Distinction, or *Punctuation*, is not the last part of Emendation; concerning which I must say something, lest peradventure the Readers should be confounded by a new kind of pointing, which was first brought into *this Edition* by me. Although, if we would speak properly, this is not a new sort of *Distinction*, but the oldest, and made use of by all the Ancients, as well Greek as *Latine* Writers: which being wholly diffused and lost by the negligence of more modern Authours, I have, at least in part, endeavoured to restore in *this Edition*. Those Ancients indeed (the figures of Letters being then newly invented,) wrote in one continued form, without any *distinction* at all. Which thing containing much of difficulty both in reading and pronouncing, the ancient *Grammarians* found out three postures or *distinctions*, whereby, as 'twere by certain Stations and Inns, the continued journey of speech might be distinguished and divided. The first they termed *καταπαύση*, that is a *subdistinction*: the second *παύση*, that is a *middle distinction*: the third *μεγάλη διαπαύση*, that is a *final or full distinction*. Now, they noted them by three *Points* plac'd in a different Site. For a *Point* set at the bottom of a Letter, denotes a *subdistinction*: a *middle distinction*, which the *Latines* have termed *ῥομά*, is shown by a *point* placed at the middle of a Letter. But that *point* which is set at the head of a Letter, denotes a *final distinction*. What the import and design of these *distinctions* is, the *Grammarians* do inform us; *Donatus*, and *Marinus Victorinus*, and *Diomedes* in his *second Book*. Which Authour last named, at this place shall be to us instead of all *Lexicomi*, says he, *posturas accedere vel distinctiones oportet, &c.* To reading must be added the postures or *distinctions*, by *Gracians* termed *σύνεσις*: which, during our reading, give a liberty of recovering breath, lest it should fail by a continuation. These are three, a *distinction*, a *subdistinction*, a *middle distinction* or *pause*, or, as some will have it, a *submiddle*: the diversity of which [three,] is shown by three *Points* set in a different place. And after some few words, A *distinction* is a token of silence, when, the sense being ended, there is a Liberty of resting longer. The mark hereof, is a *Point* set above the verse, at the Head of the Letter. A *subdistinction* is a sign of a meet and convenient silence, whereby the Course of pronunciation (the sense remaining) is so stop'd, that what follows, ought to succeed immediately. The note hereof, is a *point* plac'd under the verse. A *pause* is a small separation, interpos'd in the continuation of senses, and possesses the middle place of a meet *distinction* and *subdistinction*, in such manner that it may seem neither perfect in the whole, nor omitted, but by a signification of staying, may want the beginning of another sense. And it attends this office only, that by the shortest respiration it may recover and nourish the Reader's breath. For, in pronouncing every one ought in such wise to be silent, that, because the breath it self is changed by a kind of decay, it may afterwards be recovered. As thus,

Ut belli signum Laurenti Turnus ab arce
Extulit, & rauco strepente cornu Cantu.
Utque acres concussit equos, nique impulit arma.
Exemplo turbati animi.

For, there are many middle clauses of this reading. First, least those be confounded, which are put as double-membered and triple-membered [clauses,] and the like. Then, that the *Emphasis* of the words may be more eminently apparent and conspicuous, which may be moved by some affection, either by indignation, or commiseration compared, &c. Such marks therefore of distinctions and punctuations as these, all the ancients as well *Greeks* as *Latines*, made use of in their Books: which also, as 'tis manifest, were still in use, in the age of *Isidorus Hispalensis*. For this we learn from *his Origines*, Book 1, Chap. 19. In Manuscript Copies likewise which are somewhat ancient, the same way of distinguishing is always observed. But more modern Writers, whether

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whether by unskillfulness or a kind of sloth and negligence, have changed them all. And instead of a *subdistinction*, they have put *little rods*; for the mark of a *middle distinction*, two *points*; but they have call'd the Note of a *final distinction* from the head to the feet of a Letter; Which ill way of pointing almost all Printers have followed, except *Adrian Manutius*. For he in his Edition of Greek Books, whereof he Printed almost an innumerable company, hath always retained that punctuation, which he had found in Manuscript Copies. As to the *Little Rods*, I would not condemn them. For 'tis of very small moment, what mark we should make use of, to denote a *subdistinction*, provided that mark be placed at the feet of a Letter. Indeed, in that Excellent and most ancient Manuscript belonging to the *Mazarine Library*, whereof I have made mention before, I found a *little rod* placed sometimes for a *middle*, sometimes for a *final distinction*; that is, sometimes at the middle of a letter, sometimes at the top. And not only by a *little rod*, but also by a *Scilicet* or *ἀνὰ δὲ* turned backwards, a *middle distinction* was sometimes denoted, as *Victorinus* informs us in his first Book of the Art of Grammar. But, whereas we now-a-days put a point at the feet of a letter for a *final distinction*, in my judgment that can in no wise be born with. For it does not only contradict Antiquity, but Reason also. For Reason requires, that a mark placed in the same site, should denote the same *distinction*. A *point* therefore placed in the bottom ought to signify the same that a *little rod* does, which is set at the bottom of a Letter. For, not the mark it self, but the site of the mark alters the *distinction*. Whence 'tis made evident, that a *final distinction* is not rightly shown by us, by our setting a *point* at the feet of a Letter. Wherefore, 'tis not without reason that I have endeavoured to restore the old way of Punctuation in *this Edition*. I have indeed retained the *Little Rods* self, in regard in denoting a *subdistinction* it serves for the same purpose with a *point*: but from the authority of the Manuscript Copies, I have, by way of Recovery as 'twere, put the *middle distinction* into possession of its own places. The advantage and necessity whereof, the studious, I hope, will soon acknowledge. For, that *middle distinction* does not only serve for this purpose, that breath may be taken in order to a continuing the beginning of another sense, and that the *Emphasis* may be more eminently apparent and conspicuous, as *Diomedes* writes; but also, to denote the difference of persons and dignities. So somewhere in these Books, where the reading is ἐθνικόντων προσέχοντων πρὸς ἀλλήλων, the Most Eminent Cardinals Manuscript, after the word ἐθνικόντων, adds a *middle distinction*. Besides, in many places I have let a *point* at the head of the Letter, to denote a *final distinction*: and would have done that every where; had not the force of old custom diverted me from my attempt. But, what I have in part only performed in *this Edition*, that (I hope) will at length be perfected by others endued with greater Learning and Authority, who shall in future publish the Books of the Ancients. And thus much may suffice to have been spoken briefly concerning Our Emendation and Punctuation. Come we now to the *Latine Translation*.

I doubt not but there will be many who will admire, why, after three *Latine Translators* of *Ensebius*, and those not meanly vers'd in the Greek Tongue, I should have made a fourth Version. To whom in the first place I answer thus, If after *Rufinus*, who first turned the Books of Ecclesiastick History into *Latine*, *Musculus* might have leave to make a new Translation; it again, after *Musculus*, *Christopherson* might have leave to do the same, why should not I also have the like Liberty with others? Amongst the *Jews*, after the Edition of the Seventy Seniors, confirmed by the Religion of so many oaths, by the authority of so many ages; first *Aquila*, then *Theodotion* and *Symmachus*, did each of them publish new Versions of the Old Testament. Also, some persons are found to be the Authors of a fifth, sixth, and seventh Edition, whose names are unknown: and all these Translations *Origen* hath plac'd in his *Hexapla*, that they might be read by Catholics. That therefore which the *Jews* were free to do in the Old Testament, why may not I have leave to do in *Ensebius*? especially, in regard 'tis less dangerous to attempt that in *Ensebius*, than in the sacred Books of the divine Scriptures. Indeed, many and those cogent reasons enforc'd me even against my will, to undergo the burthen of this new Translation. For, whereas by Your Command and with Your Advice I had undertaken a new Edition of the Ecclesiastick History; and perceived, that the Versions of former Translators, by reason of their frequent mistakes and ill Renditions, did in no wise satisfy the desire of Learned men; as it has been already declared by the Testimony of *J. Crutemius* and *Peter Halloximus*: one of these two things was of necessity to be performed by me, that I should either correct the old Translation, or else make a new one. Farther, to correct the Translation of others, as it is in it self a thing troublesome and difficult, so also it seemed invidious. For, His own praise and His own honour, is from us due to each person. They have done as much as in their lay, and by their own pains have endeavoured to lighten and lessen Our Labour. Therefore, the Work of each Translator ought to be commended by us, rather than interpolated. *Rufinus*, although He follows the sense of *Ensebius* rather than His words, is nevertheless neat and clean, and not unpleasant to the Readers: and even on this very account highly to be commended, because He was the first that bestowed the Ecclesiastick History on men of the *Latine Tongue*; whose Translation the Western Church has made use of till Our own age. *Musculus* keeps closer to the words, and in translating is short and clear, and in many places more happy than *Christopherson*.

* Chap. 1.
† pag. 45.
Edit. Paris.
1590.

‡ A point.

* *Alia*
correctio.

* He means, the French Clergy.
† In this Edition I have discovered.

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John. Christophorson, as He is more diligent and learner than Musculus, so also is more verbose; and has something of the Style of Cicero. Besides, He used Manuscript Copies in the making His Translation: and was the first that published Eusebius's Panegyric spoken at Constantine's Tricennalis in Latine, which the Geneva-Printers afterwards Printed in Greek. Some body will be ready to say here. What need then was there of a new Version? whereas those Translators abound with so many and such high commendations. I rehearse their praises, but do not detect their errors: which I had rather should be discovered by the testimony of others, than mine own. But, if any one will read my Notes, or shall have a mind to compare my Translation with their Version, He will doubtless understand, with how many and how gross mistakes their Translations are stiff; and that 'twas not without reason, that You had ordered me to make a new Version of Eusebius. But, because I am slain upon this discourse, not willingly but by a necessity, I will say something briefly concerning the errors of former Translators. For, should I have a mind to reckon up all their mistakes one by one, my discourse would be stretcht to a vast length. To begin therefore with Rufinus, who knows not, that, at his pleasure, he has added many passages to Eusebius, has taken away many passages from him, has changed many; and in most places is rather a Paraphrast than a Translator? For instance, in the Seventh Book he has inserted a tedious Narrative concerning the Miracles of Gregory Thaumaturgus, which occurs not in the Copies of our Eusebius. The same person, in the Ninth Book, rehearses a speech of Lucian the Martyr, spoken before the Judge in defence of our faith; which Speech the Copies of Eusebius do not acknowledge. He has omitted almost the whole Tenth Book of the Ecclesiastick History, in his Version. I say nothing here concerning the Chapters altered by him in the Sixth and Seventh Book, in as much as I have given the Reader notice of this thing, in my Notes. How many places of Eusebius are misunderstood and ill rendred by him? This is he, who of Zacharias the Priest, of whom mention is made in Saint Luke's Gospel, has made us a Martyr of Lyons. This is he who hath confounded Biblis with Blandina. This is he who has made the most noble Martyr Philomenus a Tribune of Souldiers, from his being a Rationalist. To what purpose is it to speak concerning Musculus, whose Versions (for he has translated other Writers also into Latine,) are not extraordinarily approved of by the Learned? I could, if I had a mind, expose his innumerable mistakes: amongst which this is a notorious one. Dionysius Alexandrinus, in his Epistle to Germanus, which Eusebius records in his Sixth & Book, says that he was taken by the Souldiers ἀπὸ τοῦ διωγμοῦ, and was brought to Taposiris. But Musculus believed Heliodymas to be a Town. For thus he renders it, Ego namque cum Heliodymas und cum illis qui mecum erant venissem, Taposirim a militibus ductus sum. For I, after I was come to Heliodymas, together with them that were with me, was brought by the Souldiers to Taposiris. Farther, the same Musculus in his Translation has wholly omitted Eusebius's Book concerning the Martyrs of Palestine, which is subjoyn'd to the Eighth Book of his Ecclesiastick History; for what reason I know not. For that Book of Eusebius's, is a most Elegant one. The Translation of John Christophorson remains [to be spoken of,] which very Version wants not its Blemishes. For, to omit the Barbarisms which do frequently occur in it, his Translation is too prolix and intricate, whilst he either adds some words to fill up the period, or annexes his own Explanations in order to the clearing of an obscure place. Sometimes also, of two periods he makes but one, and puts two Chapters into one: in so much that, the division of the Latine Chapters in his Translation differs much from the Greek. Which thing, how much trouble and vexation it breeds in citing places out of Eusebius, all the Studious know. The same Translator was indeed sufficiently well vers'd in Divinity: but he was meanly furnished with the skill of a Critick, and with the knowledge of Roman antiquity. Wherefore, in the proper names of Roman Magistrates, and in those matters which appertain to the Civil Administration, he is always out: for instance, in rendering the words ὑπαγογῆς, πάλαιος, τροπαικὸν, ἡγεμὼν, and in other such like terms. Lastly, Christophorson has embodied Eusebius's Book concerning the Martyrs of Palestine, (which in Robert Stephens's Edition, and in the Manuscript Copies, is subjoyned to the Eighth Book of his Ecclesiastick History,) with his Eighth Book, because he believ'd it to be a part thereof. Which mistake of Christophorson's, the Geneva-Printers having afterwards followed, that they might make the Greek agree with the Latine; of two Books of Eusebius's, have made but one. And let thus much be briefly spoken concerning the Errors of former Translations, not with any design to disparage, or lessen the glory of any Translator; but, that all the Studious may understand, that we had good reason for our undertaking a new Translation. Which as I dare not warrant to be perfect and every way compleat, (for that would be too much confidence;) so I do boldly affirm, that it wants very many faults, wherewith former Translations do abound. Further, whereas three things are required in a Version; namely that it be faithfull, Elegant, and clear; I have made it my Business, that no one of these should be wanting in our Translation.

The Translation is followed by the Annotations. Wherein I had an eye chiefly to two things: first that I might give an account of my Emendations, and might propose to the Studious the various Readings of Manuscript Copies: Secondly, that I might clear the obscurer passages in Eusebius, and might explain the ancient Usages and Rites of the Church, by producing and comparing

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comparing the passages of other Writers. To my Annotations I have subjoyned *four dissertations*. The first whereof is; Concerning the beginning and Progress of the Schism of the Donatists. The second, Concerning the Anastasis and the Jerusalem-Martyrium. This is followed by a dissertation about the Version of the Seventy Translators against James Ulster Arch-Bishop of Armagh. The fourth is, concerning the Roman Martyrologie which Remyus published. And these are the things which with care and diligence I have performed in this Edition, in order to the illustration of Eusebius's History. Which if to any one they shall peradventure seem slight and of little worth, let him think, that all things which are published in this kind of Learning, are in a manner of this nature, and are either valued or contemned according to the affection and stomach of the Readers. For, if they find a candid and studious Reader, they are highly esteemed: but if they shall happen to fall into disdainful ears, they are look't upon as nothing. Besides, what but that which is very ordinary and mean can be expected, from me especially, who by reason of my weakness of sight am forc'd both to read and write by other men's eyes and hands: and who, whilst by reason of the greatness of the Labour I do always hasten forwards, have so hastily dictated this whole work (such as it is, that I have scarce had leisure to read it over again, On which account I am the more to be pardon'd, if perhaps in any place of my Notes I have not to fully satisfied the Reader's desire. —

* These four Dissertations are published at the latter end of Valesius's first Volume of the Ecclesiastick Historians.

8 Chap. 40.

h Or, Critick ed. Ant.

VALESIUS'S ACCOUNT Concerning the LIFE AND WRITINGS

Eusebius Cæsariensis.

C Concerning the Life of Eusebius Bishop of Cæsarea, Acacius His Scholar and Successor in the See of Cæsarea had heretofore written a Book, as * Socrates does attest. But in regard that Book, together with very many others, is lost by the carelessness of Antiquity, we, by gathering together from this place and 't other the Testimonies of Ancient Writers who have spoken concerning Eusebius, to the utmost of our ability will endeavour to repair that Loss. Eusebius therefore was born in Palestine, about the Close (as 'tis likely) of Gallienus's Reign. That he was a Native of Palestine is hence prov'd, because by the Ancients he is commonly call'd a Palestinian. So, 'tis certain, Basilus, Theodoret, and others do term him. And although he might have been this Sur-name'd from his being Bishop of the City Cæsarea, yet it seems to me truer, that he drew that Sur-name from his Country. Indeed, he himself does attest, in his First * Book concerning the Life of Constantine, that during his being a youth he was educated and conversed in Palestine, and that Constantine was first seen by him there, whilst he made a journey thowen Palestine into the Court of Diocletianus Augustus. Besides, in the Second * Book of the same work (where he records a Law of Constantine's, which he wrote to the Palestinians in favour of the Christians,) he does plainly shew himself to have been a Palestinian. For, after he has recited the Contents of that Law transmittd to the Palestinians, he adds these words. Το παρ δὲ πρῶτον οὐς ἡμεῖς ἡλεῖται πρῶτον βασιλεὺς γράμματα, ταῦτα δὲ δευτέρω. There were the Constitutions contained in the Emperour's first Edict sent to Us. But whereas I have plac'd his Birth upon the latter end of Gallienus's Reign of this thing I have Eusebius himself for my Author. For speaking (in his Books of Ecclesiastick History,) concerning Dionysius Bishop of the Alexandrians, he does attest that he had lived in his own age, as may be seen in Book 3, Chap. 28. Wherefore, in regard 'tis manifest that Dionysius Alexandrianus departed this life on the twelfth year of Gallienus's Empire, Eusebius must of necessity have been born then, if his age fell on those times wherein Dionysius lived.

The same may likewise be gathered from the Fifth * Book of his Ecclesiastick History, about the end of it, where speaking concerning Arctemon's Heresie, he writes that Paul of Samosata had reviv'd that Heresie in * his age. Lastly, relating (in his Seventh Book,) those things which hapned during the Reign of Gallienus, before he begins his Discourse concerning the Error and Condemnation of Paul of Samosata, he has these words. Ἄλλα γὰρ ἰδὼν ὡς τὸ πρῶτον τῶν ἐκείνων, φέρει δὲ τὸ πρῶτον ἡμεῖς τὴν μετὰ ταῦτα ἡρώδην τῶν ἐκείνων οὐκ ἔστιν, ἀλλὰ δὲ τὸ πρῶτον. But now, after an historical relation of these things, we will deliver to the knowledge of posterity an account of our own age. Whom he had for his Parents, is unknown to us, excepting that Nicophorus Callistus, following I know not what Authors, does tell us that he was begotten of the Sister of Pamphilus the Martyr. But in Arius's * Letter to Eusebius Bishop of Nicomedia, he is termed the Brother of Eusebius Nicomediensis. And although by reason of his friendship he might be called the Brother, yet it seems truer to me, that he was either the near * Kinsman or Cousin-germane of Eusebius Nicomediensis, especially in regard Arius, although many other persons are there mentioned, yet terms only Eusebius of Cæsarea Brother to him of Nicomedia. Besides, Eusebius of Nicomedia was a Native of Syria. For he was at first Bishop of Berytus. Nor was it the usage then, that strangers and persons unknown should be preferred to govern Churches. What Masters he had in secular Learning, is in like manner unknown to us. But in sacred Literature he had Dorotheus the Eunuch, a Presbyter of the Antiochian Church, for his Master: of whom also he makes an honourable mention in his Seventh * Book. Although Eusebius at that place says only, that he had heard Dorotheus, whilst he expounded the Holy Scriptures in the Church not unjustly. Nevertheless, if any one has a mind (with Trithemius) to conclude from those words of Eusebius, that Eusebius was Dorotheus's disciple, truly I shall not very much oppose him. Theocetus being at that time dead, the Bishoprick of the Church of Cæsarea was administered

* See Chap. 18, at the B^g ginning.

* Book 7, Chap. 16.

* Which occurs in Theodoret's Ecclesiastick History, Book 1, Chap. 5. Edit. Val.

* Chap. 17.

nistred

Valesius's Account concerning the Life and Writings, &c.

nistred by Agapius, a person of eminent piety, and large bounty towards the poor. By him Eusebius was admitted into the Clergy, and entered into the strictest and most intimate friendship with Pamphilus, who at that time was eminent among the Presbyters of the Church of Cæsarea. Pamphilus was by Nation a Phœnician, born at Berytus, Scholar to Pierius a Presbyter of the Alexandrian Church, as Photius relates. Who (in regard he was inflamed with a singular Love of sacred Learning, and with the greatest diligence imaginable made a Collection of all the Books of Ecclesiastick Writers, and especially of Origen's,) founded a most famous School and Library at Cæsarea. Of which School Eusebius seems to have been the first Master. Indeed Eusebius, in his * Book concerning the Martyrs of Palestine, writes in express words, that Apphianus, who completed his Martyrdom on the third year of the Persecution, had been instructed in the Sacred Scriptures by him in the City Cæsarea. From that time Eusebius always lived with Pamphilus in the closest intimacy, and continued his inseparable companion till his death: so dear to him, that from his friendship he got the surname of Pamphilus. Nor did Eusebius love him whilst he liv'd, but had a singular affection for him when dead also: in so much that after Pamphilus's death, he always made a most honourable, and likewise a most loving monument of him. This is attest'd by these Three Books which he wrote concerning the Life of Pamphilus the Martyr, which Books St Jerome terms most elegant ones. The same is likewise gathered from many passages which occur in his Ecclesiastick History, and in his Book concerning the Martyrs of Palestine. Lastly, in his Second Book against Sabellius, which was written by Eusebius after the Nicene Council, he frequently commends Pamphilus the Martyr, although he suppresses his name. For even in the very beginning of his Discourse he says thus. Ρατο αὐτου αὐτες οὐρεται μετὰ memoria beati illius viri, &c. I think my Ears are as yet struck by the memory of that Blessed man, who frequently made use of that devout word. For even your ears do as yet retain the sound of that word. For I think I hear him saying, The only-begotten Son of God. For this Religious word was always uttered by his mouth. For it was the remembrance of the Only-begotten, to the Glory of the unborn Father. Now, we have heard the Apostle commanding, that Presbyters ought to be honoured with a double honour, and doctine, especially who labour in the Word and Doctrine. And at page 26, he speaks of him again in this manner. His things do not puff us up, remembering that Blessed man. Now I wish I could so speak, as together with you I did always hear from him. But these words which are now said, seem to have been pleasing to him. For 'tis the Glory of God Servants, to speak truth concerning the Lord, and 'tis the honour of those Fathers who have taught well, if their Doctrines be repeated. And again in the same Book, page 17. Hæc audemus semper a beato illo viro, &c. These words we always heard from that Blessed man. For they were often spoken in this manner by him: although some suspected, that he uttered these words with his mouth, but that in his heart he thought otherwise. And indeed I remember with you, that I have heard from him, that he hath satisfied us with an holy oath, that there was not one thing in his tongue, and another in

his heart. And a little after. Sed nunc quidem paucis, &c. But now, Let thus much be said by us in short, in memory and honour of that Our Father, so Good, so Laborious, and every where vigilant for the Churches. For we have not made mention of his Stock, nor of his Education, or Learning, or of the rest of his Life and Religion. Which passages in Eusebius (that I may not defraud any one of his commendations,) were shown me by the Most Learned Franciscus Ogerius. Now, from what I have said it may be evidently enough gathered, that Eusebius was joyous to Pamphilus by no * Tie of kindred, but by a * Bond of friendship only. 'Tis certain, Eusebius, although he names Pamphilus in so many places, and boasts so highly of his friendship, yet never terms him his Kinsman or Relation. Yea, from Eusebius's own Testimony 'tis plainly made out, that Pamphilus the Martyr was not Eusebius's Kinsman. For in the close of his Seventh * Book of Ecclesiastick History, where he makes mention of Agapius Bishop of the Church of Cæsarea, his words are these. Κατὰ τὸν αὐτὸν ἀποκαταστάσαν αὐτὸν τὸ βίβλιν ἐκδοσαν ἀδελφὸν, πρῶτον οὐς ἐκείνῳ παρῆναι ἐξομῶν, παρῆναι ἐξομῶν. In this man's time we knew Pamphilus (a most eloquent man, and a true Philosopher in the practices of his Life) honoured with a Presbytery of that Church. Whom therefore before Eusebius himself does attest, that Pamphilus was first known by him then, it is sufficiently apparent, that they were not joined together by any kindred or affinity. In these times hapned that most severe Persecution of the Christians, which being first begun by Diocletian, was by the following Emperours continued to the tenth year. In the time of this Persecution, Eusebius, in regard he was then a Presbyter of the Church of Cæsarea, resided almost constantly in that City, and by continual Exhortations instructed many persons in order to living in holiness. Amongst whom was Apphianus, a noble Youth, whose illustrious Character Our Eusebius does relate in his * Book concerning the Martyrs of Palestine. In the same Persecution Pamphilus was taken, and cast into Prison, where he spent two whole years in Bonds. During which time Eusebius in no wise deserted his Friend and Companion: but visited him continually, and in the Prison wrote together with him Five Books in defence of Origen: the Sixth and last Book of that Work he at length finished after Pamphilus was dead. That whole work was by Eusebius and Pamphilus dedicated to the Confessors living in the times of Palestine, at Photius relates in his Bibliotheca, Chapter 118. In the time of the same Persecution, on account of some urgent Business of the Church, as 'tis probable, Eusebius went to Tyre. During his residence in that City, he attest (Book 8. Chap. 7.) that he himself was eye-witness of the Glorious Combat of five Egyptian Martyrs. And in the Thirteenth Chapter of the same Book, he writes that he came into Egypt and Thebais, whilst the fury of the Persecution as yet rag'd; and that there he beheld with his own eyes, the admirable constancy of many Martyrs of both Sexes. There are those who relate, that Eusebius in this Persecution, to free himself from the Trouble of a Prison, fled to Idols: and that that was objected against him by the Egyptian Bishops and Confessors in the Synod at Tyre, as we will hereafter relate. But, I doubt not but this is false, and a calumny forged by the Enemies of Eusebius. For, had so

b s great

* Ecclesiastick History, Book 2, Chap. 4.

* See Chap. 19.

* Chap. 13, where see Note (4.)

* His father's Life.

* Or, Right.

* Chap. 12, towards the end.

* Chap. 4.

Valeſius's Account concerning the Life and Writings

great a Crime been really committed by Eusebius, how could he have been afterwards made Bishop of the Church of Cæſarea? How is it likely that he ſhould have been invited by the Antiochians, to undertake the Episcopate of that City? And yet Cardinal Baronius has caught up that as certain and undoubted, which was objected againſt Eusebius by the way of contention and wrangling, by his Enemies, nor was ever confirmed by any one's Teſtimony. At the ſame time, a Book was written by Eusebius againſt Hierocles. The occasion of writing it was given by Hierocles of Nicomedia, who about the beginning of this Perſecution, when the Churches of the Chriſtians were every where demolished, inſulting as 'twere over the diſquieted Religion, in the City Nicomedia published two Books againſt the faith of Chriſt, which he entitled *φιλολογία*. In which Books amongst other things he aſſerted this, that Apollonius Tyanicus performed far more and greater Miracles than Chriſt; ſo that Lactantius does aſſert in his Seventh Book. But Eusebius condemning the Man, reſted ſatisfied in conſidering ſtill Book 1 him in a very ſhort Book. Agapius Biſhop of Cæſarea being dead during this interval, and the Perſecution being now abated, and peace reſtored to the Church, by the general conſent of all perſons Eusebius is put into his place. Others make Agricola (who was preſent at, and ſubſcribed to the Synod of Ancyra, on the year of Chriſt 314,) ſucceſſor to Agapius. So Baronius in his Annals, at the year of Chriſt 314, and Blondellus in his Apology pro ſententia B. Hieronymi, Chap. 19. Where he writes, that Eusebius undertook the Administration of the Church of Cæſarea after Agricola's death, about the year of Chriſt 315. But thoſe Subſcriptions of the Biſhops which are extant in the Latine Collections of the Canons, in my judgment ſeem to have little of certainty and validity in them. For they occur not either in the Greek Copies, or in the Latine Verſion of Dionyſius Exiguus. Reſides, Eusebius reckoning up (in the Seventh Book of his Eccleſiaſtick Hiſtory,) the Biſhops of the chief Seats, under whom the Perſecution began and rag'd, ends in Agapius Biſhop of Cæſarea, who (ſays he) took a great deal of pains in that Perſecution for the good of his own Church. He therefore muſt of neceſſity have ſue Biſhop until the end of the Perſecution. But Eusebius was made Biſhop immediately after the Perſecution was ended. For when Paulinus Biſhop of Tyre dedicated a Cathedral, ſome time after Peace and reſtore was reſtored to the Church, He, together with other Biſhops, was invited by Paulinus to its Dedication, and made a moſt elegant Oration before him, as we are informed from the Tenth Book of his Eccleſiaſtick Hiſtory. Now, this happened before Licinius rebel'd againſt Conſtantine, which fell out on the year of Our Lord 315. About theſe times Eusebius wrote thoſe famous Books concerning Evangelick Demonſtration and Preparation. Which Books, 'tis plain, were written before the Nicene Council, in regard they are by name cited in his Eccleſiaſtick Hiſtory, which was written by Eusebius before that Council, as we have ſhewn in Our Annotations. To the ſame Licinius, who managed the Government in the Eaſtern Parts, incited by a ſudden rage, began to perſecute the Chriſtians: eſpecially thoſe that were Prelates, of whom he had a ſuſpicion that they ſhewed more of favour to Conſtantine, and put up prayers for him. But Conſtantine undertook an Ex-

pedition againſt Licinius, and in a ſhort time compeſt him, after he had been vanquiſhed in two fights by Land and Sea, to a Surrendry. And thus Peace was again by Conſantine reſtored to the Chriſtians, who inhabited the Eaſt. But a far more vehement diſturbance was at that time rais'd amongst the Chriſtians themſelves. For Arius a Preſbyter of the City Alexandria, in regard he would publicly in the Church preach up ſome new and impious Opinions concerning the Son of God, and having been frequently admoniſhed by Alexander the Biſhop, would nevertheless perſiſt in theſe Aſſertions, was at length condemned together with the Associates of his own Error, and was expell'd out of the Church. High-ly reſenting this his Condemnation, he ſent Letters, with a draught of his own Faith, to all the Biſhops of the neighbouring Cities: wherein he complained, that he had been unjuſtly deſpoſed by Alexander, in regard he aſſerted the ſame Points that the reſt of the Eaſtern Princes maintained. Many Biſhops import'd upon by theſe Arguments, and powerfully incited by Eusebius of Nicomedia, who was an open Favourer of Arius's Party, wrote Letters in defence of Arius, to Alexander Biſhop of the City Alexandria, entreating him to reſtore Arius to his former place. Our Eusebius was one of their number, whoſe Letter written to Alexander, is extant in the Acts of the Seventh Oecumenical Synod, and is by us put amongst the Teſtimonies of the Ancients. Eusebius Cæſariensis's example being preſently followed by Theodorus and Paulinus, the one Biſhop of Laodicea, the other of Tyre, they interceded with Alexander for Arius's reſtitution. Whoſe Letters, as Patronizing his own Opinions, in regard Arius boaſted of in all places, and by the authority of ſuch great men drew many perſons into a Society of his own Error; ſo on this account Alexander himſelf alſo was forc'd to write Letters to the other Biſhops of the Eaſt, whereby it might be made publickly known, that Arius, together with his Associates, had been juſtly condemn'd and deſpoſt. Two Letters of Alexander are at this preſent extant: the one to Alexander Biſhop of Conſtantinople, in which Alexander complains of three Biſhops of Syria, who agreeing in opinion with Arius had inflamed the quarrel, which they ought rather to have extinguiſhed, and had rendered it ſeverer than it was before. Theſe three are Eusebius, Theodorus, and Paulinus, as may be collected from Arius's Letter written to Eusebius Biſhop of Nicomedia. The other Letter of Alexander's written to all the Biſhops throughout the world, ſuccedes in his Fifth Book. To theſe Letters of Alexander alſo all the Eaſtern Biſhops ſubſcrib'd: amongst whom the Prelates of chief note were, Philogonius Biſhop of Antioch, Euthalius of Berea, and Macarius of Jeruſalem. Now, theſe Biſhops who ſeem'd to be of Arius's ſide, in regard they ſaw themſelves ſeverely touch'd in Alexander's Letters, made it their buſineſs to defend Arius with far more of force and vehemency: but moſt eſpecially Eusebius Nicomediensis. For our Eusebius Biſhop of Cæſarea, together with Parrochobius and Paulinus, and other Biſhops of Syria, concluded upon this only, that Arius the Preſbyter ſhould have a Liberty of holding Aſſemblies in his own Church; nevertheleſs, that he ſhould be ſubject to Alexander the Biſhop, and ſhould earnestly requeſt of him that he might be admitted to Peace and Communion. The Biſhops in this manner diſagreeing amongst

of Eusebius Cæſariensis.

theiſelves, and ſome favouring Alexander, others Arius's ſide; the Contention was incrediſhly heighten'd. To cure which miſchief, Conſtantine aſſembled a General Synod of Biſhops (ſuch a one as it was had never been, from all parts of the Roman World, in Nicæa a City of Aſia Minor. Of the Greatneſs and moſt celebrated Council, Our Eusebius was not the leaſt part. For he had both the firſt place in the right hand ^{of ſide}, and alſo in the name of the whole Synod made a Speech to the Emperor Conſantine, who ſate on a Golden Chair in the miſt between the two Rows of thoſe who ſate together [in the Council] as he himſelf aſſerts in the Preface to his firſt Book concerning the Life of Conſantine, and in his Third Book of the ſame work. The ſame is likewise confirmed by Sozomen in the Firſt Book of his Eccleſiaſtick Hiſtory. Farther, when there was a great content amongst the Biſhops concerning a Draught of the Creed, Our Eusebius propoſed a Draught that was exactly true and plain, and which was commended by the conſent of all the Biſhops, and of the Emperor himſelf. But, in regard ſomething ſeem'd to be wanting in that Draught, in order to conſuſing the impiety of the new Opinion; the Fathers of the Nicene Synod judg'd theſe words as neceſſary to be further added, Very God of Very God, begotten not made, being of One Subſtance with the Father. They likewiſe annex'd Anathematizations, againſt thoſe who ſhould aſſert that the Son of God was made of things which are not, and that there was a time when He was not. And at firſt indeed Our Eusebius reſuſed to admit of the Term Conſubſtantial. But afterwards, informed by the other Biſhops who the import and meaning of that word was, he at length conſented and ſubſcrib'd to this Creed, as he himſelf relates in his Letter to his Dioceſs of Cæſarea. Some affirm, that Eusebius, forc'd by neceſſity, and out of a fear of the Emperor, rather than from the ſerment of his own mind, had ſubſcrib'd to the Nicene Creed. I might indeed be eaſily inclin'd to believe that, concerning others who were preſent at this Synod. But, I can't think for of Eusebius Biſhop of Cæſarea. For after the Nicene Synod, Eusebius always condemn'd thoſe who would aſſert that the Son of God was made of nothing, as 'tis plain from his Books againſt Marcellus, and expreſſly from the ninth and tenth Chapter of his Firſt Book De Eccleſiaſtica Theologia. Athanaſius does likewiſe aſſert the ſame concerning him. (ſays he) he ſeems to have related that Eusebius Cæſariensis, had ſubſcrib'd to the Nicene Synod, yet I cannot be declar'd, that he did that diſſembly and in preſence only. And Eusebius ſubſcrib'd to the Nicene Council, not heartily, but by fraud and under a colour; why did he afterwards ſend that Letter I have mentioned, to his Dioceſs of Cæſarea, wherein he profeſs'd ingenuouſly, that he had embrac'd that Faith, which had been publiſhed in the Nicene Council? After the Nicene Synod, the Arians out of a fear of the Emperor, were for ſome little time quiet. Reloſing their boldneſs preſently, after they had by ſubtilty crept into the Prince's favour, by all ways and arts they began to Perſecute the Catholick Prelates. Their firſt aſſault was made againſt Euthalius Biſhop of the City Antioch, who was Eminent both for the Glory of Confeſſion, and was alſo accounted the Chief amongst the Aſſertors of the Nicene Faith. Him therefore they accuſe before the Emperor, be-
cauſe he had reproach'd Helena Augusta the Emperour's Mother. A numerous Aſſembly of Biſhops is conven'd in the City Antioch, in which preſided Eusebius of Nicomedia, the Chief and reſpectful leader of the whole Faction. Eusebius of Cæſarea was likewiſe preſent at this Synod. Eusebius therefore being being accuſed by Cyrus Biſhop of the Berozæns, becauſe he held the impious Doctrine of Sabellius, and moreover an accuſation of ſcandaliniſm having been framed againſt him, is thruſt out of his own See. Our Story in Theodorus's Eccleſiaſtick Hiſtory, Book 1. Chap. 21. ſares might be put into Euthalius's place; other deſiring Euthalius their Biſhop might be reſtored to them. And it had come to blows, had not a fear of the Emperor, and the Judges authority reſſed it. The Sedition being at length quieted, and Euthalius himſelf, Our Eusebius (although contreated both by the people, and by the Biſhops alſo that were preſent, to undertake the Administration of the Antiochian Church, yet) reſuſed to do that. And when the Biſhops by Letters written to Conſtantine, had acquainted Him both with their own [votes] and with the ſuffrage of all the people; Eusebius wrote his Letters alſo to Conſtantine. Wherein the Emperor Conſtantine gave answer, and highly commended Eusebius's reſolution. Euthalius having in this manner been depoſt, which was done on the year of Chriſt 330, as I have remark'd in my Annotations; the Arians turn the violence of their fury upon Athanaſius. And in the firſt place they complain of his Ordination, in the Prince's preſence: then, that he exalted an Inſtep of a Linen Garment from the Provincials: that he had broken a ſacred cup: laſtly, that he had murdered one Arſenius a Biſhop. Therefore Conſtantine wearied with their moſt troubleſome complaints, indited a Council in the City Tyre, and commanded Athanaſius the Biſhop to repair thither, to make his defence. In that Synod, Eusebius Biſhop of Cæſarea, amongst others, ſate as Judge; when Conſtantine had a mind ſhould be preſent at that Council. Potamo Biſhop of Heracleopolis (who had come thither with Athanaſius the Biſhop, and ſome Prelates of Egypt;) ſeing him fitting in the Council, is ſaid to have accoſed him in theſe words: [Is it fit,] Eusebius, that You ſhould fit, and that the innocent Athanaſius ſhould ſtand to be judg'd by You? Who can bear ſuch things as theſe? Tell me, were not you in Cuſtody with me during the time of the Perſecution? And I loſt an eye in defence of the Truth; but you appeared merry in no part of your body, nor did you undergo Martyrdom, but are alive and whole. By what means did you eſcape out of Priſon? Unleſs you promiſed our perſecutors that you would do the deſectable thing, and perhaps you have done it. Theſe things are in this manner related by Epiphanius in the Heretic of the Meletians. From which words by the by it appears, that they are miſtaken who relate, that our Eusebius had ſome time ſacrificed to Idols, and that that was openly objected againſt him in the Tyrian Synod. For Potamo accuſed not Eusebius, as if he had ſacrificed to Idols; but only, his diſmiſſion out of Priſon ſafe and whole, had given Potamo an occasion of ſuſpecting that concerning him. Nevertheleſs 'tis poſſible, that Eusebius might have been diſmiſt out of Priſon by ſome other way, than that which Potamo has related. Farther, from Epiphanius's words it may, I think, be gathered, that

^a He ſhould have ſaid him in a very ſhort Book. Agapius Biſhop of Cæſarea being dead during this interval, and the Perſecution being now abated, and peace reſtored to the Church, by the general conſent of all perſons Eusebius is put into his place. Others make Agricola (who was preſent at, and ſubſcribed to the Synod of Ancyra, on the year of Chriſt 314,) ſucceſſor to Agapius. So Baronius in his Annals, at the year of Chriſt 314, and Blondellus in his Apology pro ſententia B. Hieronymi, Chap. 19. Where he writes, that Eusebius undertook the Administration of the Church of Cæſarea after Agricola's death, about the year of Chriſt 315. But thoſe Subſcriptions of the Biſhops which are extant in the Latine Collections of the Canons, in my judgment ſeem to have little of certainty and validity in them. For they occur not either in the Greek Copies, or in the Latine Verſion of Dionyſius Exiguus. Reſides, Eusebius reckoning up (in the Seventh Book of his Eccleſiaſtick Hiſtory,) the Biſhops of the chief Seats, under whom the Perſecution began and rag'd, ends in Agapius Biſhop of Cæſarea, who (ſays he) took a great deal of pains in that Perſecution for the good of his own Church. He therefore muſt of neceſſity have ſue Biſhop until the end of the Perſecution. But Eusebius was made Biſhop immediately after the Perſecution was ended. For when Paulinus Biſhop of Tyre dedicated a Cathedral, ſome time after Peace and reſtore was reſtored to the Church, He, together with other Biſhops, was invited by Paulinus to its Dedication, and made a moſt elegant Oration before him, as we are informed from the Tenth Book of his Eccleſiaſtick Hiſtory. Now, this happened before Licinius rebel'd againſt Conſtantine, which fell out on the year of Our Lord 315. About theſe times Eusebius wrote thoſe famous Books concerning Evangelick Demonſtration and Preparation. Which Books, 'tis plain, were written before the Nicene Council, in regard they are by name cited in his Eccleſiaſtick Hiſtory, which was written by Eusebius before that Council, as we have ſhewn in Our Annotations. To the ſame Licinius, who managed the Government in the Eaſtern Parts, incited by a ſudden rage, began to perſecute the Chriſtians: eſpecially thoſe that were Prelates, of whom he had a ſuſpicion that they ſhewed more of favour to Conſtantine, and put up prayers for him. But Conſtantine undertook an Ex-

^b Chap. 32. ^c See Chap. 4. where Eusebius has inſerted this his ſpeech.

^d Pateſius, after this account of Eusebius's Life ſwearing, adds a Collection (which he had made himſelf) of the Teſtimonies of the Ancients, in regard both for and againſt Eusebius; a tranſlation whereof into Engliſh, was lookt upon as neceſſary.

^e Chap. 6.

^f Of Writing. ^g Chap. 11. where ſee Note (d.) ^h Chap. 12. ⁱ Chap. 19. ^k Of Form of Faith.

^l See this Letter in Sozomen, Book 1. Chap. 8. pag. 217. Sc. of our Engliſh Verſion.

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ⁿ See Life of Conſtantine, Book 3. Chap. 19. note (c.)

^o See the ſummary the Militant from d. inſerted by Eusebius of Nicomedia; ſc. d. ſares, amongst others, ſate as Judge; when Conſtantine had a mind ſhould be preſent at that Council. Potamo Biſhop of Heracleopolis (who had come thither with Athanaſius the Biſhop, and ſome Prelates of Egypt;) ſeing him fitting in the Council, is ſaid to have accoſed him in theſe words: [Is it fit,] Eusebius, that You ſhould fit, and that the innocent Athanaſius ſhould ſtand to be judg'd by You? Who can bear ſuch things as theſe? Tell me, were not you in Cuſtody with me during the time of the Perſecution? And I loſt an eye in defence of the Truth; but you appeared merry in no part of your body, nor did you undergo Martyrdom, but are alive and whole. By what means did you eſcape out of Priſon? Unleſs you promiſed our perſecutors that you would do the deſectable thing, and perhaps you have done it. Theſe things are in this manner related by Epiphanius in the Heretic of the Meletians. From which words by the by it appears, that they are miſtaken who relate, that our Eusebius had ſome time ſacrificed to Idols, and that that was openly objected againſt him in the Tyrian Synod. For Potamo accuſed not Eusebius, as if he had ſacrificed to Idols; but only, his diſmiſſion out of Priſon ſafe and whole, had given Potamo an occasion of ſuſpecting that concerning him. Nevertheleſs 'tis poſſible, that Eusebius might have been diſmiſt out of Priſon by ſome other way, than that which Potamo has related. Farther, from Epiphanius's words it may, I think, be gathered, that

^p That is, ſacrifice to Idols.

Valesius's Account concerning the Life and Writings

that Eusebius Bishop of Caesarea presided at this Synod. For he adds, that Eusebius being sorely vex'd at the hearing of these words, dissimul'd the Council. Yet from other Writers we have it for certain, that not Eusebius Bishop of Caesarea, but Eusebius of Nicomedia presided at the Syrian Synod. After the Council held at the Emperor's Order betwixt themselves to Jerusalem, to celebrate the Consecration of that Great Church, which Constantine had erected in that place, in honour of Christ. There Our Eusebius grac'd the Solemnity, by several Sermons which he made in the Church. And when the Emperor by most sharp Letters had summon'd the Bishops to his own Court, that in his presence they might give an account of those things, which by fraud and out of hatred they had transferr'd against Athanasius; Our Eusebius together with five others came to Constantinople, and certified the Prince concerning all Transferrals. Then also he recited his Tricennial Oration in the Emperor's own presence, in the Palace. Where the Emperor hearten'd with the greatest joy imaginable, not so much in respect of his own, as God's Praises, whom Eusebius has magnified throughout that whole Oration. This was the Second Oration that Eusebius made in the Palace, as he himself attests in his Fourth * Book concerning the Life of Constantine. For he had before made an Oration in the Palace concerning the Sepulchre of Our Lord; which the Emperor heard standing, nor could he ever be persuaded, though he was once and again entreated by Eusebius, to sit down in the Seat fit for him; saying, 'twas fit, that Discourses concerning God should be heard by person standing; as Eusebius relates in the thirty-third Chapter of the same Book. Farther, how dear and acceptable Our Eusebius was to Constantine, may be known both from these matters here mentioned, and also from many other circumstances. For he both frequently received Letters from him, which often insert'd in the forecited Books. Nor was it seldom that he was sent for to the Palace, and entertain'd at Table, and honour'd with private discourse. Moreover, Constantine related that Vision of the Cross, which he saw in the Heaven at such time as he was making his Expedition against Maxentius, to Our Eusebius; and shew'd him the Labarum, which he had Order'd to be made, to express the likeness of that Cross, as Eusebius himself does * attests. And when he wanted Copies of the Sacred Scriptures for the use of those Churches which he built at Constantinople, he committed the care and oversight of transcribing them to Eusebius; in regard he well knew him to be most skillful in these matters. Lastly, when Our Eusebius had Dedicated a * Book concerning the Feast of Easter to him, that Present was so acceptable to Constantine, that he order'd that Book to be forthwith transferr'd into Latine, and by a Letter writt'n to Eusebius entreated him, that he would as soon as possible communicate the works of this nature which he was upon, to the Students in sacred matters. About the same time Eusebius compos'd a Description of the Jerusalem Church, and of the sacred Gifts which had been consecrated there, in a small Book, and Dedicated it to the Emperor Constantine. Which Book, together with his Tricennial Oration, he had plac'd at the close of his Books concerning the Life of Constantine. But this Book is not now extant. At the same time also Five

Books were written by Eusebius against Marcellus: the last three whereof De Ecclesiastica Theologia, he Dedicated to Eusebius Bishop of Antioch. Now Flaccillus entred upon that Bishoprick a little before the Synod of Tyre, which was conven'd in the Consulate of Constantius and Albinus, on the year of Our Lord's Nativity 335. 'Tis certain, Eusebius (in his First Book against Marcellus De Ecclesiastica Theologia, Chap. 14.) writes in express words, that Marcellus had been deserv'dly condemned by the Church. Now Marcellus was first condemn'd in the Constantinian Synod, by those very Bishops who had consecrated Constantine's Bishops at Jerusalem, that is on the year of Christ 335, or else 336, as Baronius will have it. Indeed * Socrates acknowledges but Three Books of * Ecclesiastica Theologia; those namely Hist. B. 1. 2. which are entituled De Ecclesiastica Theologia; whereas nevertheless, the whole Work against Marcellus, was by Eusebius compriz'd in five Books. Farther, of all Eusebius's Books, the last seem to be those Four concerning the Life of Constantine. For they were written after the death of that Emperor, whom Eusebius did not long survive. For he dyed about the beginning of Constantianus Augustus's Reign, a little before the death of Constantine Junior, which hapned on the year of Christ 340; as may be gather'd from Socrates's Second * Book. Now, what Scaliger * Chap. 4. says, in his Animadversions upon Eusebius, & s. pag. 250 of the last Edition, that Eusebius's Books against Porphyrius were written under Constantianus son to Constantine the Great, can't so easily be admitted of by us, in regard 'tis confirm'd by the Testimony of no ancient Writer. But what the same Scaliger adds in that very place, that the three last Books of the Evangelicall Demonstration, the eighteenth namely, nineteenth, and twentieth, were written by Eusebius against Porphyrius, therein he does manifestly blunder. Saint Jerome writes indeed, that Eusebius answer'd * In his Porphyrius in three Volumes, that is, in the Preface to his Comment on Danit. in the eighteenth, nineteenth, and twentieth; who in the twelfth and thirteenth of those Books which he published against the Christians, had attempted to confute the Book of the Prophet Daniel. But Saint Jerome does not mean Eusebius's Books concerning Evangelicall Demonstration, as Scaliger thought, but the Books he wrote against Porphyrius, which had this Title, Ὁ ἀπὸ τοῦ Σατανᾶ [Books] of Confutation and Apology, as may be gather'd from Photius's Bibliotheca. Farther, I am of Opinion, that these Books were written by Eusebius after his Ecclesiastick History. And this I conjecture from hence, because Our Eusebius in the Sixth * Book of his Ecclesiastick History, where * Chap. 19. he produces a famous passage out of Porphyrius's Third Book against the Christians, makes no mention of those Books wherein he had answer'd Porphyrius: whereas nevertheless, he is wont to be a diligent Quoter of his own works, and does frequently referre the Readers to the reading of them. But because a fit opportunity presents itself, I have a mind to make some few Remarks here concerning his Books of Ecclesiastick History. For on their account chiefly, all this Labour hath been undertaken by us. Indeed, much hath been written by Our Eusebius for the profit and advantage of the Catholick Church, and in confirmation of the truth of the Christian faith; partly against the Jews, and partly

of Eusebius Caesariensis.

against the Heathens. Nevertheless amongst all his Books, his Ecclesiastick History does deserv'dly bear away the Bell. For, before Eusebius, many persons had written Books in defence of the Christian Faith, and by most cogent Reasons had confuted the Jews Comumany, and the Error of the Heathens. But there was no person before Eusebius, who would deliver to posterity an History of Ecclesiastick Affairs. On which account Our Eusebius is the more to be commend'd, who was both the first that found out this Subject, and also, after he had attempted it, left it entire and perfect in every respect. 'Tis certain, although many have been found after him, who, incited by his example, have undertaken to continue to writing Ecclesiastick matters; yet they have all begun their History from those times wherein Our Eusebius had clos'd his Work: but the History of the foregoing times, which he had set forth in Ten Books, they have left to him entire and untouch'd. Wherefore, should any one have a mind to turn him the Father and Founder of Ecclesiastick History, erly that person would seem to give him this surname not absurdly nor without cause. Now, what may Eusebius apply himself to this Subject, 'tis not hard to conjecture. For, whereas in the last part of his Chronical Canons, he had accurately noted the Time of Our Lord's Coming, and of his passion, the names also of the Bishops who had fate in the four chief Churches, and of the famous men who had flourish'd in the Church; and lastly, in their own time and order had digested the Heresies and Persecutions wherewith the Church had been distressed, He was led by the hand as 'twere, by little and little to the writing an Ecclesiastick History, that he might handle those matters more largely and copiously in his Ecclesiastick History, which in his Chronical Canons he had compriz'd in a Summary as 'twere. Indeed he himself, in the * Preface to his Ecclesiastick History, does plainly shew that which I have said. Where also he requests, that Pardon may be granted him by candid Readers, if peradventure he shall not so long and copiously pursue and finish this Subject: for [he says,] that he was the first person who apply'd himself to this sort of writing, and first began to walk in a way which had not before been worn by any one's footsteps. But this may seem to some persons, not so much an excuse and desire of Pardon, as an endeavour to procure praise and glory. Farther, notwithstanding it appears evident from Eusebius's own Testimony, that he wrote his Ecclesiastick History after his Chronological Canons; yet 'tis strange that Both those Works proceed to one and the same Limit, namely to Constantine's twentieth year, which was the year of Christ 325. That moreover may deserv'dly be wonder'd at, that although the Nicene Synod was celebrated on Constantine's * Vicennalia, yet no mention is made of it, either in his Chronicon, or Ecclesiastick History. For, whereas in his Latine Chronicon, at the Fifteenth year of Constantine, these words occur; Alexandrine Ecclesie 19. ordinatur Episcopus Alexander; &c: Alexander is ordin'd the nineteenth Bishop of the Alexandrian Church; by whom Arius the Presbyter being ejected out of that Church, joys many to his own impiety. To confute the perfidiousness of which persons, a Synod of 318 Bishops being conven'd at Nicea a City of Bithynia, ruin'd all the subtil devices of the Hereticks by the opposition of [the term]

HOMOOUSIOS: 'tis plain enough, that those words were so written by Eusebius, but were added by Saint Jerome, who interpolated Eusebius's Chronicon, by inserting many passages on his own head. For, to omit that, namely that the mention of the Nicene Synod is here set in a foreign and disagreeable place, who can ever believe, that Eusebius would have spoken in this manner concerning Arius, or would have inserted the Term HOMOOUSIOS into his own Chronicon? Which word always displeased him, as we shall see afterwards. How should Eusebius say, that there were three hundred and eighteen Bishops present at the Nicene Synod? when in his Third * Book concerning the Life of Constantine, he writes in most express words, that four hundred more than two hundred and fifty sat in that Synod. Yet I don't doubt, but the Ecclesiastick History was finish'd by Eusebius some years after the Nicene Synod. But, whereas Eusebius had refus'd to close his History, with that Peace which after Diocletian's Persecution shone from Heaven upon the Church, as he himself attests in the beginning of his work; he deserv'dly avoided mentioning the Nicene Synod, lest he should be compell'd to set forth the stripes and trials of the Bishops quarrelling one with another. For Writers of Histories ought chiefly to take care of and provide for this, that they may conclude their work with an illustrious and glorious close, as Dionysius Illucarnensis has long since told us in his comparison of Herodotus and Thucydides. Now, what more illustrious Event could be wish'd for by Eusebius, than that Repose which by Constantine had been refus'd to the Christians after a most bloody Persecution; when the Persecutors being every where extinct, and left of all Lincium taken off, no fear of past mischief was now left remaining? With this Peace therefore Eusebius chose to close his History, rather than with the mention of the Nicene Synod. For in that Synod the Divisions seem'd not so much compos'd, as renewed. And that, not by the fault of the Synod itself, but by their pernicious obstinacy was refus'd to acquiesce in the most wholesome determinations of the Sacred Council. And Let thus much suffice to have been said by us in reference to the Life and Writings of Eusebius.

It remains, that we speak something concerning his Faith and Orthodoxy. And in the first place I would have the Readers know, that they are not to expect here from us a defence of Eusebius. For it belongs not to us to pronounce concerning a false, matters of this nature, in regard to these things or give we ought rather to follow the Judgment of the Church, and the Opinion of the Ancient Fathers. Therefore we will set down some Heads only here, wherein relying as on some firm foundations, we may be able to determine with more of certainty concerning Eusebius's faith. Whereas therefore the Opinions of the Ancients in reference to our Eusebius are various; and some have thought, that he was a Catholick; others, an Heretick; others a Schismatic; that is a person of a doubtful and wavering Faith; we must enquire, to which Opinion chiefly we ought to assent. 'Tis a constant Rule of the Law, in doubtful matters the more favourable and milder opinion ought to be embrac'd. Besides, whereas all the Westerns, Saint Jerome only excepted, have entertain'd honourable Sentiments concerning our Eusebius; and whereas the Gallian Church hath embrac'd him amongst the number of Saints, as may be

* Chap. 46.

b Life of Constant.
Book 1.
Chap. 28
& 30.
c Id. B. 4.
Chap. 36.

d Book 4.
Chap. 34.
35.

* Ecclesi.
Hist. B. 1.
Chap. 20.
where see Note (k.)

* Chap. 4.

* In his Preface to his Comment on Danit.

* Chap. 19.

* Book 1.
Chap. 1.

* Twentieth year of His Emperors.

* Chap. 9.

* Double Tongue'd.

See Secret.

Book 1.

Chap. 13.

Valesius's Account concerning the Life and Writings

^a In His Martyrology.

be gathered from Victorius Aquitanus, a Usurarius, and others; without question 'tis better, that we should subscribe to the Judgment of our Fathers, than to that of the Eastern Schismatics. Lastly, whose authority ought to be greater in this matter, than that of the Bishops of Rome? But Geladius in his Book De Dubus Naturis, has recounted Our Eusebius amongst the Catholic Writers, and has recited two authorities out of his Books. Moreover, Pope Pelagius ^b terms him the most honourable amongst Historians, and pronounces him free from all Spot of Heresie, notwithstanding he had highly commended heretical Origin. But some body will say, that the Judgment of the Easterns is rather to be followed, in regard the Easterns were better able to know Eusebius, as being a man of their own language. But it may be answered, that there are not wanting some amongst the Easterns, who have thought well of Our Eusebius. Amongst whom is ^c Socrates, and ^d Geladius Cyzicenus. But, if the judgment of the Seventh Oecumenical Synod be opposed against us, Our answer is in readiness. For, Eusebius's Faith was not the Subject of that Synod's debate, but the worship of Images. In order to the overthrowing whereof, when the Adversaries, a little before convert'd in the Imperial City, had produc'd an Evidence out of Eusebius's Letter to Constantia, and laid the greatest stress thereon; the Fathers of the Seventh Synod, that they might lessen the authority of this Evidence, cryed out, that Eusebius was an Arian. But they did this by the by only, from the occasion and hatred of that Letter, not design'dly, or after a cognizance of the Cause. They do indeed produce some passages out of Eusebius, whereby they would prove, that he adher'd to the Arian Opinion. But they make no difference between Eusebius's Books before the Nicene Council, and those he wrote after that Council: which nevertheless ought by all means to be done, to the end a certain and justness might be pronounc'd concerning Eusebius's faith. For, whatever he wrote before the Nicene Synod, ought not to be objected and charg'd as a fault upon Eusebius. Farther, Eusebius's Letter to Alexander, wherein he interceded with him for Arius, was doubtless written before the Nicene Synod. Therefore, that Testimony of the Fathers of the Seventh Synod against Eusebius, although it has the greatest authority, yet seems to us a rash judgment, before the matter was heard, rather than a Synodal Sentence. But the Greeks may have leave to think thus concerning our Eusebius, and to call him a Borderer upon the Arian Heresie, or even an Arian. But who can with patience bear Saint Jerome, who not content to term him Heretic, and Arian, does frequently stile him a Ring-leader of the Arians? Can he be justly termed a Ring-leader of the Arians, who after the Nicene Synod always condemn'd the Opinion of the Arians? Let his Books De Ecclesiastica Theologia be perus'd, which he wrote against Marcellus long after the Nicene Council. We shall find what I have said, that they were condemn'd by him, who would affirm, that the Son of God was made of things which are not, and that there was a time when He was not. Athanasius does likewise attest the same thing concerning Eusebius, in his Letter about the Decrees of the Nicene Synod, in these words. Καὶ μετὰ τὴν διόρισιν οὗ τοῦ Συνόδου, &c. And truly he was unhappy in that: For, to the end he might clear

^b In Epist. tertiam ad Eusebium Aqueleensem & alios Episcopos Ithria.

^c See his defence of him, in Book 1. Chap. 21. Book 2. De Synod. Nicenâ, Chap. 1.

himself, he in future accused the Arians; because, when they would maintain that the Son of God was coeternal with the Father, he was begotten, by this means they might deny Him to have exist'd before His incarnation. And this is the Testimony which Athanasius gives Eusebius, who bore Eusebius a private grudge. But St. Jerome who had no reason of hatred against Eusebius, yea who had profited so much from his writings; who had rendred his Chronical Canon, and his Book De Locis Hebraicis into Latine; yet brands Eusebius with this reproach, which even his most malicious Enemies never fasten'd on him. The reason of which thing I am not able to find out, unless it be, that Saint Jerome, having conceived an hatred against Origin, beyond measure persecuted all the defenders of his Opinions, and especially Our Eusebius. It must indeed be confess'd, that Our Eusebius (although he can't deservedly be termed a Ring-leader of the Arians, yet) after the Nicene Synod was perpetually conversant with the Chiefs of the Arians, and together with them oppos'd the Catholic Bishops, Eustathius namely and Athanasius, the principal Maintainers of HOMOOUSIOS. That also seems worthy of reprehension in Eusebius, that although he always assert'd the Eternity of the Son of God against the Arians, yet never heartily approv'd of the word HOMOOUSIOS. 'Tis certain, he has never made use of that term, either in his Books against Marcellus, or in his Orations concerning the faith against Sabellius. Yea, in his Second Book against Sabellius, he does plainly intimate, that that word, in regard it occurs not in the Scriptures, is displeasing to him. For thus he says. Sicut ergo de his que possunt queri, incertum est non querere: &c. As therefore concerning those matters which may be search'd into, 'tis sluggishness not to enquire: so, in reference to them which there is no necessity of searching into, 'tis boldness to enquire. What things then ought to be search'd into? Those which we find recorded in the Scriptures. But, what we don't find in the Scriptures, let us not search after. For, were it behoveable that they should be known to us, doubtless the Holy Spirit would have plac'd them in the Scriptures. And a little after he has these words. Let us not in such a manner expole our selves to danger, but let us speak safely. But if any thing be written, let it not be blotted out. And in the end of his Oration he expresses himself in this manner. Speak what is written, and the controversy will be ended. In which words Eusebius no doubt touches upon the term HOMOOUSIOS. But now, if you please, let us hear the Testimonies of the Ancients concerning Eusebius. Wherein this is chiefly to be remark'd, although the Judgments of men concerning our Eusebius have been various, in regard to the purity of the Ecclesiastick teach. Tris. Opinions, yet all do unanimously give him the commendation of most profound Learning. One only person, Joseph Scaliger, has lived in our Fathers memory, who, hurried on with a Temp. rash boldness and lust of reproaching, has endeavour'd to deprive Eusebius of this Glory of his Learning, which even his Adversaries never envid'd him. His words, if any one on Eusebius be desirous of knowing them, we have plac'd amongst the Testimonies of the Ancients; not that

^a See Scaliger's Eusebius have been various, in regard to the purity of the Ecclesiastick teach. Tris. Opinions, yet all do unanimously give him the commendation of most profound Learning. One only person, Joseph Scaliger, has lived in our Fathers memory, who, hurried on with a Temp. rash boldness and lust of reproaching, has endeavour'd to deprive Eusebius of this Glory of his Learning, which even his Adversaries never envid'd him. His words, if any one on Eusebius be desirous of knowing them, we have plac'd amongst the Testimonies of the Ancients; not that

of Eusebius Casariensis.

that we have any great value for his judgment, in this particular especially; but with this design rather, that his unreasonable detraction might be expost to publick view. Who having resolv'd to write Comments on Eusebius's Chronical Canon, in the very entrance of that work reproves Saint Jerome, because he hath termed Eusebius a most Learning man. And at first I had indeed determin'd, to have reason'd at large against Scaliger, and to have confuted his Opinion by a more copious answer. But in regard that matter requires a greater Leisure, and would peradventure be tedious to the Readers, it will be more opportunely deferred to another time.

Errata

times they defiled one another's bodies, sometimes they shed one another's blood, and sometimes they spared not to devour one another's flesh, yea they audaciously undertook to wage war with God, and attempted those Giganick-combats to much talk of, determining in their minds to pile up the earth in manner of a Bulwark and to scale Heaven; and, such was their outrageous madness, they prepared to give Babel to God himself who is over all. Wherefore, they beholding themselves on this manner, God the Overseer of all things came upon them with Floods and fiery destructions, as if they had been a wild Thicket overpreparing the whole earth: also he cut them off with continual Famines and Pestilences, with Wars, and Thunderbolts from Heaven; Repelling with most sharp Punishments those grievous and most pernicious madmen, as it were, of their folly. Moreover, when this fulness of wickedness was now come to its height, and had in a manner spread it self over all, shadowing and darkening the minds almost of all men, as it were a certain grievous and dead fit of drunkenness, then that First begotten, and

Mystical Sabbath, and Circumcised, and introductions unto other intelligible contemplations, but not the perfect and plain initiation into the sacred Doctrines. But when the Law, famous among them, was published abroad, and diffused, like a most sweet Odour amongst all men, and thereby many of the Gentiles then had their

mindes and manners civilized by Law-makers and Philo-sophers every where, and their rude and brutish faviages changed into a meek and mild temper and behaviour, so that there ensued perfect Peace and friendship and mutual commerce amongst them; then at the last to all men, and to the Gentiles throughout all the world, as it were now prepared and fitted to receive the knowledge of the Father, the same Person a Virgin, his Father's Minister in all goodnes, the Divine and Celestial Word of God manifested himself, about the beginning of the *Roman Empire*, in Humane shape, for bodily substance nothing differing from our Nature, and therein wrought and suffered such things as were consonant with the Oracles of the Prophets, who foretold these should come into the world, such a one as should be both Man and God, a mighty worker of Miracles, an Instructor of the Gentiles in the worship of his Father; and withall they foretold his Miraculous Birth, his New Doctrine, his wonderfull Works, moreover the manner also of his Death, his Resurrection from the Dead, and last of all his Glorious and Divine Return into Heaven. The Prophet *Daniel* therefore by the Divine Spirit beholding his Kingdom that shall be in the latter Age of the World, having been moved by the power of that Divine Spirit, hath thus more after the manner of Man, and in Man's capacity described the Vision of God, For I beheld, faith he, *until the Thrones were dim: 7.9. placed, and the Antient of days sat thereon: his garments were as the white snow: the hairs of his Head as pure wool, his Throne a flame of fire, his wheel burning fire: and fire before him, and fire before his face. I beheld, and beheld until midnight: upon him, and ten thousand times ten thousand stood before him: the judgment was set, and the Books were opened. And afterwards, I beheld, faith he, and behold, one coming in the clouds like the Son of Man, and he came into the Antient of days, and he was brought before him: and to him was given Principality, and Honour, and Rule, and all People, Tribes, and Tongues shall serve him: His Power is an everlasting Power which shall not pass, and his Kingdom*

Translators understood not this place, as it appears from their version of it. The meaning of *Enchirion* here is this, He attributes not so much to the Law-makers and Philosophers of the Gentiles, as if that old Savage-kind of men were by little and little brought to be more tractable and gentle by their Precepts and Institutes. But he inquires the reason hereof to the Law of *Moses*; which, being known to the whole World, at length reclaimed and civilized the manners of all men. For the Law-makers and Philosophers of the Gentiles, having derived all their best precepts from that Law, as from a fountain, infused them afterwards into the minds of their Auditors: whereby men being polished, were rendered fit to receive the knowledge of the Evangelical Law. For the Moral Law was previous and the foundation to the Evangelical, and prepared the way to Christ's Preaching. This place therefore is to be thus written [*Tis meion en tois katoichis, tis meion en tois katoichis, tis meion en tois katoichis*], as it is plainly written in the *Mt. Med. Ed.* and *Savill. SS.* and, as it is in *Roberts Stephens* Edit. [*tis meion en tois katoichis*]. Undoubtedly, unless it be thus that the sense will be incoherent. For to what shall the participle [*tis meion*] be referred, which is put in the beginning of the period? There is also another difficulty in this place of *Enchirion*, that is, what is meant by these words [*tis meion*]. For *Enchirion* says [*tis meion*], as before. Which words, as to me it seems, were put in, that *Enchirion* might show, that whatsoever was fully said by the Law-makers and Philosophers of the Gentiles, they borrowed it all from the *Hebrews*. And thus *Enchirion* understood this place, as it plainly appears from his Translation. *Enchirion* discourses largely concerning this point in his *Enchirion*, where he shews that the *Grecian* Philosophers stole many things out of the books of *Moses*. *Valf.*

For I beheld, faith he, *until the Thrones were dim: 7.9. placed, and the Antient of days sat thereon: his garments were as the white snow: the hairs of his Head as pure wool, his Throne a flame of fire, his wheel burning fire: and fire before him, and fire before his face. I beheld, and beheld until midnight: upon him, and ten thousand times ten thousand stood before him: the judgment was set, and the Books were opened. And afterwards, I beheld, faith he, and behold, one coming in the clouds like the Son of Man, and he came into the Antient of days, and he was brought before him: and to him was given Principality, and Honour, and Rule, and all People, Tribes, and Tongues shall serve him: His Power is an everlasting Power which shall not pass, and his Kingdom*

Kingdom shall never be destroyed. These things can manifestly be referred to none other than to our Saviour, the Word that was in the Beginning with God, God the Word, termed the Son of Man by reason of his Incarnation in the latter times.

But because we have in proper and peculiar commentaries collected the Oracles of the Prophets touching our Saviour *Iesus Christ*, and have elucidated, where confirmed by evident demonstrations those things which have been delivered concerning him at this present we will be content with the present suffices.

The Ecclesiastical History of Eusebius ought to be so much the more esteemed by us, because he wrote it after almost all his other works. *Valf.*

CHAP. III.

That the very Name of *Iesus*, and also that of *Christ* was from the Beginning both known and honoured among the Divine Prophets.

Now that the Name both of *Iesus*, and also of *Christ*, was of old honoured among the Prophets beloved of God, it is now an opportune time to declare. First of all *Moses*, knowing the Name of *Christ* to be most especially Venerable and Glorious, when he delivered Types and Symbols of heavenly things, and mystical forms, agreeable to the Divine Oracle that said to him, *See thou dost all things after the manner of the man whom he enitled* (as much as he lawfully might) the High-Priest of God, the same he filled *Christ*; and thus to the dignity of High-Priesthood, which excelled in his judgment all other prerogatives among men, he for honour and glory put to the Name of *Christ*. So then he deemed *Christ* to be a certain Divine thing. The same *Moses* also, when being inspired by the Holy Ghost, he had well foreseen the Name of *Iesus*, judged again the same worthy of singular prerogative. For this Name of *Iesus*, which before *Moses* his time had never been named among men, *Moses* gave to him first, and to him alone, whom he knew very well by type again and figurative sign was to receive the Universal principality after his death. His Successor therefore, before that time not called *Iesus*, but by another Name, to wit, *Adams*, which his Parents had given him, he called *Iesus*, giving him this appellation as a singular Title of Honour far surpassing all Royal Diadems, because that same *Iesus*, the Son of *Nave* bore the figure of our Saviour, who always, after *Moses*, and the accomplishment of the figurative service delivered by him, was

to succeed in the Government of the true and most pure Religion. Thus to two men who surpassed all people of that Age in virtue and glory, one being then High-priest, the other to be chief Ruler after him, *Moses* gave the Name of our Saviour *Iesus Christ*, as an Ensign of the greatest Honour. The Prophets also who came after, Prophefied plainly

of *Christ* by Name, foretelling long before-hand the treacherous practice of the *Jews* people against him, and the calling of the Gentiles by him. Both *Jeremie* saying thus, *The Spirit before our face, Christ our Lord, is taken in their nets, of whom we speak, under the shadow of his wings we shall be preserved alive among the Heathen: and David* also, being very much perplexed, speaking thus, *Why have the Gentiles rage, and the people imagined vain things? The Kings of the earth shall flee forth, and the Princes assembled together in the same place against the Lord and against his Church, whereunto afterwards he added in the person of *Christ*, *The Lord said unto me, Thou art my son, this day have I begotten thee. Atk. of me, and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possession.* The Name of *Christ* therefore among the *Hebrews* hath not only honoured those that were adorned with the High-priesthood, being accompanied with figurative and mystical oil prepared on purpose, but Kings also, whom *Prophets* by the Divine appointment anointing, made figurative *Christ*, because they bore in themselves a resemblance of the regal and princely power of the only and true *Christ*, *The Word of God*, who governeth all things. And moreover we have learned that certain of the Prophets also by being anointed have typically become *Christ*. So that all these have a relation unto the true *Christ*, the Divine and Heavenly Word, the only High-Priest of the whole World, therefore only King of all the Creation, and the only chief Prophet of the Father among all the Prophets. The proof hereof is demonstrable: For none of them that of old were typically anointed, whether Priests, or Kings, or Prophets, ever obtained to greet a measure of Divine power and virtue, as the Saviour and our Lord *Iesus*, the only and true *Christ*, hath shewed. Indeed none of them, how famous soever they were among their own followers throughout many Ages, by reason of their dignity and honour have caused by their being typically called *Christ*, that such as were conform to them should be named *Christians*. Neither hath the Honour of Adoration been exhibited by their subjects unto any of them, neither after the death of any of them have the minds of any been so much affected towards him, as to be ready to die for the maintenance of his Honour: neither hath there been any to great fear and commotion among all the Nations throughout the whole World for any of them. For the power of the figure and shadow was not of such efficacy in them, as the presence of the truth exhibited by our Saviour. Who though he received not from any the Ensigns and Badges of the High-priesthood, nor indeed a lineally descending according to the *Heb. 7.* flesh from the Priests Race, nor was advanced 14. It is by a Guard of Armed men into his Kingdom, nor vident that our Lord was made a Prophet after the manner of the ancient Prophets, nor obtained any preeminence, or of special prerogative among the *Jews*; yet for all this he was with more adorned by the Father with all these dignities, though not in Types and Symbols, yet in very truth. And although he obtained all these Titles in another manner than those men did, whereas mention hath been made, yet hath he been more truly filled *Christ* than they all. And he, as being *Spirit*, but the only and true *Christ* of God, hath by that truly venerable and Sacred Name of his filled the pious whole World with *Christians*: Nor doth he do with our lives henceforth types and shadows unto his followers, but naked virtues, and an heavenly life accompanied with the undoubted Doctrine of verity.*

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Augustus, the Temple of Apollo adjoining unto the walls, * *Antipater*, son to one *Herod*, that this palace was Minister in that the same palace. * *Priest* was not able to pay the ransom for his father. For the name of *Antipater* was not *Herod*, but *Antipater* an Idumean; neither was he a minister in the Temple of Apollo. See *Josephus* B. 14. Chap. 2. This *Antipater*, *Antipater* the son of the Idumean, and this *Antipater* seems to be the founder of all that Gentleness, to which the posterity afterwards arrived. For he had the Prefecture of Idumea during the reign of *Alexander* and *Alexandria*; and having made an Alliance with the Alconitones, Gazites, and Arabians got great riches. *Valf.*

* *Antipater*, the father of *Herod*, was Procurator of the whole Kingdom of *Judea* under *Tiberias*, and managed all affairs, both Military, and Civil. Therefore *Josephus*, in his 14. B. calls him *Antipater*, i. e. Procurator. *Valf.*

* *gustus*, by decree of the Senate, constituted King over the Jews: whose sons were *Herod* and the other Tetrarchs. These things are common also among the Greek Historians. Now when among the Greek Historians, not only of the Hebrews, but of them also who lineally descended from ancient Prophets, as from *Ashur* the Ammonites, and *Ruth* the Moabites, and those who came out of *Egypt* with the Israelites and mingled with them, were Recorded among the ancient monuments; *Herod* considering that the Israelitish pedigree would avail him nothing, and being quick in mind with the consciousness of his base-ness of birth, he burnt their ancient recorded Genealogies, supposing thereby to make himself to be thought to come of noble parentage, when none other, assisted by public Records, were able to bring their pedigrees from the Patriarchs, or ancient Prophets, or such as were called *Geors*, strangers born, and mingled among the Israelites. Yet some of the Jews in this behalf having either kept in memory the names of their Ancestors, or copied them out of ancient Rolls, have got unto themselves their proper degrees, and glory much that they have preserved the remembrance of their ancient Nobility. Amongst

6 I judge this passage also to have little of certainty in it. For *Josephus*, in the book of his own life, mentioning the original and antiquity of his own stock, fetches it from the public archives. Therefore those public tables, which contained the originals of the Jewish families, were extant in *Josephus's* time. And so his false to say that *Herod* burnt them. *Valf.*

7 Two sorts of men joined themselves with the children of Israel when they went up out of *Egypt*. The one were native Egyptians, whom *Moses* (Exod. 12. 19.) calls *Amalekites*, i. e. born in the land: the other sort were a mixt multitude, whom he there calls *Pharisees*, i. e. *strangers*. They were extraneous persons amongst the Egyptians, who took the land to till at a certain pension: the Jews were such, before they went up out of *Egypt*. Both these sorts of men the sacred Scripture commends under the name of a mixt multitude (Exod. 12. 38.) *Valf.*

* *Cochab*, "whom were those men I mentioned before, who by reason of their near kindred with our Saviour, were called *DESPLOYED*. These are called *from Nazareth* and *Cochab*, towns of the Jews, "into other regions, plainly expounded the forefathers of the Jews, "and Ephemerides, and partly out of their memorie, preserving "as far as they were able. However then the case they give, had private copies thereof, taken out of the public archives; as we often see Gentlemen do at this day amongst us. *Valf.*

"hand, whether thus or otherwise, no man in my judgment, and in the judgment of any other ingenious person, can find a plain explication. Let us make much of this therefore, though we have no proof to confirm it, being we cannot produce a better, and a truer explication. The Gospel indeed in all respects uttereth most true things. And about the end of the same Epistle he addeth these words: "Matthew de-
scending from *Salomon* begat *Jacob*, *Matthew* descended, *Matthi* of the stock of *Nathan* on the same woman begat *Heli*.
"So *Heli* and *Jacob* were brethren by the mother. In this theirs died, *Heli* dying without issue, *Jacob* way of re: raised unto him seed by begetting of *Joseph*, his own son by Nature, but *Heli* his son by which a Law. Thus was *Joseph* son to both. So far as the Genealogy of *Joseph* leads, two being thus rected, the stock also of *Mary*, who was of the same Tribe together with him, is in seem to effect made apparent. For by the Law of *Moses*, have some mingling of Tribes by marriage was forbidden, thing of For the woman is commanded to be joined in difficulty in marriage to one of the same House and of the same, in the same family, that for the inheritance of the kindred might not be removed from tribe to tribe. were law- But of these matters let us much suffice.

brother by the mothers side to marry his brother: widow, and to beget children of her, which were to succeed in the name and be accounted of the family of his brother. The Law (Deut. 25. 5.) speaks of the brother that dwells in the same house, and that of the same stock: But the brother by the mothers side is not of the same stock. Hence of the same stock: Seeing that the stock, especially amongst the Jews, was deduced from the fathers Race. Secondly, it may be deservedly questioned, whether in reckoning up the generations, there be any account had of the adoptive fathers. *Oled*, who is mentioned in the Genealogy of Christ is an eminent example hereof. For when *Mastan* was dead in the land of *Moab*, and *Ruth* left a widow without children, *Boaz* the kinsman of *Mastan* (he that was a nearer kinsman than he giving up his right) took *Ruth* to wife, whereby he might raise up seed to *Mastan*. *Ys Oled* that was begotten of her, is by the Evangelists, and in the Book of *Ruth* not called the son of *Mastan*, but the son of *Boaz*. *Valf.*

CHAP. VIII.

Of Herods cruelty towards the Infants, and after how miserable a manner he ended his life.

Now Christ being born in *Bethlehem* of *Judea* at the time before manifested, according to the predictions of the Prophets, *Herod*, upon an enquiry made by the wife men that came from the East, asking where he was that was born King, of the Jews? for they said they had seen his Star, and had therefore made such a long journey with diligence, because they most ardently desired to worship him that was born, as God: *Herod*, *I say*, being not a little troubled, judging his Government to be very imminent danger, demanded of the Doctors of the Law, then in the Nation, where they expected Christ should be born: when he knew of the Prophecy of *Micah*, who foretold he was to be born in *Bethlehem*; by one express Edict he commands all the young children both in *Bethlehem* and in all the coasts thereof from two years old and under, according to the time which

he had diligently enquired of the wife men, to be slain. For he supposed, as it was very likely, that Jesus would be involved in the same calamity with them that were about his age. But his parents having had notice of the whole matter by an Angel that appeared to them, conveyed the young child into *Egypt*, and so he escaped the Kings bloody plot. Thus much indeed the sacred writing of the Gospel tells forth. And now moreover it would be worth the while to fee what immediately befell *Herod* upon account of his audacious wickedness asked towards Christ and those of the same age with him: How forthwith, without all delay, the Divine vengeance seized him whilst alive after such a manner, as to foretell some beginnings of those torments which awaited him after this life. And how he clouded the prosperous Success of his Reign, as he judged them to be, with domestic calamities following one upon another, with the murders of his wife and children, and others of his nearest relations and dearest friends, I shall not now be able particularly to recount, in as much as the rehearsal of this matter would far surpass even all the most savage cruelty of every Tragedy; which *Josephus* in his History has at large declared. But how after his cruel plot formed against our Saviour and the other infants, he was forthwith smitten from heaven with a disease, as with a scourge, whereof he died, it will not be unfit to undertake from the Author himself, who in his "seventeenth Book of Antiquities relates after how lamentable a manner he ended his life, writing word thus: "But the disease of *Herod* grew yet more bitterly violent, God exacting this judgment of his enormities upon him. He had a gentle fever next expressing it self to much to the outward touch and feeling, as more grievously by burning him within. Moreover, he had a vehemently from appetite after meat, but nothing could suffice him; he had an ulcer of the entrails with sharp convulsions especially of the Colick-gut: a phlegmatick and shining humor appeared about his feet. Moreover the disease had gotten about the lower belly, and more than that, there was a putrefaction of his Genitals, and it bred worms; besides he had a thorniness of breath, which was also unfavoury; a troublesome flux of Rheum, which caused a perpetual difficulty of breathing. And the patient having not strength to resist these things, there followed a convulsion of all the parts. It was said therefore by the Divine, and those who made it their business to give judgement of such things, that the hand of God was upon the King to punish him for his so oft repeated horrible offences. Thus much therefore the Book in the Second Book of his History speaks of him after the same manner, in these words: "After that he was taken with a disease which seizing upon the whole state and habit of his body, tormented him exceedingly with several pains: He had a fever but not of any acute kind, "an insufferable itching over all his body, which continual tortures of the colon by the humours about his feet you would judge him to have been Hydrophobic, besides this, a strange inflammation of the lower belly, and such a putrefaction of the Genitals as bred worms; moreover a thorniness and difficulty of breathing with a convulsion of all the parts. This moved those of that time who pretended to know the mind of God, that these these diseases a punishment inflicted on him

from heaven. But although he struggled with so many distempers, yet he hoped to live and recover, and sought for remedy. Passing therefore over *Jordan* he made use of the hot-waters that are near *Callithro*. They fall into the lake *Asphalites*, but are so sweet that they are potable. There, when his Physicians thought it good to bathe his whole body in warm oil, he being set into a bathing-vessel filled with oil, he was so weakened all over his body that he turned up his eyes as if he had been dead. But at the noise of his attendants courtesies he came to himself again. After this, despairing of recovery, he gave order for the distribution of fifty *Drachms* to every one of his common Soldiers, but to his Commanders and friends he gave great sums of money. From thence he returned to *Jericho*; and being now grown very melancholy, he did as it were threaten death to self, and resolved upon the commission of a most horrible and villainous fact. For he commanded all the eminent personages that were in every town of *Judea* to be summoned together and imprisoned in the *podrome*. Then calling for his sister *Salome* and her husband *Alexander*, I know, said he, the Jews will rejoice mightily at my death; but, if you will obey my commands, I can make my self to be lamented by many, and obtain an honourable Funeral, as soon as breath is out of my body, do you being guarded with Soldiers, kill all these men whom I have imprisoned, so all *Judea* every family shall though agrieve their wills, mourn at my death. And a little after he says, and again when he was tortured partly by want of sustenance, and partly by the Convulsions of his violent cough, being overcome with continual torments he resolved to hasten his own death. And having taken an apple, he asked for a knife, for his manner was to cut them himself when ever he eat them; then looking round he said there should be any one that might hinder him, he lifted up his right hand, as about to do violence to himself, *Moreover the same Writer relates farther*, how that a little before his death he most wickedly commanded another of his own sons, having slain a few of them before, to be put to death, and then soon after died in most exquisite torture. And such was the end *Herod* made, suffering a due punishment for his cruelty towards the infants of *Bethlehem*, which he contrived on purpose to destroy our Saviour. After his death an Angel appeared to *Joseph* then in *Egypt*, and commanded him to take the young Child and his Mother and return into *Judea*, telling him they were dead who sought the young Childs Life. To which the *Evangelist* adds, saying, when he heard that *Archelaus* reigned in *Judea* in the room of his father *Herod*, he was afraid to go thither, nor withholding being warned of God in a dream he turned aside into the parts of *Galilee*.

CHAP. IX.

of the Times of Pilate.

THe said Historian agrees also concerning the Reign of *Archelaus* after the death of *Herod*, declaring the manner of it, how both by his father's Testament, and also by the decree of *Augustus Cæsar*, he obtained the Kingdom of *Judea*: And how, when after ten years he was depofited from his Government, his brethren, *Philip*, and *Herod* junior, and * *Lysanias* governed their Tetrarchies. The same Author, in the eighteenth Book of his Antiquities, makes it plainly appear, that *Pontius Pilate* was made Procurator of *Judea* in the twelfth year of the Reign of *Tiberius* (who then was Emperour, succeeding *Augustus*, who had Reigned fifty seven years) and continued to full ten years, almost as long as *Tiberius* lived. From whence their fiction is manifestly confuted, who of late have published * Acts against our Saviour. In which chiefly the title or note of Pontius Pilate, time, inserted upon the said Acts, does evidently shew the Authors thereof to be liars. For those things which these men have impudently feigned concerning the salutary passion of our Lord, are said to have been done when *Tiberius* was Consul the fourth time, which fell out to be the seventh year of his Reign. At which time it is certain *Pilate* was not come as Governour into *Judea*, as we may believe *Tiberius*; who in his forefaid Book does expressly shew, that *Pilate* was made Procurator of *Judea* by *Tiberius*, in the twelfth year of his Reign.

and by the Judges. See *Calvin* Jur. lxxii. the word *Acta*. These Acts of *Pilate* were counterfeited by the Enemies of *Christianity*, in the Persecution under *Maximinus*, as *Eusebius* affirms, Lib. 9, c. 5.

CHAP. X.

Of the High-Priests among the Jews, in whose time Christ Preached the Gospel.

AT this time therefore, namely in the fifteenth year of the Reign of *Tiberius*, according to * Luke 3, 1, the * Evangelist, and the fourth of *Pilate's* Procuratorship of *Judea*, *Herod*, * *Lysanias* and *Philip*, being Tetrarchs over the rest of *Judea*, our Lord and Saviour Jesus, the Christ of God, being about thirty years of Age, was Baptized by *John*, and then first began to Preach the Gospel. And the Sacred Scripture says, that he smiteth the whole time of his Preaching under

* I know not why *Eusebius* put *Lysanias* in the middle between *Herod* and *Philip*, the sons of *Herod* the great. For *Luke*, whose words *Eusebius* does here profess that he follows, in that famous place concerning the Baptism of Christ, names *Lysanias* in the third place. Wherefore *Eusebius* should have observed the same order, especially because *Lysanias* was neither son, nor successor to *Herod*. *Eusebius* also seems to be reprovable here, in that after he had said *Pilate* was then Procurator of *Judea*, he adds, that the rest of *Judea* was governed by the Tetrarchs, *Herod*, *Philip*, and *Lysanias*. But *Lysanias* never had any part of *Judea*. For *Antiochus* was not a City of *Judea*, but of *Syria*. Yet *Eusebius* may be excused, if we say, that by *Judea* he understood the whole dominion of *Herod* the great. For its manifest that he had the Tetrarchie of *Lysanias* given him by *Augustus*. For the Roman Emperours used to bestow these Tetrarchies on those kings that were their confederates and friends, that they might thereby the more oblige them. Its strange that there is no mention of this *Lysanias*, of whom St. *Luke* speaks, either in *Tiberius*, *Dion*, or the rest.

Annas and *Caiaphas* being High-priests, meaning *Tiberius*, thereby that all his Preaching was terminated within that space of time wherein they executed the course of this High-priests Office. Although therefore he began when *Annas* was High-priest, and continued till *Caiaphas* came on, yet there are scarce full four years contained within this space of time. For, *Herod* died since from the time now mentioned, the Laws and the functions about Holy matters were almost abolished, the High-priesthood also ceased to be for life and hereditary, neither was the worship of these words God rightly performed. But the Roman Governor of *St. Luke* nourish sometimes one, sometimes another does no way mean what a High-priest, none bearing that Office above a *Eusebius* year. * *Tiberius* indeed in his Book of Antiquities does relate, that from *Annas* to *Caiaphas* himself there were in one continued Order four High-priests; his words are these. * *Valerius Gratus* to wit, that having put out *Annas* from being High-priest, he made *Ismael* the son of * *Baphis* High-priest; and not long after he removed him, and made *Eleaz* that year * *son* of the High-priest *Annas*, High-priest; within a year after he deprived him, and gave *Simon* the son of *Cambithus* the High-priesthood. He, after he had held that honour continued not more than a year, had * *Tiberius*, whose title *Caiaphas* name also was *Caiaphas*, for his successour. For first, it is manifest therefore that the whole time of our Lord's Saviours Preaching was not complete four years, there within which space of time there were as many continuing High-priests made, reckoning from *Annas* his *John* preaching, which bearing that Office, to *Caiaphas* his promotion to it, * every one of which bore the Office one year. And the Holy * Gospel therefore is right in noting that *Caiaphas* to be the High-priest that famous time, in which our Lord's salutary passion happened. From which authority of the Gospel also it is evident, that the time of Christ's Preaching does not that prefigure with the account we have laid down, that of *John* by his beginning to Preach, called twelve men, and *Annas* whom he named *Apostles*, giving to them in particular a Title more honourable, and preferring being High-priest before the rest of his disciples. Besides, he did not choose other seventy men, whom he sent two by two before his face, into every of those places and Cities whither he himself would come.

time, which is absurd and was never heard of, but that *Luke* means by these words, that in this fifteenth year of *Tiberius*, *Caiaphas* was High-priest, and *Annas* was one that had born that Office very lately. (See *D. Hammond* note on *Luke* chap. 3, v. 2, where he treats of this matter keenly and ingeniously.) Whosoever had born the High-priests Office, those were called High-priests during their lives, and took *Lythas*. So *Tiberius* declares B. 10, of *Antiquities*. * *Tiberius*, *Antig.* B. 15, chap. 4. *Eusebius* is here very much mistaken for *Tiberius* does not speak of the time thence that St. *Luke* does; *Tiberius* speaks of the first ten years of *Tiberius*'s Reign, in which time *Valerius Gratus* was Procurator of *Judea*; but *Luke* speaks of *Tiberius*'s second ten years, when *Pilate* was Governor of *Judea*.

* Or *Phabi*, as some Copies read it. * *Pilate*.
* On *Tiberius*, or *Tiberius*, as it is in the old Editions of *Rosarius*, *Vale*.

Eusebius understands *Tiberius* so, as if *Tiberius* had said that those four High-priests, *Annas*, or *Annas*, *Ismael*, *Eleazar*, and *Simon* executed the High-priesthood each the space of one year. Indeed *Tiberius* says this expressly of the two last; but not for the two last. For he declares that *Ismael* indeed was put out a little after he was made High-priest by *Valerius*; but *Tiberius* is so far from making *Annas* to have been High-priest but one year, that from his words it is plainly gathered he held the High-priesthood three years at least. See *Tiberius*'s *Antig.* B. 20, ch. 8. * *Pilate*.
* He means *John* 11, 18, but the Evangelist does not say there that he was made High-priest that famous year.

CHAP.

CHAP. XI.

What hath been testified concerning John the Baptist, and concerning Christ.

THe sacred History of the Gospel also mentions the beheading of *John the Baptist* by *Herod* Junior, to have been not long after this. To which also agrees *Tiberius*, who both makes mention particularly of *Herodias* by name, and also expressly declares, how that *Herod*, having put away his former wife lawfully married to him, took this woman of his brothers wife by force from him being yet alive, and married her; she was the daughter of *Arabius* King of the *Arabians*; and that upon her account, *Herod* having slain *John*, went to war with *Arabia*, incited at the disgrace of his daughter. In which war, he relates that *Herod* and his whole Army were vanquished in a Battle, and that these things befell him upon account of his cruelty towards *John*. The same *Tiberius* does agree with the Evangelical History in the account it gives of this *John*, especially as to his confining him to have been a most righteous man and a Baptist. He says further, that *Herod* was deprived of his Kingdom for the sake of this *Herodias*, and was together with her banished to * *Phoenicia* a City of *Gallia*. All this he relates in his eighteenth Book of Antiquities, where also he writes these very words concerning *John*: "But some of the Jews judged *Herod* Army to have been overthrown by God, he avenging justly on him the murder of *John* called the Baptist. For him *Herod* had slain, who was a good man, and one that exhorted the Jews to the exercise of virtue, commanding them to deal justly with one another, and to believe them selves piously towards God, and so to come to be baptized. For *Baptism*, said he, was then only well-pleasing to God, when it was used, not for the exculpating of some certain offences, but in order to the cleansing of the body, the soul being before purified by righteousness. Now when many flock to him from every quarter (for they were strangely taken with hearing of such discourses) *Herod* fearing lest through the power of full persuasion of the man, his subjects should revolt, (for they seemed ready to do any thing that he advised) judged it better to cut him off before any innovation hapned by him, than, after it was come to pass, and had greatly endangered his affairs, to repent he did not when it was too late. Upon this very mistrust of *Herod*, he being put into bonds, was sent to the forefaid Castle of *Macheronas* and there slain. Thus far he concerning *John*. The same Author in the same Book makes mention also of our Saviour in these words: "About that time there was a man, a Jew, a wife man, if he may be called a man, for he wrought wonderful miracles, and taught all that with delight would embrace the truth. He had many followers, both Jews and Gentiles. This was he that was called Christ. Whom though he was accused by the chief men of our Nation, and *Pilate* condemned him to be crucified, yet those who at first loved him forbore not to worship him. For he appeared unto them alive on the third day. As the Holy Prophets had predicted, who foretold these and many more wonderful things concerning him. And till this day Sect continues, which of him are called Christians. Seeing there-

fore that this Writer, being a Jew born and bred, has in his works recorded this much of our Saviour and *John the Baptist*, what evasion can remain to the Forgers of those Acts against them, that they should not evidently be proved to be the most impudent of men? But thus far of these matters.

CHAP. XII.

Concerning our Saviours Disciples.

Moreover, the names of our Saviours Apostles are to all apparently manifest in the Gospel, but as to the seventy disciples, a particular catalogue of them is nowhere extant. But * *Bar* There is *nabab* is said to have been one of them, of whom * Catalogue of the 70 Disciples, written by the Apostles, and also most especially in *Paul* Epistle to the *Galatians*. *Sophians* also, they say, was *Dorothas*, another of them; he that together with *Paul* wrote it to the *Corinthians*: for so says *Clement* in the fifth Book of his Institutions; where also he affirms *Cephas* (that *Cephas* of whom *Paul* speaks, * But when *Cephas* came to *Antioch* I will speak to him to the face) a name-came of *Peter*, to have been one of the seventy disciples. *Matthias* also, who was numbered with the Apostles in the room of the Traitor *Judas*, and the other who had the honour to be propounded in the same lot with him, are reported to be of the number of the Seventy. *Thaddaeus* likewise; of whom I will by and by adjoin an History as it came to our hands, is reported to have been one of them. Let him that shall attentively observe, will find, even from *Paul*'s testimony alone, that our Saviours disciples were more in number than Seventy. For he says, *Cyris*, after his Resurrection was seen first of *Cephas*, then of the twelve, after that he was seen of above five hundred Brethren at once: of whom some were *fast asleep*, but the greatest part, he declares, were alive when he wrote these things. Then, says he, he appeared to *James*. * He is said to have been one of the seventy disciples of our Saviour, and also one of the Lords Brethren. Lastly, him, that there being many more besides the twelve, who *James* the were called Apostles by way of imitation, of which brother of *Paul* himself was one, he farther adds saying, *Thou* he was *seen* of all the Apostles. But so much of this. The fore-mentioned History concerning *Thaddaeus* was thus:

was not of the number of the 12 Apostles, but of the disciples of the Lord. Indeed *Paul*, in his Epistle to the *Cor.* chap. 15, v. 7, seems to favour this opinion, where, reckoning up those to whom Christ appeared after his death, after he hath named the 12 Apostles, and five hundred others, he adds after that he was seen of *James*, &c. *Vale*, Bishop of *Jerusalem*.

CHAP. XIII.

The History of the Prince of the Edessens.

THe Divinity of our Lord and Saviour Jesus Christ being every where famous by reason of his wonderful power by which he wrought miracles, drew together an innumerable company even of foreigners, and inhabitants of Countries far remote from *Judea*, who were fock and troubled with all sorts of pains, hoping to be recovered. Therefore King * *Abgarus*, the then *Edessens* is called in some Copies. *Vale*, worthy

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worthy Governor of the Nations lying beyond
Agbarus, being much weakened with a sore
dysuria, incurable by humane skill, as soon as he
heard of the great Name of Jesus, and of his
wonderful works attested by all, sent a Letter to
him by a Letter-carrier, humbly beseeching him
to vouchsafe to cure his dysuria. Now though
he did not then hearken to his request, yet he vouch-
safed to give him answer by his own Letter, where-
in he promised to find one of his disciples, who
should both cure him, and also bring salvation to
him, and his relations and friends. Soon after
therefore this promise was exactly fulfilled. For
after his Resurrection from the dead, and Ascension
into heaven, Thomas, one of the twelve Apostles,
being moved thereto by Divine impulse, sent Thaddaeus,
first of the seven disciples of Christ, to name
one of the Office of Records within the princely City
of Edessa, in which Agbarus then was Governor.
For among the publick records there, wherein the
antiquities of the City and the Acts of Agbarus
are contained, are found these things, thus pre-
served to our days. Nothing hinders but that we may
hear the very words of the Letter, which we have
taken out of the ancient Itolly, and faithfully trans-
lated out of the Syriack Tongue in these words,
thus:

A Copy of a Letter written by King Agbarus to
Jesus, and sent to him to Jerusalem by Ananias
the Courier.

"Agbarus Prince of Edessa, to Jesus the
good Saviour, who hath manifested himself
within the confines of Jerusalem, sendeth gre-
tting. I have heard of thee, and of the Cures,
wrought by thee without Herbs or Medicines,
for, as it is reported, thou dost restore sight to
the blind, thou makest the lame to walk, thou
curest the Leprous, and thou dost cast out
devils and unclean spirits, and thou healest those
that are tormented with diseases of a long con-
tinuance, and thou dost raise the dead. When I
heard all this of thee, I was fully persuaded to
believe one of these two things, either that thou
art very God, and art come down from heaven
to do such things, or else the Son of God, and
to perform them. Wherefore, I have now
written to thee, beseeching thee to come to me,
and cure my dysuria. For, I have heard that
the Jews murmur against thee, and contrive to do
thee mischief. I have a City, a little one in-
deed, but it is beautiful, and capable of recei-
ving thy boath. Thus wrote Agbarus, as then but
a little enlightened from above. It is also worth
while to hear the Answer of Jesus returned to
him by the same Courier; short indeed it is, but
it has much of power and efficacy in it; it was
thus:

The Answer of Jesus to Agbarus the King, sent by
Ananias the Courier.

"Blessed art thou, Agbarus, who hast belie-
ved in me whom thou hast not seen. For it
is written of me, that they which have seen me
should not believe in me, that they which have
not seen me may believe and be saved. But as
ment thee. Indeed, in the Gospel of St. John it is
written that our Lord said to Thomas after his Resurrection, John 20,
29. Blessed art they that have not seen me, and yet have believed. But this
Epistle of Christ to King Agbarus, it is generally preceded that
representation of the Apostle Thomas some years, false.

"concerning what thou writest about my coming
to thee, know, that all things for which I am
sent must be here by me fulfilled; which being
finished, I shall be taken up and return to him
that sent me. But after I am ascended, I will
send thee one of my disciples, who shall cure thy
dysuria, and give life to thee, and to them
that are with thee. To this Letter there is
this farther added in the Syriack Language,
"After Jesus was ascended, thus, called also

"Thomas, sent Thaddaeus, the Apostle who was one
of the seven disciples, to name one of the
Office of Records within the princely City of
Edessa, in which Agbarus then was Governor.
For among the publick records there, wherein the
antiquities of the City and the Acts of Agbarus
are contained, are found these things, thus pre-
served to our days. Nothing hinders but that we may
hear the very words of the Letter, which we have
taken out of the ancient Itolly, and faithfully trans-
lated out of the Syriack Tongue in these words,
thus:

"Agbarus heard of the great and wonderful works
wrought by him, and how in the Name and by the
power of Jesus Christ he cured diseases, he had
some suspicion, that this was the person about
whom Jesus wrote to him, saying, when I am
taken up, I will send thee one of my disciples,
who shall heal thy dysuria. Having therefore
called for Tobias, with whom Thaddaeus abode,
I have heard, said he, that there is a certain
powerful man come from Jerusalem, who
lodges at thy house, that performs many Cures
in the name of Jesus. There is a stranger, Sir,
replied he, come to my house who does many
miracles: Bring him, said Agbarus, to me.
Tobias went home to Thaddaeus and told him,
Agbarus the Governor of this City having
sent for me, commands me to bring thee to him,
that thou mayest cure his dysuria. I will go,
replied Thaddaeus, for it is chiefly upon his ac-
count that I am with power sent hither. Tobias
therefore getting up early next morning, took
Thaddaeus along with him, and went to Ag-
barus. When he was come, to Agbarus (his
Nobles being present and standing round him)
there appeared a wonderful sight in the face
of the Apostle Thaddaeus, as he came in to him,
and therefore he worshipped him. All that were
present wondered at that, for they saw nothing
of that sight which appeared only to Agbarus.
Then he asked Thaddaeus, art thou, in truth a
disciple of Jesus the Son of God, who wrote
to me, I will send thee one of my disciples,
who shall cure thy dysuria and give life to
thee, a-d to all with thee? Thaddaeus answer-
ed, for as much as thou hast firmly believed in the
Lord Jesus who sent me, therefore am I sent to
thee, and if thy Faith in him does still increase,
according to thy belief thou shalt have the desires
of thine heart fulfilled. Agbarus made him an
oath, I did so firmly believe in him, that I would
have raised Forces to have destroyed the Jews
who crucified him, had I not been inhibited from
that purpose by the Roman Empire. Jesus Christ
replied Thaddaeus, our Lord God fulfilled the
will of his Father, and having finished that, was
taken up to his Father. Agbarus said unto him,
I be-

"believed both in Him and in his Father. There-
fore, said Thaddaeus, I lay my hand on thee, in
the name of the same Lord Jesus Christ: and
having done so, he was presently cured of the
dysuria and distemper that he had. Agbarus
wondered greatly when he saw that really accom-
plished, which he had heard concerning Jesus,
by his disciple and Apostle Thaddaeus, who
without the help of Herbs or Medicines, re-
stored him to his former soundness. And not
only him, but one Abdas also the son of As-
das who had the Gout, he coming and falling
down at Thaddaeus's feet, received a blessing
by prayer and the laying on of his hands, and
was healed. Many others also of the same City
with them were cured by the Apostle, who
wrought wonderful Miracles, and Preached the
Word of God. After all this, Agbarus spake
thus, We believe, Thaddaeus, whatever thou
dost, thou performest by the power of God,
and therefore we greatly admire thee. But,
We pray thee moreover, give us some farther
account of the Advent of Jesus, How and by
what manner it was; of his power also, and of
what virtue he wrought those mighty Works
we have heard. I shall now be silent, replied
Thaddaeus, because I am sent to publish thee
the Word of God: But assemble all the men of thy
City together to me to-morrow, and I will
Preach the Word of God to them, and will
disperse the Word of life among them, and ex-
pound the Advent of Jesus, after what manner
it was, his Commission, and for what reason his
Father sent him, the power of his Works, the
Myteries he declared to the world, by what
power he wrought so great Miracles, his new
Preaching, his tender and mean reputation he
made himself of, the despicableness of his out-

"ward man, how he humbled himself even unto
death, how he suffered his Divinity, how many
and great things he suffered of the Jews, how
he was Crucified, how he descended into Hell,
and rent asunder that Inclosure never before
opened, how he rose again, and together with him-
self, raised those from the dead who had lain
buried many ages; how he descended from hea-
ven above, but ascended to his Father accom-
panied with a great multitude, how with glory
he is set down at the right hand of God his Fa-
ther in Heaven, and how he will come again
with power and glory to judge both quick and
dead. Agbarus therefore commanded the men
of his City to come together very early and hear
Thaddaeus Preach. After this he commanded,
that Gold and Silver should be given to him
as a reward. But he refused it, saying, how shall we,
who have left all that was our own, take any
thing that is another's? These things were done
in the Three hundredth and fortieth year. All
this being translated word for word out of the
Syriack Tongue, and not profitable to be read,
we have thought good to fit down opportunely
in this place.

Three hundredth and fortieth year according to the account of the Edessians, falleth with the first year of the two hundredth and second Olympiad. For the Edessians number their years from the hundredth and seventeenth Olympiad, fixing their Era upon the first year of Seleucus his Reign in Asia (as Eusebius writes in his Chronicon) from which time to the beginning of the two hundredth and second Olympiad, there are just three hundred and forty years. Now the beginning of the two hundredth and second Olympiad falleth with the nineteenth year of Tiberius Caesar, in which year, as many of the Antients believed, our Blessed Saviour suffered and ascended. So that this account falls right, placing Thaddaeus his coming to Edessa, and his curing King Agbarus on the same year, in which our Blessed Saviour suffered. Note that the Edessians begin their year, from the Autumnal Equinox, according to the custom of the Syrians, and almost all the Eastern Nations. false.

THE SECOND BOOK Of the Ecclesiastical History OF EUSEBIUS PAMPHILUS.

THE PREFACE.

Wherefore was necessary to be premised by way of Preface to Our Ecclesiastical History, both concerning the Divinity of the comfortable Works, and the Antiquity of the points of our doctrine, and Evangelical Police, and also moreover concerning the Manifestation our Saviour lately made of himself, his Passion and the Election of the Apostles, we have Treated of in the foregoing Book, and briefly summed up the proofs thereof. Now therefore in this, We will diligently look unto what followed upon his Ascension, partly from what we find noted in Holy Writ, and partly from other Records, which we will mention in due place.

CHAP. I.

Of those things which were instituted by the Apostles, after the Ascension of Christ.

First of all therefore, Matthias, who, as before hath been manifested, was one of the Lords disciples, by lot was elected into the Apostleship of the Traitor Judas. Then, seven approved men were by prayer and imposition of the Apostles partly of Rufinus, partly of the King's, Maz, and Fuk, M. SS. for, what goes before is a Preface, false.

hands Ordained Deacons for the publick Administration of the Churches affairs; of which number Stephen was one; who immediately after his Ordination, as if he had been made Deacon Stephen's only for this, was the first that, after the Lord, lived many years; how he defended from heaven above, but ascended to his Father accompanied with a great multitude, how with glory he is set down at the right hand of God his Father in Heaven, and how he will come again with power and glory to judge both quick and dead. Agbarus therefore commanded the men of his City to come together very early and hear Thaddaeus Preach. After this he commanded, that Gold and Silver should be given to him as a reward. But he refused it, saying, how shall we, who have left all that was our own, take any thing that is another's? These things were done in the Three hundredth and fortieth year. All this being translated word for word out of the Syriack Tongue, and not profitable to be read, we have thought good to fit down opportunely in this place.

TIBERIUS
Stephen, in Greek signifies a Crown.

* That this James was not the Son of the B. Virgin, nor yet of Joseph by one Eliza a former wife; but of Mary the wife of Cleophas sister to the B. Virgin, may thus be made appear: we read Jo. 19. 25. that there stood by the Cross of Christ his mother, and his Mother's sister Mary Magdalene: in the rest of the Evangelists we find at the same place (Math. 27. 56.) Mary Magdalene, and Mary the mother of James and Joseph; and again at the Sepulchre (Math. 28. 1.) Mary Magdalene and the other Mary. Wherefore that other Mary by the conjunction of these Testimonies, appeareth to be the sister of the B. Virgin, to be the wife of Cleophas, and the mother of James and Joseph; and consequently James and Joseph the brethren of the Lord, were not the sons of Mary his mother, nor of Joseph by a former wife, but of the other Mary; and therefore called his brethren, according to the language of the Jews [see Gen. 31. 8. & 12. 1. & 19. 12.] because that other Mary was the sister of his mother. See Bishop Pearson on the Creed. p. 176. Edit. Lond. 1669.

* Gal. 1.

19. James the Lord's brother. At this time also for that our Saviour had promised to the King of the *Ostrogoths* was fulfilled. For *Thomas*, moved thereto by Divine impulse, sent *Thaddaeus* to *Edessa* to be a Preacher and Evangelist of the Doctrine of Christ, as from a Record there found we have a little before manifested. He, when he was come thither, did in the Name of Christ both cure *Abyrnas*, and also dismissed all the Inhabitants of the country with the wonderfulness of his Miracles. And when he had sufficiently prepared them with such Works, and brought them to an adoration of Christ's power, he made them disciples of his wholesome Doctrine. From that very time until now the whole City of the *Edessans* has continued to be Consecrated to Christ's Name, enjoying no trivial evidences of our Saviour's graciousness towards them. And these things are said as from the History of the old Records. We will now return again to Holy Writ: After the Martyrdom of *Stephen*, when the first and forest persecution of the Church at *Jerusalem* by the Jews arose, all the disciples of Christ, except the Twelve apostles, being scattered throughout *Judea* and *Samaritis*, some of them travelling as far as *Phoenicia* and *Cyprus* and *Antioch*, as Holy Scripture testifies, were not able to be so bold as to communicate the Word of Faith to the Gentiles, but

* Acts 8.3.

Preach't to the Jews only. At that time * Paul also until then made havock of the Church, entering into every house of the faithful, haling men,

and women, and committing them to prison. Moreover * Philip, one of those who was ordained Deacon with *Stephen*, being one of them that were dispersed, went down to *Samaritis*, and being full of the Divine power, was the first that Preach't the Word to those inhabitants. And the Grace of God did so effectually cooperate with him, that by his Preaching he drew after him *Simon Magus* with many other men. This *Simon*, at that time very famous, did so far prevail with those whom he had deceived by his imposture, that they thought him to be the great power of God. Then therefore this very person, being greatly amazed at the Miracles Philip wrought by the power of God, craftily insinuated himself, and so far counterfeited a faith in Christ, that he was baptized. The same thing with admiration we see now done by the followers of his most filthy Sect, who creeping into the Church, as their fore-father did, like fowle pestilent and leprous disease, do deeply corrupt all those into whom they are any way able to insinuate that pernicious and incurable poison which lies concealed within them. But many of them were cast out of the Church, as soon as their viciousness was discovered; in like manner *Simon* himself being at length detected by *Peter*, was deservedly punished. Furthermore when the wholesome Preaching of the Gospel daily increased, Divine providence brought out of the land of *Æthiopia* a man of great authority under the Queen of that Country, for those Nations are according to their country fashion governed by a woman, who being the first of the Gentiles, that by Philip, warned of God by a Vision, was made partaker of the Mysteries of the Divine Word, was also the first fruits of the faithful throughout the world: Returning into his own country he is reported to have been the first publisher of the Knowledge of the great God, and of the comfortable Advent of our Saviour in the Flesh: And so he was really fulfilled that prediction of the Prophet, * *Æthiopia shall stretch out her hand unto God*. At this time, * *Paul*, that chosen vessel, was made an Apostle, not of men, neither by God the Father, who raised him from the dead; being vouchsafed this calling by a Vision, and a voice from heaven which came to him at the Revelation thereof.

CHAP. II.

How Tiberius was affected at the Relation Ilate sent him of those things concerning Christ.

WHEN the wonderfull Resurrection of our Saviour and his Ascension into Heaven was now divulged among all men; because it was of old customary that the Governours of Provinces should communicate to the Emperor every strange and unusual accident that happened within their charge, that so nothing that was done might escape his knowledge: *Plinius* acquainted the Emperor *Tiberius* with the Resurrection of our Saviour Jesus Christ now much talk't of over all *Palestina*; giving him an account that he had also heard of many other Miracles of his, and how that rising again after he had been dead, he was now by many believed to be God. And they say that *Tiberius* referred this matter to the Senate, but the relation was rejected by them; upon perception, that they had not first approved of the matter,

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AD. 8.5.
&c.

TIBERIUS

matter; there being an old Law amongst the Romans, that no one should be deified but by the suffrage and decree of the Senate; but in reality, that the wholesome Preaching of the humane Doctrine might not stand in need of any humane approbation or allowance. When therefore the Senate had rejected the Relation concerning our Saviour, *Tiberius* persisted in his former judgment, attempting nothing to the Doctrine of Christ. Thus much * *Tertullian*, a man incomparably well skilled in the Roman Laws and every way famous, and most renowned among the Latine Writers, in the Apologie for the Christians written by him in Latine, but afterwards translated into Greek, does declare in these very words: "And that we may discourse concerning the Original of the Laws, there was an old Decree, that the Emperor should consecrate no God, before he was approved by the Senate. *Marcus* *Ælius* knows this concerning his God *Albinius*. And this makes for our advantage, because among you Divinity is weighed by humane approbation. If God please not man, he shall not be God. Man now must be propitious to God. *Tiberius* therefore, in whole time the Christian Name made its entry into the world, communicated to the Senate the account he had received out of *Syria* *Plinius*, whereby the Truth of the Divinity of Christ was made apparent, which he confirmed with his own suffrage. But because the Senate had not approved of it, it was rejected: the Emperor persisted in his judgment, threatening the accusers of the Christians with death. Which opinion divine providence, according to his dispensation insinuated into the mind of *Tiberius* *Cæsar*, that the Preaching of the Gospel then in its infancy, might without impediment spread over the whole world.

CHAP. III.

How the Doctrine of Christ spread in a short time over the whole World.

AND thus by the cooperation of Divine power, the comfortable Word of God, like the beams of the Sun on a sudden enlightened the whole world, and presently, agreeable to the Divine Scriptures, the sound of the heavenly Evangelists and Apostles went out into all lands; And indeed in a short time there were throughout all Cities and Villages Churches gathered, which like a Threshing-floor filled with Corn, were thronged with infinite multitudes. And they, who, deriving their ignorance from their Ancestors and their errors of old, were enslaved as to their souls with the superstitious worship of Idols, as from their cruel masters, and loosed from their heavy bonds by the power of Christ, and the Preaching and Miracles of his disciples, did with scorn reject the multitude of gods brought in by devils, and acknowledged there was one only God the maker of all things: And him they wor-

* *Tertullian* was by birth a Carthaginian; his father was a Centurion, a Deputy-pro-Consul. He wrote many volumes in Latine, of which his Apologie only was done into Greek, but by whom, it is uncertain: he flourished under *Severus* and *Antoninus* *Cæsar*. Edit. Valf.

In our translation of this quotation out of *Tertullian*, we have followed the Original expression of the author, according to *Rigaltius* his Edition of him; this Greek translation being not fully expressive of the Authors mind, as *Palusius* thinks.

"he was approved by the Senate. *Marcus* *Ælius* knows this concerning his God *Albinius*. And this makes for our advantage, because among you Divinity is weighed by humane approbation. If God please not man, he shall not be God. Man now must be propitious to God. *Tiberius* therefore, in whole time the Christian Name made its entry into the world, communicated to the Senate the account he had received out of *Syria* *Plinius*, whereby the Truth of the Divinity of Christ was made apparent, which he confirmed with his own suffrage. But because the Senate had not approved of it, it was rejected: the Emperor persisted in his judgment, threatening the accusers of the Christians with death. Which opinion divine providence, according to his dispensation insinuated into the mind of *Tiberius* *Cæsar*, that the Preaching of the Gospel then in its infancy, might without impediment spread over the whole world.

* *Plinius*.

4.

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shipped with the Holy Rites of true Religion, by that divine and sober way of worship which our Saviour had spread among mankind. When therefore the Grace of God diffused it self into the rest of the Nations; and *Cornelius* of the City * *Cæsarea* in *Palestina*, in the first place together with his whole household, by a Vision from heaven called Cænon, and the Ministry of *Peter*, embraced the Faith of Christ; and many others of the Gentiles at *Antioch* did the same, to whom the disciples, directed from *Cænon*, preached upon the persecution that arose about *James* *Stephen*, Preached the word of God; the Church *Antioch* now increasing and prospering, in which many were gathered together, both Prophets from *Jerusalem*, with whom were *Paul* and *Barnabas*, and besides, all other brethren in number not a few: the appellation of *Christians* then and there first sprang up, as from a pleasant and fertile soyle; and *Agabus* also, one of the Prophets there present fore-told the death that afterwards happened; and * *Paul* and *Barnabas* were sent to relieve the Brethren by their Ministration.

Tertullian affirms in his Apologie, the place is quoted by *Eusebius* in the preceding Chapter. Valf.
* This journey of *Paul* to *Jerusalem* can noway fall upon the times of *Tiberius*. For *Luc* writes exactly in the *Acts*, chap. 11. v. 29. 30. that it happened about that time when *Herod* *Agrippa* was smitten by the Angel of the Lord: which it is most certain, happened in *Claudius* his time. Valf.

CHAP. IV.

How, after the death of Tiberius, Caius made Agrippa King over the Jews, and punished Herod with perpetual Banishment.

BUT *Tiberius*, having Reigned about two and twenty years, died. *Caius* succeeding him in the Empire, presently gave * *Agrippa* the Kingdom of *Judea*, and made him King over the Tetrarchies both of *Philipp* and *Lysanias*. Besides, the beginning of his so, having condemned *Herod* to perpetual banishment, being together with *Herodius* his Wife deposed, and severely punished for divers enormities: (This was the *Herod* that was present at our Saviour's birth, which *Passion*.) *Tiberius* is a witness of these things also. Moreover in this Emperours time *Philo* Tetrarch, after that, when *Herod*, the son of *Antipater*, was deposed, he was succeeded by his son *Philo*, who was a man highly esteemed of for his Learning by many, not only among us but also among foreigners. He was indeed by Original extract of an Hebrew, inferior to none of those that were illustrious in dignitie at *Alexandria*. Moreover, with how great pains he bestowed about divine matters, and in the learning of his own Nation, it is to all evidently manifest. Besides, how excellent he was at Philosophy and Humane Learning it is needless to relate; for he is said to have excelled all of his own time in the Platonic and Pythagorean Philosophy which he much affected.

From *Herod* his Tetrarchy of Galilee, and gave it to * *Agrippa*. At length, after the death of *Caius*, *Claudius* confirmed the Kingdom to *Agrippa* which *Caius* had given him, and gave him also *Judea* and *Samaritis*, which his Grandfather *Herod* had. And so the whole Kingdom of *Herod* the great was possessed by * *Agrippa*. See *Philo* in *Flavian* *Æt* in *Legat*, at *Caius* his decease; and *Joseph*, Hist. l. 18. to that *Agrippa* is mistaken, in that he says, *Caius* made *Agrippa* king of *Judea*, *Valf.*

CHAP. V.

How Philo went on an Embassy to Caius upon the Jews Account.

There are now extant only two Books of his Reign; the calamities that befell the Jews in *Caius* Philo's son of *Caius* Proclaiming himself to be god, and also his intolerant carriage in his Government in innumerable instances; likewise the distresses the Jews underwent in his Reign; and declares how himself went Embassy-dour to Rome upon the account of his Country-men that dwelt at Alexandria; and how that reasoning before *Caius* for the Laws and customs of his own nation, he obtained nothing besides laughter and reproach, and narrowly escaped the danger of being put to death. *Josephus* mentions all this in his eighteenth Book of Antiquities, writing thus much word for word: "Moreover, there happening a sedition at Alexandria among the Jews that dwelt there and the Greeks, of three of each faction were sent Embassy-dours to *Caius*. Now *Philo* was one of the Alexandrian's Embassy-dours, who raised bitterly against the Jews, laying many things to their charge, and amongst the rest that they neglected to worship *Cæsar*. For when all the subjects of the Roman Empire built Temples and Altars to *Caius*, and at all points worshipped him as they did their gods, the Jews only, *Philo* said, accounted it a vile thing to erect Statues to him, and to swear by his name. When *Philo* had urged these and many other vehement accusations against them, whereby he hoped, as it was likely, to incense *Caius*, *Philo* chief of the Jewish Embassy, a man every way famous, brother to *Alexander's* *Libanus*, and not unskilful in Philosophy, was able and ready with an Apology to answer his Accusations. But *Caius* forbade him, commanding him to depart immediately from his presence. And the Emperor was so highly incensed, that none doubted but he would most severely punish the Jews. But *Philo* being much wronged went out, and as they say, spake to the Jews that were about him to be of good courage, for although *Caius* was angry with them, yet he had now really rendered *Gaius* his Adversary. Thus much *Philo* relates. And *Philo* himself, in the account which he wrote of this Embassy, does exactly relate every particular thing, that was then done. When of omitting most parts, I will hereunto annex only so much as shall make it evidently plain to the Readers, that these miseries straightway without

any delay befell the Jews upon account of their enormous impieties committed against Christ. First of all therefore he relates, that in the Reign of *Tiberius* one *Sejanus* of the City of Rome, a person who then could do much with the Emperor, did use his utmost endeavour to destroy that whole Nation: and that in *Judas*, *Pilate*, in whose time that horrible wickedness was most audaciously committed against our Saviour, attempting something about the Temple at Jerusalem which was flood, contrary to the customs and ordinances of the Jews, raised vehement commotions among them.

CHAP. VI.

How great miseries befell the Jews after their audacious wickedness committed against Christ.

He relates further how, after the death of *Tiberius*, *Caius* assuming the Government, was every way fiercely injurious towards many, but above all he most heavily annoyed the whole Jewish Nation, which in short we may understand from *Philo's* own words, writing thus word for word. "So great therefore was the extravagance and pride of *Caius's* carriage towards all the Jews, but more especially towards the Jewish Nation, and which he bitterly hated, and appropriated to himself all their Profanities, in the rest of the Cities, beginning with those at Alexandria, filling them with his own images and Statues. For in that he suffered others to consecrate Statues to him, he seemed in a manner to dedicate them to himself. And he changed and transformed the Temple at Jerusalem, which hitherto had remained undefiled and dignified with all the privileges of a Sanctuary, and made it into a temple dedicated to himself, causing it thence forward to be called the Temple of *Caius* JUNIOR JUPITER CONSPIQUOUS. Moreover the same Author, in his second Book which he intitled of *Virtues*, relates innumerable other calamities, such as are grievous beyond all expression, that befell the Jews dwelling at Alexandria, during the Government of the fore said *Caius*. To whom *Josephus* agrees, who notes that these troubles, with which the whole Jewish Nation was molested, began even from the times of *Pilate*, and from those enormous facts committed against our Saviour. Let us therefore hear what he also declares in his second Book of the Jewish wars, in these words, saying, I, *Josephus*, being by *Tiberius* sent Procurator into Jud. I. 2. *Pilate*, brought into Jerusalem by him the consecrated images of *Cæsar*, which are called his Statues,

Statues. As soon as it was day this raised a great commotion among the Jews. For those who were near were astonished at the sight, in that their Laws were violated and trampled on. For they account it a detestable thing to place any graven image in the City. These things if thou comparest with the Evangelical writing, thou shalt understand that that voice they uttered before *Pilate*, crying out, they had no other King but *Cæsar*, was soon after revenged upon them. The same Writer relates another following calamity inflicted on them by Divine vengeance in these words, "After this *Pilate* raised another commotion amongst them; exhausting the flock of the sacred Treasury (it is called the Corban) in making a Conduit, wherein the water that was to be brought was at three hundred furlongs distance. For which there was great indignation amongst the people: And when *Pilate* was at Jerusalem, they flock to about the judgment Seat, and began to exclaim. But he (for he foresaw there would be a tumult amongst them) mingled amongst the multitude, and gave them leave to use their swords, but commanding them to strike those that cried out with clubs, gave them a sign from his Tribunal. So the Jews were beaten, ten, and many of them killed, some by the blows they received perished, others being trodden to death in the crowd by those of their own party that fled. And to the multitude, being astonished at the calamity of those that were slain, were silent. Moreover, the same Writer relates innumerable other commotions raised in Jerusalem, and these, taken even from that time forward both the City and all Judaea was distracted with Seditions, Wars, and continual contrivances of multitudes following one upon another, until at last the Siege in the Reign of *Vespasian* by way of revenge befell them. After this manner therefore *Pilate* into hath divine vengeance pursued the Jews for their execrable wickedness committed against Christ.

John 19. 15. In this place *Eusebius* is another following calamity inflicted on them by Divine vengeance in these words, "After this *Pilate* raised another commotion amongst them; exhausting the flock of the sacred Treasury (it is called the Corban) in making a Conduit, wherein the water that was to be brought was at three hundred furlongs distance. For which there was great indignation amongst the people: And when *Pilate* was at Jerusalem, they flock to about the judgment Seat, and began to exclaim. But he (for he foresaw there would be a tumult amongst them) mingled amongst the multitude, and gave them leave to use their swords, but commanding them to strike those that cried out with clubs, gave them a sign from his Tribunal. So the Jews were beaten, ten, and many of them killed, some by the blows they received perished, others being trodden to death in the crowd by those of their own party that fled. And to the multitude, being astonished at the calamity of those that were slain, were silent. Moreover, the same Writer relates innumerable other commotions raised in Jerusalem, and these, taken even from that time forward both the City and all Judaea was distracted with Seditions, Wars, and continual contrivances of multitudes following one upon another, until at last the Siege in the Reign of *Vespasian* by way of revenge befell them. After this manner therefore *Pilate* into hath divine vengeance pursued the Jews for their execrable wickedness committed against Christ.

But *Caius* having held the Empire not full out four years, *Claudius* the Emperor succeeded him. In whose time a Dearth oppressed the whole world, of which those Historians make mention, who are wholly averse from our Religion. And to the prediction of the Prophet *Agabus*, of whom there is mention in the Acts of the Apostles, concerning this Dearth that should come upon all the world, was completed. *Luke* having in the Acts mentioned this Dearth that happened in the time of *Claudius*, adds this farther, saying, That the brethren which were in Antioch, every Advent according to his ability, sent to them who were in Judaea by the hands of *Barnabas* and *Paul*.

CHAP. VIII.

Of the Dearth that happened in Claudius his time.

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CHAP. IX.

The Martyrdom of James the Apostle.

Now about that time, to wit, in the Reign of *Adrian*, *Claudius* Herod the King stretched forth his hands to vex certain of the Church: and he killed James the brother of *John* with the sword. Concerning this James, *Clement*, in the seventh Book of his Institutions, relates a memorable History, speaking as he had heard from his predecessors. For he says that he

that accused him before the Judgment-seat, seeing him openly and willingly confessed and declare the faith of Christ, was moved thereto, and professed that he also was a Christian. And he says he, they were both together led away to suffer. And as they were going, he don him, who, after a short deliberation, laid peace be to thee, and kissed him, and so they were both headed together. Then also, as Holy Writ declares, *Herod*, perceiving that the killing of James very much pleased the

This Herod, called also *Agrippa*, was eldest son to *Archelaus* by *Berodis* his Wife, daughter of *Salome* sister to *Herod* the great, which *Archelaus* was eldest son to *Herod* the great by his Wife *Mariamne* the *Alexandrian*. See *Antiquities* Acts, and *Mos*, chap. 4, Sect. 14. So that this *Herod* was Grandchild to *Herod* the great. *Josephus*, Antiqu. B. 18, c. 7.

But the faith of our Lord and Saviour Jesus Christ being now every where diffused among all men; that enemy of mans salvation, plotting to possess himself of the Royal City, brings

nions, and the endeavours and pur-
suits of this *Simon*, but also of all other Anti-heretics.
We have heard, and thus they have indeed the chief
Captivity and first Author of all Heresie. From
that time even to our age those who are fol-
lowers of his Heresie, although they pretend to
have embraced throughout their whole Lives, the
Christian Religion renowned amongst all men for
its modesty and frugality; yet nevertheless they re-
lapse to the superstitious worship of Devils, which
they seem'd to have abandoned, profstrating them-
selves before the Images and Pictures of *Simon*
and his forementioned *Heretics* whom they wor-
ship with twice performed sacrifices, and oblations.
And the things which are transfaried in secret a-
mong them, which, say they, do forthwith strike
terror into the minds of those that at first hear
them, and which (to use the terms of their own
written oracle) doe make them tremble and shake
by reason of affliction; are in truth full of mad-
ness, rage, amazement of mind, and outrageous madnes;
So that it is impossible not only to commit them
to writing, but even for men to modestly to utter
them through their lips, by reason of their excessive
obscenity

obscenity and uncleanness not to be named. For there is not, nor can there be invented, any thing so impure, which their most lewd Sect does not far surpass; deluding silly women laden with all manner of iniquity.

CHAP. XIV.

Of Peter the Apostle's Preaching at Rome.

The devil that eater of all goodnes and most trecherous enemy of mans salvation, at this time produced this *Simon* the author and contriver of so much mischief, that he might be the great Antagonist of the divine Apostles of our Saviour. But the Divine and Celestial grace, which is always assiduous to its Ministers, by their appearance and preference soon quenched the flame, kindled by the devil, humbling and depressing by all his haughtiness and swelling pride that exalted it self against the knowledge of God. Wherefore, neither the devices of *Simon*, nor of any other which then were hatch'd, became any ways prevalent during the age of the Apostles. For the splendour of the Truth vanquished and prevailed against all machinations, and the power of the divine Word, which had newly enlightened mens minds from heaven, did both flourish upon earth, and also was conversant and did effectually cooperate with the Apostles. Straightway therefore the forsoke Imposture, having the eyes of his mind blinded by a divine and wonderful splendour and light, as soon as he was detected by the Apostle *Peter* in *India* in what he had wickedly committed, took a great journey over sea, and fled from the Eastern to the Western parts: concluding that he could no other way live freely, and according to his own mind. Arriving at *Rome*, by the help and assistance of a devil, there lying in wait, he in a short time so far perfected his attempt, that the inhabitants of that City set up an Image to him and worship'd him as God. But all succeeded not long according to his mind. For soon after, in the reign of *Claudius*, the benign and most endearing providence of God brought *Peter*, that valiant and great Apostle, for courage chief of all the rest, to *Rome* against this mighty destroyer of mankind, who, as a stout Leader of God, armed with celestial weapons, brought that precious merchandise of intelligible light from the East to those that dwelt towards the West: declaring to them that Light and Doctrine comfortable to the soul, to *Wis*, the publication of the Kingdom of heaven,

CHAP. XV.

Of the Gospel according to Mark.

When therefore he had published to them the divine Word, immediately the power of *Sim* was extinct, and, together with the man himself, destroyed. But for great lustre of Pictie enlightened the minds of them that were the hearers of *Peter*, that they thought it not sufficient barely to hear him once, nor were contented with *Simon Magus* happened at *Rome* in the time of *Claudius*: for *Enchiridion* which *Peter* came to *Rome* in *Claudius* his reign, and that presently after, *Simon*'s magical arts were by his being destroyed together with the Author. Though there be others that say *Sim* was destroyed in *Nero*'s time. *Fals*.

The Ecclesiastical History

ted to have received the publication of the doctrine of the celestial Word by word of mouth and unwritten. Therefore they earnestly entreated *Mark*, *Peters* follower, whose Gospel is at this day extant, that he would leave with them some written Record of that doctrine they had heard. Neither did they desist till they had prevailed with the man, and thus they gave the occasion of writing that Gospel, which is called the Gospel according to *Mark*. When the Apostle *Peter* underwent by the Revelation of the holy Spirit what was done, he was much delighted with the ardent desire of the men, and confirmed that writing by his *Enchiridion* in the Churches. *Clement* in his sixth Book of which place Institutions relates this passage. To whom the most illustrious Bishop of *Hierapolis*, by name *Papias*, may be added as a witness. Furthermore, *Peter* mentions it. *Pap*. *Rome* *Mark*, in his former Epistle, which, as they say, was written at *Rome*, *Peter* himself does intimate to *Babylon* thus much (calling *Rome* by a figure in *Babylon*) in these words. * *The Church that is at my things, Babylon* called together with you, *salute* you, * *Pet*. *1*. and so doth *Marcius* my son.

CHAP. XVI.

That Mark first Preached the knowledge of Christ to the Egyptians.

But this *Mark* going into Egypt is reported * *Enchiridion* to have been the first publisher there of the *us* in his Gospel he had written, and to have led the Churches Chronic. in the very City of *Alexandria*. And furthermore, that for great multitude both of men and women, who there embraced the doctrine of Christ, going to profess from the very beginning for several and second year, to philosophical a course of life, that *Phil* voucheth in his writings to relate their converse, their thought of Assemblies, their eating and drinking together, and their whole manner of living.

Georg. Synellus say he went in the third year of *C. Caligula*: is the opinion of *Enrichius* Patriarch of *Alexandria* that *Mark* went thither in the ninth year of *Claudius*. *Vald*.

CHAP. XVII.

What Philo relates of the Affect in Egypt.

IT is reported that this *Philo* in the times of *Claudius* came to be familiarly acquainted with *Peter* at *Rome*, who then Preached the Word of God there: neither is this unlikely. For that work of his, of which we speak, being by him elaborated a long time after, does manifestly contain all the Ecclesiastical Rules which are to this present observed among us. And seeing he describes evidently the lives of the * *Affect* among us, he does make it sufficiently perspicuous that he did not only see, but * *Hem* means also very much approve of and admire the Apostolic life of men of his time, who being, as it is probable, were originally Jews, upon that account did then observe a large in a great measure the Judicial Rates and customs. First of all therefore, in that Book says they which he intitled, *Of Contemplative life*, of which were Christians, having professed that he would infer them, led a retired, and more severe and strict sort of life: so they were called from that Philosophical term [*Enchiridion*] which signifies the exercise of virtue and abstinence: and any one that led such a life was called *Enchiridion*, i.e. *Affect*. The Reader may have farther where he will find this business discussed at large.

nothing

of Eusebius Pamphilus.

nothing disagreeable to truth, or of his own head, into that account which he was about to give, says that the men were called

* *Therapeutae*, and the women that were conversant among them *Therapeutriae*: And he adjoins the reason of that appellation, either because like Physicians they healed the minds of those that resorted to them, curing them of their various affections, or because they worshipped the Deity with a pure and sincere service and adoration. Further, whether *Philo* himself gave them this name, devising an appellation agreeable to the manners and dispositions of the men, or whether they were really so called from the beginning, the name of *Christians* having not yet been every where spread and diffused, it is not necessary positively to affirm or contend about it. But he attests that in the first place they part with their goods; saying that as soon as they betake themselves to this course of Philosophizing they put over their wealth and possessions to their relations. Then, casting away all care of worldly matters, they leave the Cities, and make their abode in gardens and solitary places; well knowing the conversing with men of a different and disagreeing persuasion to be unprofitable and hurtful. Which thing the Christians of that time seem to me to have imitated out of a generous and most fervent ardour of faith, endeavouring to emulate the prophetic fervor course of life. Therefore in the * *Acts* of the Apostles (which contain nothing but the perfect truth) it is shewed, that all the disciples of the Apostles selling their possessions and goods, divided the price among the brethren according as every one had need, that so there might not be any indigent person among them. For as the Word says, *as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the Apostles feet: and distribution was made unto every man according as he had need.* After *Philo* has attested the very same things with these, of the *Therapeutae*, he adds thus much farther concerning them, word for word saying,

* *Acts* 4. 34-35. 36. * *Philo*'s description of these *Therapeutae* in these following words can no way agree with the Christian professors in those times. For they were then few in number, neither did they look upon any Country as their own, besides the heavenly Jerusalem.

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was again a Sedition of the Priests one against the other, in these words: "There arose also a Sedition of the chief Priests, against the Priests and the chief of the people of Jerusalem. And each of them forming for themselves a company of most audacious fellows and such as endeavoured to make innovations, behaved themselves as Calumniators, and encountering they raised against each other, and threw stones at one another. There was no body to rebuke them, but as in a City destitute of a Governour, these things were licen- tiously done. And so great impudence and pre- sumptuous boldness possessed the chief Priests, that they dared to fend their servants to the thrice- three floors, and take the Tythes due to the Priests. Whence it came to pass that the poorest of the Priests were seen to perish for want of sustenance. In such fort did the violence of the Sedition prevail over all justice and equity. And again the same writer relates that at the same time there arose a sort of thieves in Jerusalem, who in the day time, as he says, and in the very midst of the City, killed those they met with; but especially on the Festivals, being mixt among the crowd, and hiding little daggers under their garments, they stab'd the most eminent Per- sons; and when they fell, these murderers would dissemble themselves to be of the number of those that grieved. Wherby they were not discovered, because of the good opinion all men had of them. And first, he says, Jerusalem the High Priest was killed by them, and after him many were slain daily, and he says, the fear was more grievous than the calamity, in that every one, as in war, hourly expected death.

CHAP. XXI.

Of that Egyptian who is mentioned in the Acts of the Apostles.

AFTER these things Josephus adds, having inter- posed some other words. "But the Egyptian false prophet annoyed the Jews with a greater mischief than this. For he, coming into the Country, being a Magician, and having gotten himself the repute of a Prophet, gathered together about thirty thousand men such as he had seduced; and leading them out of the wilder- nesses to the mount called the mount of Olives, prepared by force from thence to enter Jerusa- lem; and, having vanquished the Roman guards, to seize the principality over the people, resol- ving to make them his guard who together with him by violence entered the City. But Felix pre- vented his attempt, having met him with the Ro- man Soldiers, and all the people joyned their assistance in repelling his injurious violence. So that, the Assault being made, the Egyptian fled with a few, and most of his party were slain and taken prisoners. These matters Josephus relates in the second Book of his History; and its worth- ily our observing, together with what is here related of this Egyptian, those things which are declared of him in the Acts of the Apostles. There, in the time of Felix it is said by the chief Captain

that Egyptian which before these days made an uproar, and leade into the wilderness a four thousand Jews, and men that were murderers? But thus much says there concerning the times of Felix.

It is to be understood, as that the number of the whole multitude was 4000; of which 4000 only were murderers. And so Josephus will be reconciled to Luke. But I agree not with Eusebius, who writes that this was done in Nero's time. For, in Acts 21, this Egyptian is said to have been thrown on a lion before Claudius, the son of Nero. Now Paul came thither in the last year of Claudius; which may be gathered from the 23 chap. Acts, who Luke writes that Porcius Festus was sent as successor to Felix. Seeing therefore Festus was appointed in the second year of Nero, the overthrow of this Egyptian must necessarily fall on the last year of Claudius. The narration of Josephus, who seems to refer all this to the times of Nero, deceived Eusebius, who seems to have considered, that Josephus does in that place relate all the Acts of Felix together, as well what he did under Claudius, as what under Nero. False.

CHAP. XXII.

How Paul, being sent bound from Judea to Rome, having made his defence, was wholly acquitted.

BUT Felix was by Nero sent as successor to this Felix: in whose time Paul having pleaded for himself is carried bound to Rome; Aristarchus was with him, whom somewhere in his Epistles he defers to follow his fellow prisoner: And Luke, who committed to writing the Acts of the Apostles, concluded his History here, having shewed that Paul lived two full years at Rome, enjoying in a great measure his liberty; and that he Preached the Word of God, no man forbidding him: Then, having made his defence, it is more- over reported that the Apostle travelled again upon account of the ministrations of Preaching; and that, coming the second time to the same City, he ended his life by martyrdom in this Emperours Reign. At which time, being in bonds, he wrote the second Epistle to Timothy, signifying therein both his former defence, and also his approaching death. Take his own Testimonie hereof. *For my first answer, says he, no man stood with me, but all men forsook me, I pray God that it may not be laid to their charge: norwithstanding the Lord stood with me, and strengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the Lion. By which words he makes it plainly evident, that at the first time, that his Preaching might be fulfilled, he was delivered out of the mouth of the Lion; speaking, as it was likely, of Nero, because of his cruelty. But afterwards he has not indeed added any thing like unto these words [He shall thus deliver me out of the mouth of the Lion:] for by these words the Spirit he saw that his end was now near at Jerusalem; wherefore, having said *and I was delivered out of the mouth of the Lion* he adds this also *For the Lord shall deliver me from every evil work* (which he intended to say, that he would be preserved from every evil work) and will preserve me unto his heavenly Kingdom. But having evidently signifying that his martyrdom was at hand, which he more plainly foretels in the same upon it. Epistle, saying, *For I am now ready to be offered, and the time of my departure is at hand.* Moreover, in this second Epistle to Timothy, he pre- sently declares, that only Luke was then with the true him when he wrote it; but, at his first answer, that not so much as he was with him then. Whence it is agreeable to reason to think, that Luke com- mended the Acts of the Apostles at that time, having continued the History so long as he ac- counted *Paul*. These things we have spoken of, that*

that we may make it manifest that the martyrdom of Paul was not confuted at that first coming of his to Rome, which Luke mentions. For it is more easily admitted by Nero, he behaving him- self more mildly at the beginning of his Empire, but proceeding afterwards to the commission of most horrid and villainous Acts, those things a- gainst the Apostles together with many other persons, were by him taken in hand.

Afterward at his second defence he was condemned. The former part hereof he apparently makes his words to be, *Let my first answer be, that I have done nothing against the laws of the Jews, nor against the laws of the Romans, nor against the laws of the Emperor.* And whereas he says, *I was delivered out of the mouth of the Lion*, which is as much as he had said, *I was saved from Nero's rage*. But Paul speaks for otherwise of his second ac- cusion. For he does not say, *The Lord delivered me out of the mouth of the Lion*; as he had said before. For he foresees, God revealing it to him, that he should by no means any longer avoid the sword of the persecutor, but should end his life by a glorious martyrdom. There- fore when he had said of his first accusation, *I was delivered out of the mouth of the Lion*, concerning his second, with which he was then charged, he adds these words, *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom*. Ap- parently manifesting his death by these words. This is the meaning of this place, which neither the translators, nor I myself at first un- derstood. Wherefore in the words of Eusebius, it must be read, *that I was delivered out of the mouth of the Lion*, in two distinct words, or else the accent must be changed, thus: *that I was delivered out of the mouth of the Lion*. It is thus written [Eusebius] in two dis- tinct words. Moreover Jerome, in his Book De Scripturis, Eusebius has quoted this place of Eusebius, where he speaks of Paul; but he apprehended not Eusebius's meaning, as it will be apparent to the Reader. Wherefore Eusebius adds, when he translated this place of Jerome into Greek, committed some words, which seemed to hinder the meaning. False.

CHAP. XXIII.

How James, called the brother of the Lord, was Martyred.

MOREOVER Paul having appealed to Cæsar, and being by Festus sent to Rome; the Jews who had plotted a design against him, being now disappointed of their expectation, set upon James the brother of the Lord, to whom the Episcopate at Jerusalem was given by the Apostles; and of this sort were their villainous practices against him: Leading him forth publicly, they required him to renounce the faith of Christ before all the people. But when he, contrary to the ex- pectation of all, had spoken freely and with a greater boldness than they looked for, before the whole multitude, and had confessed that our Lord and Saviour Jesus Christ was the Son of God; being no longer able to endure the Testimony of the man they slew him who was believed by all to be a most just person, by reason of that singular eminence he arrived to, in his leading a Philosophical and pious course of life, taking the vacancy of the Govern- ment as a fit opportunity for this their Licentious- ness. For Festus being at that time dead in Judea, that Province was without a President and Procurator. Now the manner of this James's death, the words of Clemens before quoted by us have manifested; he having declared, that he was cast headlong from the battlement of the Temple, and beaten to death with a club. But moreover, Eusebius, being one of those who were of the first succession of the A- postles is extended to the times of M. Aurelius Antoninus. For in his Reign Polycarp the disciple of John the Apostle was crowned with Martyrdom. Hegesippus therefore is rightly said to have lived in the first succession of the Apostles, in that he flourished in the Reign of the sons of Antoninus Pius. And coming to Rome when Anicetus was Bishop, he stayed there to Eleutherus's time. In the Alexandrian Chronicle (which I would most willingly call the concordance) Hegesippus is said to have died in the Reign of Commodus. He was there- fore contemporary with Irenæus; who also was next to the last succes- sion of the Apostles, as Eusebius testifies, Book 3, chap. 20. False.

after the Apostles, does in the fifth Book of his Commentaries most accurately relate these things concerning this James, speaking after this manner: "James, the brother of the Lord, un- dertook, together with the Apostles, the Govern- ment of the Church. That James who was fur- named the Just by all even from the times of our Lord until ours. For many were called by the name of James; but this man was holy from his mothers womb. He drank neither wine, nor strong drink; nor eat any creature wherein there was life. There never came Ratour upon his head; he anointed not himself with oyl, neither did he use a Bath. As to him only it was lawful to enter into the Holiest of Holies: He wore no woollen, but lin- en garments; and went into the Temple alone, where he was found upon his knees, making suppli- cation for the forgiveness of the people: in so much that his knees were become hard and brawny, like those of a Camel, by reason of his continual kneeling to worship God, and to make supplication for the remission of the people. Wherefore, upon account of his most eminent righteousness he was called Justus and Oblias, which signifies in English, the de- fence and righteousness of the people, as the Prophet declares concerning him. Therefore certain men of the seven Heretics among that people of the Jews, which we have before writ- ten of in our Commenta- ries, asked him, which is the name of Jesus? And he said, that That Jesus was the Saviour. Some of them believed that Jesus was the Christ; but the foremen- tioned Sects believed nei- ther the Resurrection, nor that he was to come to reward every man according to his works. But as many as were believed, believed by the means of James. Therefore, many of the chief men be- lieving, there was a com- motion among the Jews, and Scribes and Pharisees, who said that all the people were in danger to think Je- sus to be the Christ. Com- ing altogether therefore unto James they said unto him, we beseech thee refrain the people, for they are in an error concerning Jesus, supposing him to be the Christ; we entreat thee, persuade all those that come together at the day of the passover, that they may think aright concern- ing Jesus: For we put our confidence in thee, and we and all the people bear thee witness that thou art just, and respectest not the person of any man: persuade the multitude therefore that they be not deceived about Jesus: for we and all the people put our confidence in thee, stand therefore upon the battlement of the temple, that from on

scilicet, in his Antiquities, Folio 100, p. 178, has examined this whole passage of Hegesippus, and finds fault with many things in it; which are without read- ing. See also Dionysius Petavius in Not. ad Hieron. 2, p. 118, p. 119, p. 120, p. 121, p. 122, p. 123, p. 124, p. 125, p. 126, p. 127, p. 128, p. 129, p. 130, p. 131, p. 132, p. 133, p. 134, p. 135, p. 136, p. 137, p. 138, p. 139, p. 140, p. 141, p. 142, p. 143, p. 144, p. 145, p. 146, p. 147, p. 148, p. 149, p. 150, p. 151, p. 152, p. 153, p. 154, p. 155, p. 156, p. 157, p. 158, p. 159, p. 160, p. 161, p. 162, p. 163, p. 164, p. 165, p. 166, p. 167, p. 168, p. 169, p. 170, p. 171, p. 172, p. 173, p. 174, p. 175, p. 176, p. 177, p. 178, p. 179, p. 180, p. 181, p. 182, p. 183, p. 184, p. 185, p. 186, p. 187, p. 188, p. 189, p. 190, p. 191, p. 192, p. 193, p. 194, p. 195, p. 196, p. 197, p. 198, p. 199, p. 200, p. 201, p. 202, p. 203, p. 204, p. 205, p. 206, p. 207, p. 208, p. 209, p. 210, p. 211, p. 212, p. 213, p. 214, p. 215, p. 216, p. 217, p. 218, p. 219, p. 220, p. 221, p. 222, p. 223, p. 224, p. 225, p. 226, p. 227, p. 228, p. 229, p. 230, p. 231, p. 232, p. 233, p. 234, p. 235, p. 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the learned Nicl. Fuller, Book 3, chap. 1, of his Miracles, has thus corrected this place, *James was called Justus, and Oblias, which signifies in English, the defence and righteousness of the people, as the Prophet declares concerning him. Therefore certain men of the seven Heretics among that people of the Jews, which we have before writ- ten of in our Commenta- ries, asked him, which is the name of Jesus? And he said, that That Jesus was the Saviour. Some of them believed that Jesus was the Christ; but the foremen- tioned Sects believed nei- ther the Resurrection, nor that he was to come to reward every man according to his works. But as many as were believed, believed by the means of James. Therefore, many of the chief men be- lieving, there was a com- motion among the Jews, and Scribes and Pharisees, who said that all the people were in danger to think Je- sus to be the Christ. Com- ing altogether therefore unto James they said unto him, we beseech thee refrain the people, for they are in an error concerning Jesus, supposing him to be the Christ; we entreat thee, persuade all those that come together at the day of the passover, that they may think aright concern- ing Jesus: For we put our confidence in thee, and we and all the people bear thee witness that thou art just, and respectest not the person of any man: persuade the multitude therefore that they be not deceived about Jesus: for we and all the people put our confidence in thee, stand therefore upon the battlement of the temple, that from on*

scilicet, in his Antiquities, Folio 100, p. 178, has examined this whole passage of Hegesippus, and finds fault with many things in it; which are without read- ing. See also Dionysius Petavius in Not. ad Hieron. 2, p. 118, p. 119, p. 120, p. 121, p. 122, p. 123, p. 124, p. 125, p. 126, p. 127, p. 128, p. 129, p. 130, p. 131, p. 132, p. 133, p. 134, p. 135, p. 136, p. 137, p. 138, p. 139, p. 140, p. 141, p. 142, p. 143, p. 144, p. 145, p. 146, p. 147, p. 148, p. 149, p. 150, p. 151, p. 152, p. 153, p. 154, p. 155, p. 156, p. 157, p. 158, p. 159, p. 160, p. 161, p. 162, p. 163, p. 164, p. 165, p. 166, p. 167, p. 168, p. 169, p. 170, p. 171, p. 172, p. 173, p. 174, p. 175, p. 176, p. 177, p. 178, p. 179, p. 180, p. 181, p. 182, p. 183, p. 184, p. 185, p. 186, p. 187, p. 188, p. 189, p. 190, p. 191, p. 192, p. 193, p. 194, p. 195, p. 196, p. 197, p. 198, p. 199, p. 200, p. 201, p. 202, p. 203, p. 204, p. 205, p. 206, p. 207, p. 208, p. 209, p. 210, p. 211, p. 212, p. 213, p. 214, p. 215, p. 216, p. 217, p. 218, p. 219, p. 220, p. 221, p. 222, p. 223, p. 224, p. 225, p. 226, p. 227, p. 228, p. 229, p. 230, p. 231, p. 232, p. 233, p. 234, p. 235, p. 236, p. 237, p. 238, p. 239, p. 240, p. 241, p. 242, p. 243, p. 244, p. 245, p. 246, p. 247, p. 248, p. 249, p. 250, p. 251, p. 252, p. 253, p. 254, p. 255, p. 256, p. 257, p. 258, p. 259, p. 260, p. 261, p. 262, p. 263, p. 264, p. 265, p. 266, p. 267, p. 268, p. 269, p. 270, p. 271, p. 272, p. 273, p. 274, p. 275, p. 276, p. 277, p. 278, p. 279, p. 280, p. 281, p. 282, p. 283, p. 284, p. 285, p. 286, p. 287, p. 288, p. 289, p. 290, p. 291, p. 292, p. 293, p. 294, p. 295, p. 296, p. 297, p. 298, p. 299, p. 300, p. 301, p. 302, p. 303, p. 304, p. 305, p. 306, p. 307, p. 308, p. 309, p. 310, p. 311, p. 312, p. 313, p. 314, p. 315, p. 316, p. 317, p. 318, p. 319, p. 320, p. 321, p. 322, p. 323, p. 324, p. 325, p. 326, p. 327, p. 328, p. 329, p. 330, p. 331, p. 332, p. 333, p. 334, p. 335, p. 336, p. 337, p. 338, p. 339, p. 340, p. 341, p. 342, p. 343, p. 344, p. 345, p. 346, p. 347, p. 348, p. 349, p. 350, p. 351, p. 352, p. 353, p. 354, p. 355, p. 356, p. 357, p. 358, p. 359, p. 360, p. 361, p. 362, p. 363, p. 3

^{NERO} that they both suffered Martyrdom at the same time, *Dionysius* Bishop of *Corinth*, writing to the *Romans*, doth thus affirm: "So also you, *by* this your too great an admonition, have joyed in the plantation both of the *Romans*, and of the *Corinthians*, made by *Peter* and *Paul*. For both of them coming also to our City of *Corinth*, and having planted us, did in like manner instruct us. Likewise they went both together into *Italy*, and there, suffered Martyrdom at the same time. hereof might be yet farther confirmed.

Eusebius hereafter declares, B. 4. Chap. 23. The same thing *Clement* *Romans* in his Epistle had before done. *Dionysius* therefore says to *Soter* : You by this your admonition have again united the Plantation of the *Roman* and *Corinthian Churches* hereafter made by *Peter* and *Paul*. This I have the more largely explained, because the translatours, and especially *Christophorus*, have been much mistaken in the Version of this place. *Valf.*

Dionysius does not expressly say that *Peter* and *Paul* suffered on the same day, but only at the same time; which may be so understood, as that there might be an interval of many days between their sufferings. *Prudentius* [*de exilium*] says they were both Martyred on the same day, but not in the same year; and that there was a years space between their deaths. With *Prudentius* agrees *Augustine*, in his 28 Sermon, *De Sanctis*; And *Arazor*, Lib. 2. Epit. Apoll. But *Simon Metaphrastes* takes these words of *Dionysius* so, as if he said that *Peter* and *Paul* were Martyred on the same day together. His words are to be found in *Comment. de peregrinatione*, *Pauli et Petri*, apud *Sirium*, Tom. 3. *Valf.*

CHAP. XXVI.

How the Jews were vexed with innumerable mischiefs, and how at last they entered upon a war against the Romans.

^{*} At these words he began the chapter, *Moreover* *Josephus*, discoursing at large about the calamities that happened to the whole Jewish nation, makes it manifest in express words,

THE THIRD BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

CHAP. I.

In what parts of the world the Apostles Preached Christ.

NOW the affairs of the Jews being in this posture: the holy Apostles and disciples of our Saviour, being dispersed over the whole world Preached the Gospel. And *Thomas*, as Tradition hath it, had *Parthia* allotted to him; *Andreas* had *Scythia*; *Philip* was in *Asia*, where after he had spent much time, he died at *Ephefus*: *Peter*, 'tis

amongst many other things, that a great number of the most eminent personages amongst the Jews, having been cruelly beaten with scourges, were crucified even in *Jerusalem* by the command of *Florus*, Titus of the For it happened that he was Procurator of *Judea*, Kings M. when the war at first broke out, in the twelfth year of *Nero's* Reign. Afterwards, he says, that "after the revolt of the Jews there followed great and grievous disturbances throughout all *Syria*, those of the Jewish nation being by the inhabitants of the every City every where destroyed as enemies, without all commiseration: in so much that a man on might be the Cities filled with dead bodies that began lay unburied; and the aged together with the infants cast forth dead, and women not having to much as any covering upon those parts which nature commands to be concealed: and the whole Province was full of unspeakable calamities: which of But the dread of what was threatened was greater, and more grievous than the mischiefs every where perpetrated. This much *Josephus* relates word for word. And such was the posture of the Jews' affairs at that time.

whole place thus, [And thus much I have related that the History hereof might be yet farther confirmed. *Moreover*, *Josephus*, discoursing, &c.] and puts the full point after these words, [makes it manifest in express words.] The same reading is observed by the Med. and Vulg. M. SS. But the reading and punctuation in the Kings M. S. seems to me to be much better: which both *Nicophorus* and *Reformats* followed. I had almost forgot to put you in mind, that these words, [of violence] in the title of this chapter, ought to be taken adverbially; for to *Reformats* translates it; *Ut innumeri Judaei malis afflicti sint, ac nonnulli contra Romanos arma mouerint*. *Valf.*

^{*} In the original 'tis here *et in Syria*; in *Josephus* and *Nicophorus* 'tis written *et in Syria*. By the Province we must in this place understand *Judea*, which after the death of *Agrippa* the Elder was reduced into the form of a Province, and governed by Procurators sent from the Emperor. *Valf.*

probable, Preached to the * Jews * scattered * [†] *Petr. 1. 1.* throughout *Pontus* and *Galatia*, and *Bithynia*. * The Jews were dispersed at several times, and for several causes. First, when they were carried Captive into *Babylon* and into *Egypt* and *Syria*; and also when they were sold by *Pompey*. Then, in the time of *Antiochus*, they did of their own accord remove out of *Judea* into *Egypt*. For the Law forbid not the Jews to remove into other Countries, as it is manifest from the Book of *Ruth*. Thirdly, they dispersed themselves upon account of ginning Protestors, which they admired of all Nations, whence it came to pass that they were scattered over the whole world. *Valf.* Those Jews that were dispersed in Europe had their chief Assembly at *Alexandria*; and there the Septuagint translation of the Bible was made; and thence they were called * *John 7. 21.* *Διασπορά* *Ελληνιστών*, the Dispersion of the Hellenists; and of these there were many also in *Jerusalem*, which used the same translation of the

Seventy.

Seventy-two, being thus killed in the Greek tongue; and those living not in Greece are yet called (A.D. 6. 1.) *Ελληνισται*, because they used the Greek language and the 72 translation, whereas the other are called there (See A.D. 6. 1.) *Εβραϊσται*, Hebrews, who used the original Pentateuch. The *Assan* is mentioned in *Petr. 1. 1.* they had *Babylon* for their Metropolis, and used the *Targum*, or Chaldee paraphrase of *Onkelos* in their Synagogues.

^{NERO} *Gappadocia* and *Asia*. Who, at last coming to *Rome*, was crucified with his head downwards; for he desired to suffer. It is needless to say any thing of *Paul*; who having fully Preached the Gospel of Christ from *Jerusalem* unto *Ilyricum*, at last suffered Martyrdom at *Rome* in the b It is very time of *Nero*. Thus much *Origen* declares doubtless word for word in the Third Tome of his Expositions of *Tristans* on *Genesis*.

Origen, whom *Eusebius* here quotes, does begin; whether it be as those words, *and Thomas*, &c. or rather at those, *Petrus in praesentia*, &c. For *Eusebius* has not shown us where they begin. *Valf.*

CHAP. II.

Who First Presided over the Roman Church.

After the Martyrdom of *Paul* and *Peter*, *Linus* was the First that was elected to the Bishoprick of the Roman Church. *Paul*, writing from *Rome* to *Timothy*, makes mention of him in the salutation at the end of the Epistle; ^{* 2 Tim. 4.} saying, * *Ενδύλου γερασθεν ισε, and Pudens, and Linus, and Claudia.*

CHAP. III.

Concerning the Epistles of the Apostles.

INdeed, one Epistle of *Peter's*, called his First, hath by general consent been received as genuine. For that the worthy Antients in former ages quoted in their writings, as being unquestionable and undoubted.

^{*} That this 1st Epistle of *S. Peter* was not at first received in the Church of Christ with universal agreement and consent as the former, may be concluded from this passage in *Eusebius*. But notwithstanding there are great and sure evidences of this Epistles being written by the acknowledged Author of it, as (1.) The Epistle of *Simon Peter* with the Addition of an Apostle of Jesus Christ (Chap. 1. v. 1.) (2.) There is a whole passage in this Epistle (Chap. 1. v. 16, 17) which doth signify belong to *Peter*, that of having been on the holy mount with Christ; and hearing those words, This is my beloved Son, &c. which certainly belongs to the transfiguration, Math. 17. where only *Peter* and *James* and *John* were present with Christ. (3.) This is said to be a 1st Epistle (Chap. 3. v. 1) written much to the same purpose with the former. (4.) *S. Peter* speaking (v. 18.) Of the officers that should come, &c. cites that Prediction from the Apostles of our Lord Jesus (v. 17) where it is reasonable to believe that this Epistle (Chap. 3. v. 3.) is referred to; for in it those very words are met with (and are not in the other Apostolic writing) *Knowing this first*, &c. Compare Jude the 17. & 18. with a Epistle. *Petr. 1. 1.* Chap. 1. v. 1. All this is in Copies hands unmoved to secure the authority of this Epistle, and to convince us of the author of it. See Dr *Hammonds* preface to the 1st Epistle. *Petr.*

have used the authority of such writings as are questioned as spurious: likewise what they say of those Scriptures that are Canonical and by general consent acknowledged as genuine, and also what concerning those that are not such. And thus many are the writings ascribed to *Peter*, of which I have known only one Epistle accounted to be genuine, and universally acknowledged as such by the Antients. But of *Paul's* there are fourteen Epistles manifestly known, and undoubted. Yet it is not fit we should be ignorant, that some have rejected that to the Hebrews, saying, it is by the Roman Church denied to be *Paul's*. Now what the Antients have said concerning this Epistle, I will in due place propose. But as for those *Acts*, that are called his, we have been informed from our Predecessors, that they are not accounted as unquestionable and undoubted. And whereas the same Apollonius, in his Salutations at the end of his Epistle to the *Romans*, makes mention among others, of one *Hermas*, who, they say, is Author of that Book entitled *Pastor*; you must know that this Treatise also has been questioned by some, upon whose account it must not be placed amongst those which by general consent are acknowledged as genuine. But by others it has been judged a most useful Book, especially for such as are instructed in the first rudiments of Religion. Whereupon we know it is in this time publicly read in Churches; and I do find that some of the most Antient writers do quote it. Let thus much be spoken in order to a representation of the Holy Scriptures, to discriminate those Books, whose authority is in no wise contradicted, from those that by general consent are not acknowledged as genuine.

CHAP. IV.

Of the first Succession of the Apostles.

That *Paul* therefore, Preaching to the Gentiles, laid the foundations of those Churches from *Jerusalem* and round about unto *Ilyricum*, is manifest both from his own words, and also from what *Luke* has related in the 1st *Acts*. Likewise in what Provinces *Peter*, Preaching the Gospel of Christ to those of the Circumcision, delivered the doctrine of the New Covenant, is sufficiently apparent from his own words out of that Epistle of his, which, we have said, is universally acknowledged as genuine; which he wrote to the Jews that were dispersed throughout *Pontus* and *Galatia*, *Gappadocia*, and *Asia*, and *Bithynia*. Now how many and what sincere followers of them have been approved as sufficient to take the charge of those Churches by them founded, it is not easy to say; except such and so many may be collected from the words of *Paul*. For he had very many fellow labourers, and, as he termed them fellow founders; many of which were by him vouchsafed an indelible remembrance, he having in his own Epistles ascribed to them an everlasting commendation. But *Luke*, enumerating, in the *Acts*, the disciples of *Paul*, makes mention of them by name. Moreover, *Timothy* is reported to have been the first Church: as also *Titus*, of the Churches in *Cret*. *Luke*, by original extract an Antiochian, by profession a Physician, for the most part accompanied *Paul*, and being diligently conversant with the rest of the Apostles, has left us, in two Books written by divine inspiration, Lessons that are medicinal for our souls, which he procured of them.

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"their eyes steadfastly upon the Temple. At first they gave command that the dead should be buried at the charge of the publick Treasury, not being able to endure the stench of the dead bodies: but afterwards being insufficient to continue doing, they call them from the walls into deep pits, which *Timo* having viewed round, when he beheld them filled full with the dead, and a thick gore issuing from the purrified bodies, he sighed, and stretching forth his hands, called God to witness, that it was not his fact. To all this, after the interposition of some words, he adds, saying: "I will not be afraid to declare what griefs compass me to speak; I think, had the Romans been slack to destroy those flagitious wretches, that either they would have been swallowed by the earth opening under them; or that the City would have been drowned by an inundation; or that, like *Sodom*, it would have been destroyed by lightning. For it had brought forth a generation of men by far more abominably impious than those, who had suffered such things. By reason therefore of the desperate outrageousness of those men, the whole body of the people was together with them destroyed. And in his sixth Book he writes thus: "Of those who perished being destroyed by the famine throughout the City, the multitude was innumerable; the afflictions that befall them cannot be uttered. For in every house, where there appeared but the least shadow of provision, there was fighting, and such as were dearest friends strove one with the other, snatching from one another the miserable provisions of their life. Neither were those that dyed believed to expire for want of sustenance. But the thieves searched those that gave up the ghost, least any one having meat in his bosome should feign himself to die. The thieves themselves, empty and hollow for want of sustenance, wandered and hunted up and down like mad dogs, striking against the doors like drunken men; and by reason of their stupified condition, breaking into the very same houses twice or thrice in one hour. Necessity made all things to be eaten: and what was unfitting to be given to the most fardl irrational creatures, they gathered up, and endured to eat. Therefore at the last they did not forbear to eat gardenes and choes: and pluckt the leaves from off their Bucklers and eat it. The stumps of old hay were made food by some; and others gathered the very stalks or small fibers of plants, and fold the least weight of them for four *Attick drachms*. But what need I speak of the sharpness, and extremity of the famine, as to the eating things without life? For I will declare such a fact, the like whereof is nowhere recorded either amongst the Grecians or Barbarians; which may seem both horrid to be related, and also incredible to be heard. And indeed least I might seem to pester my reader with monstrous stories, I could very willingly leave this sad accident unmentioned; but that I have innumerable witnesses thereof, to wit, men that are contemporary with me. And besides, I should do my Country a very frigid and inconsiderable kindness, should I goe about to conceal the fearful of what it really suffered. A woman, of the Region beyond Jordan, by name *Mary*, the daughter of *Elezazar*, of the village *Babesar*, (which word signifies, *The house of Hyppor*) for defect and weaknes eminent, flying with the rest of the multitude into *Jerusalem*, was there together with them be sieged. All her goods, which

^a That is, ten shillings in our coin. See note on B. c. 8, in the margin concerning the word *Drachms*.

"she had taken with her out of the region beyond Jordan and brought into the City, the tyrants robbed her of. The remains of what she had, which was of greatest value and price, and what ever provision of food she could any way procure, the spearmen breaking in daily took from her. A most vehement indignation moved the woman, and oftentimes the reviled and cursed those ravenous pillagers, and provoked them against her self. But when none of them could be either intigued by anger, or moved by compassion to kill her; and the being grown weary of finding victuals for others; and that provision being now no where to be found; the famine also having entered her very bowels and marrow, and her anger being more exceedingly than her fear, and her hunger being more than her fear, she took for her necessity as her advisers, and in a hostile manner it was in the invaded Nature it self. And having snatched original sin up her son, for he had a sucking child, *Famine* was not able to resist, but she, amidst these Wars, *Famine* was not able to resist, for whom *shall I preferre that?* A Gentile amongst the Romans, if they *live*, we *shall* Edition of be slaves; and the famine must precede that *for* add in the outside; but the Seditious are more mischievous than both those evils. Be thou there *valf*.

"The Jews, as well as the Grecians, believed, that Ghosts of such as had been murdered follow those that killed them, to take revenge of them. In this sense those words may be taken, that occur Gen. 4. 10, *The voice of thy brothers blood cryeth unto me from the ground*. I, e. thy brother, whom thou hast wickedly slain, requires that I should revenge him, and punish thee for his murder. This it follows v. 12, *A fugitive and a vagabond shalt thou be in the earth*; i. e. thy brothers ghost, whom thou hast slain, shall follow thee every where and be always troublesome to thee. *Valf*.

"But she, answering that she had reserved a good part for them, uncovered the remains of her son. Horror and astonishment of mind suddenly seized them, and they stood benumbed, as it were, with amazement at the spectacle. This was the woman, the son of mine own womb, and this mine own fact: Eat, for I have eaten of him already; be not you more effeminate than a woman, or more compassionate than a mother. But if you are religious and abhor this my sacrifice, I have eaten the one half already, and let the rest also remain with me. After this they went out trembling, abashed at this very one thing, and with much ado yielding to leave this food with the mother. Immediately the whole City was filled with the noise of this detestable fact, and every one felt before his eyes this unnatural deed was horribly afraid and trembled, as if it had been audaciously perpetrated in his own house. And now all who were formerly pious citizens were with the famine, earnestly hastened to die, and happy were they accounted, who were taken away by death before they heard and saw to this fact, great calamities. Such was the punishment the Jews underwent for their iniquity and impiety being against the Christ of God.

CHAP. VII.

Of Christs predictions.

But it is worth while to adjoyn hereunto the most true prediction of our Saviour, wherein he manifestly foretells these very things that this manner: * And we unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. But the same writer adding together the whole number of those that were destroyed, says, that by the famine and by the sword an hundred and ten Myriads perished. And that the Seditious and the Thieves that were left, discovering one another, after the City was taken, were put to death: that the tallest and comeliest of the young men were referred to adorn the Triumph: that of the rest of the multitude, such as were above seventeen years of age, were sent bound to the Mines in Egypt; and that very many were distributed through the Provinces to be destroyed in the publick Shews by the sword and by wild beasts: that those who were under seventeen years of age were carried captive and sold; and that the number of these only amounted to ninety thousand. These things were done after this manner in the second year of the Reign of Vespasian, agreeable to the prefiges and predictions of our Lord and Saviour Jesus Christ, who by his divine power foretelling these things, as if they had been present, wept and lamented, according to the History of the Holy Evangelists, who have related his very words; one while speaking as it were to *Jerusalem* it self: If thou hadst known (said he) even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thou shalt not expect, but shall come upon thee, and compass thee round, and keep thee in an every place, and shall take thee even with the ground, and thy children within thee. Then speaking concerning the people: For there shall be (said he) great distress in the Land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and *Jerusalem* shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled: And again, When ye shall see *Jerusalem* compassed with Armies, then know that the desolation thereof is nigh. Now whosoever does compare the words of our Saviour with the rest of our Writers relations of the whole war, he cannot but with admiration confess the previdence and prediction of our Saviour to have been truly divine, and exceeding wonderful. Therefore concerning those things which befall the whole Jewish nation after the salutary passion of Christ, and after those words, whereby the multitude of the Jews desired a thief and a murderer should be released from his punishment of death, and that the Prince of life should be destroyed, it is needful to add any thing to the relation given by *Josephus*. So much only is re-

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these are the words of *Eusebius*; by which he means, not his own History, as *Bishop Christoperson* thought, but the History of *Josephus*; in our translation therefore have expressed his name; but it is not, we confess, in the original of *Eusebius*. *Valf*.

quite furthermore to be annexed, as may represent the endearing goodness of the most excellent providence of God, deferring the destruction of them ten full forty years after their most audacious villany committed against Christ. During which space, many of the Apostles and disciples, and *James* himself the first Bishop there, he that was called the brother of the Lord being yet alive and making their abode in the City of *Jerusalem*, continued to be a most impenetrable fortification to that place: divine visitation hitherto patiently forbearing them; that, if peradventure they would yet repent of what they had done, they might obtain Remission and Salvation; and to fo great patience and forbearance, adding wonderful signs from heaven foreshowing what was about to befall them unless they repented. Which signs, having been accounted worthy to be recorded by the forecited Writer, nothing hinders that but we may here propole to those that shall look upon this our work.

CHAP. VIII.

Concerning the Prodigious that appeared before the War.

Let us then take the sixth Book of his History, and rehearse what is therein related by him in these words: "Therefore those Impostors, and such as feigned themselves to be sent of God, by their false persuasions deceived the wretched people at that time; so that they neither gave heed to, nor believed those evident Prodigious which foretold their desolation to be at hand. But being like persons thunderstruck, and having neither eyes nor understanding, they contemned and disregarded the forewarnings of God. First, a City in the likeness of a sword found over the City; and then a Comet continued a whole year. Further also, when, before the revolt and the first beginnings of the war, the people were gathered together to the least unlearned bread, on the eighth day of the month April, at the ninth hour of the night, fo great a light shined round about the Altar and the Temple, that it seemed to be bright day; and fo continued for the space of half an hour. And this was judged by those that were unskilful a good sign; but by the Scribes that were skilled in the Law, it was immediately concluded to portend those calamities which afterwards happened: And at the same time the same with the Doctors of the Law, as *Petavius* has well observed, in *Annotad.* ad *Hebr.* 15 *Epiphani.* Their office it was, to keep the holy Books of the Law, and to read them in the presence of the people, in the Temple and in the Synagogues. But their principal office was to be assiduous with the chief Priests and Elders in the great Council called the *Sanhedrin*. See the 6. and 13. Chapters of the *Acts*. The name of *Scribe* therefore was the name of a Magistrate among the Jews as well as among the Grecians. And as the *Lyogaquid* is written in Greece were to be present at assemblies and judicatures, and to have the custody of the Laws and Statutes made by the people, and Decees made by the Senate; so were the Scribes amongst the Jews the keepers of the Law. That this fo small honour, appears from many places in the Gospel; where our Lord, Saviour reproves their pride and insolence. After the same manner, among the Jews, the

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VERBARIAN. "publicly read. And King Agrippa wrote in the "Sixty two Epistles, testifying therein, that the most excel- "truth was delivered by me. Two whereof Jo-
MSS. *sephus* there adjoins. But let us much be thus
Mar. sted. in far manifested concerning him. We will now
511 *Hen. Se.* proceed to what follows.

It is written [*Quoniam dicitur*] which reading all interpreters seem to have followed; but *Eusebius* his Version hath, who translates it: *To be publicly read*; in which sense the same word is used by *Eusebius* in chap. 22. of his second book, where he speaks of the General Epistles of *James* and *Jude*; and in chap. 1. of his 3. book, but on the words of *Josephus* we may gather, that the History of the Jewish wars was put out by him in the Reign of *Vespasian*, but his *Antiquities* were published by him in the thirteenth year of *Domitian*, as he himself testifies at the end of his 10. book, and at the close of his book, of his own life. But, that which *Scaliger* alleges, in *animad.* *Epistol.* p. 187, to wit, that the book of *Josephus* his own life was by him put out seven years after his *Antiquities*, seems not probable to me; for that book as we made it out before, only the conclusion of his twelve first books of *Antiquities*; and at the end of it *Josephus* reckoning up the Roman Emperours, concludes with *Domitian*. Valef.

CHAP. XI.

How, after James, Simon Governed the Church at Jerusalem.

AFTER the Martyrdom of *James* and the taking of Jerusalem, which immediately followed thereupon, report goes that the Apostles and disciples of our Lord, who were yet alive met together from all parts of the same place, together also with the kinsmen of our Lord according to the flesh, (for many of them hitherto survived), and that all these held a consultation in common who should be adjudged worthy to succeed *James*; and moreover that all with one consent approved of *Simon* the son of *Cleophas*, of whom the History of the Gospel makes mention, to be worthy of the Episcopal seat there; not which *Simon*, as they say, was Cousin German by the Mothers side to our Saviour; for *Hegesippus* relates that *Cleophas* was the brother of *Joseph*.

For these he writes, that presently after the death of *James*, *Simon* was elected; to wit, in the seventh year of *Nero*. But here he makes it evident, that after the murder of *James*, the Episcopal seat was vacant for the space of about eight or nine years. Which interval of time, that the Author *Chronica Alexandrina* might fill up, he places the death of *James* on the first year of *Vespasian*. Valef.

That is, because (as we conjecture) he married *Mary* which was Sister to the *B. Virgin*; upon account *Simon* the son of this *Cleophas* is here called *Cousin German* by the mother side to our Saviour; for so we translate the word [*ἀδελφὸς* 1.] not *pariterum*, i. e. *Cousin German* by the fathers side, as it is in the version of *Vulgate*; but *consobrinus* i. e. *Sister's son*. For *Mary* the wife of *Cleophas*, and the *B. Virgin* were Sisters; see *St. Jn.* 19. 25. and so *Simon* the son of the former *Mary*, and our Saviour the son of the latter, were Sisters children. See the Learned *Dr. Pearson* on the Creed, p. 175, & 176. Edit. Lond. 1669. *Ar. Aretianus*, in *heresi.* 78. *Epiphanius*, cap. 7, & 14. and also *St. Jerome*, in *Catalo.*

CHAP. XII.

How Vespasian commanded that the defendants of David should be sought out.

AND moreover, it is reported, that *Vespasian* after the taking of *Jerusalem*, commanded all those that were the kindred of *David* to be diligently sought out, least any one of them who were of the Royal Race should be left remaining amongst the Jews; and that a most severe persecution was thereby again brought upon the Jews.

CHAP. XIII.

That Anacletus was the Second Bishop of the Roman Church.

BUT when *Vespasian* had reigned ten years, his son *Titus* succeeded him in the Empire: In the second year of whose Reign, *Linus* Bishop of the Roman Church, having held that public charge twelve years, delivered it to *Anacletus*. I know not why, *And Titus*, after he had reigned two years and as *St. Stephens* many months, was succeeded by his brother *Domitian*.

read *Anacletus*, because that all our books have it written *Anacletus*. And so *Nicophorus Constantopolitanus*, and his Translator *Anastasiu Bibliothecarius* in *Chronolog.* *Triperiti*, reads it. So also *Nicophorus Callistus* in *Lib.* 3. cap. 2. and *Georgius Synellus*, and the M. SS. copies of *Rufinus*. So likewise *Irenaeus* (in *Lib.* 3. where he reckons up the Roman Bishops in order) names him *Anacletus*; and omits the name of *Cletus*, which to me seems to be made of a piece of the word *Anacletus*. Neither does *Olympus*, nor *S. Augustin*, in his 185 Epistle (where he counts up the Romish Bishops) acknowledge *Cletus*. But on the contrary, in two very ancient Catalogues of the Roman Bishops, one whereof is in the *Monastery of S. German*, and the other in the *Epistole Colledge at Clermont*—there is mention of *Anacletus*; but only of *Cletus*, who succeeded *Linus*, and sat eleven years, one month, and two days. From whence its evident that *Cletus* and *Anacletus* was the same man. See more of this in *P. Hallesius*, in *notat.* ad cap. 7. *vita trenti*. Valef.

CHAP. XIV.

That Avilius was the Second Bishop of Alexandria.

FURTHERMORE, in the fourth year of *Domitian*, *Annianus* the First Bishop of the Alexandrian Church, having there spent two and twenty years compleat, died. After whom succeeded *Avilius*, being the second Bishop there.

concerning *Linus* Bishop of Rome, at a chap. of this chap. For *Mary* was the Apostle of the *Alexandrines* as we before have said. But the Apostles were not reckoned amongst the number of the Bishops. There was therefore no need of putting in here *St. Mark*, as *Nicophorus* did. See *Sidenius* notes ad *Enchyrium parvum* *Alexand.* Valef.

Rufinus and the other Translators call this man *Avilius*, and also *Jerome* himself, in *Chronics*, not so rightly as I judge. For he ought to be called *Avilius*, which is a Roman name; as well as *Annianus*, who was Bishop before *Avilius*. Besides, the order of the chapters is here disturbed in the common Editions; this chap. of the succession of *Avilius* being put before that of the succession of *Anacletus*; but we by the direction of the M. SS. copies *Maz.* and *Fuk.* have placed them in their true order. This was a very ancient mistake; for in the Index of the chapters prebore before the 3. b. of *Rufinus* his translation, and in all the Greek copies except that in *Fuk.* the same error is committed. But in the body of the *Maz.* M. SS. (which book has the titles of the chapters exactly placed in their order) this error is corrected. Valef.

CHAP. XV.

That Clemens was the Third Bishop of the Roman Church.

ALSO in the twelfth year of this Emperours Reign, *Anacletus* having been Bishop of the Roman Church twelve years, had to his successor *Clemens*; whom the Apostle, writing an Epistle to the *Philippians*, declares to be his fellow-labourer, saying: *with *Clement* also, and with *Philip, &c. other my fellow-labourers, whose names are in the book of life.

CHAP.

CHAP. XVI.

Concerning the Epistle of Clemens.

MOVER there is extant one Epistle of this *Clemens* his, which by general consent is acknowledged as genuine, and is singularly excellent and admirable; which he wrote in the name of the Roman Church to that of the *Corinthians*, there being at that time a Faction raised in the *Corinthian* Church: which Epistle also we have known to have been publicly read in many Churches before the whole congregation, both in times past, and also in our own memory. Now, that in the time of the aforementioned *Clemens* there was a Faction raised in the *Corinthian* Church, *Hegesippus* is a witness worthy to be credited.

CHAP. XVII.

Of the Persecution in Domitian's time.

BETIDES, *Domitian* having shown much cruelty towards many, and by unjust sentences put to death small company of men of Rome that were nobly descended and illustrious, and having punished innumerable other most eminent persons unduly with banishment and loss of goods, at length rendered himself the successor of *Nero* as to his hatred of God, and his fighting against him. For he raised the second persecution against us. Although his father *Vespasian* had designed nothing injurious towards us.

It appears that *Rufinus* read it in our M. SS. copies, *Maz.* *Med.* and *Fuk.* *ad Ioh. 8. 17.* *beginns* those words, *Nem* that in the time of the persecution, &c. as I observed it to be also in the *Maz.* and *Fuk.* M. SS. But I rather approve of the ordinary writing and distinction. Valef.

Eusebius has the same import with *ὡς*, that is, it signifies one that is descended from an illustrious and noble stock. So *Gregory Nazianzen*, in oration, 40. *ὡς ἡμεῖς ἐκ τῆς ἀριστοκρατίας τοῦ κόσμου ἐσμεν*. *St. Jerome* in *Chronica* Ann. 8. *Domitian*, laics, *Domitianus plurimos nobilium in exilium mittit, atque occidit*. Valef.

CHAP. XVIII.

Concerning John the Apostle, and his Revelation.

IN this persecution it is reported, that *John* the Apostle and also Evangelist, who yet lived, was banished into the Isle *Patmos*, upon account of the Testimony he exhibited to the word of God. Indeed, *Irenaeus*, writing concerning the number of the name of *Anachis* mentioned in the Revelation of *John*, does in these very words in his fifth book against *Hereticus* thus speak concerning *John*: "But if at this present time *his name ought publicly to be preached, it would have been spoken of by him who saw the Revelation. For it was seen not a long time since, but almost in our Age, about the latter end of *Domitian's* Reign. But so mightily did the doctrine of our faith flourish in those forementioned times, that even those Writers who are wholly estranged from our Religion have not thought it troublesome to set forth in their Histories both this Persecution, and also the Martyrdoms suffered therein. And they have also accurately flown the very time: relating, that in the fifth year of *Domitian*, *Flavia Domitilla*, daughter of the sister of *Flavins Clemens* at that time one of the Consuls at Rome, was together with many others also, banished into the island *Patmos*, for the Testimony of Christ.

* That is, *Anachis* name.

It is also said concerning "Christ and his Kingdom" of what sort it was, and when and where it would appear; it returned answer, that it was neither worldly nor Terrestrial, but Celestial and Angelical, that it should be at the end of the world, when he would come in Glory to judge the quick and dead, commonly paid in *Wheat*, *Rail*, *Wine*, and the like; as it appears from *Cal. Theodorus*. *Titus* was the Tall gathered by the Publicans, who lived it common; it was paid in ready money. The word here is *ὅλης*; which we therefore render *Triante*, *Tall*.

CHAP. XIX.

How Domitian commanded that the defendants of David should be sought out.

WHEN the same *Domitian* gave command that the defendants of *David* should be sought out, there goes an ancient report that some Heretics accused the posterity of *David*, (who was the brother of our Saviour according to the flesh) as being of the off-spring of *David*, and bearing affinity to Christ himself. And this *Hegesippus* manifests word for word saying thus.

CHAP. XX.

Concerning those that were Related to our Saviour.

THERE were yet surviving (who were related to our Lord) the Nephews of that *Jude* who was called the brother of Christ after the flesh, whom they accused as being defenced from *David*. And these *Eusebius* brought to *Caspar* *Dimitian*. For *Domitian* was afraid of the coming of Christ, as well as *Herod*. And he asked them, if they were of the stock of *David*, and they acknowledged it. Then he questioned them how great possessions they had, or what quantity of money they were masters of; and they said, that they both had but nine thousand pence, a moiety whereof

of belonged to each of them; and the other they said they had not it ready money, but in land of that value, being only thirty nine Acres; of which also they paid a tribute, and themselves were maintained by their own labour. And then they showed their hands; producing, as an evidence of their working, the hardness of their skin, and a brawniness imprinted on their hands by reason of their assiduous labour. Being also asked concerning Christ and his Kingdom, of what sort it was, and when and where it would appear; it returned answer, that it was neither worldly nor Terrestrial, but Celestial and Angelical, that it should be at the end of the world, when he would come in Glory to judge the quick and dead,

So he is called *Matth.* 13. 55. But it was the usual language of the Jews to call the flesh of *David*. See *Bishop Pearson* on *brethren*. See *Bishop Pearson* on the Creed, cap. 175. *editio Lond.* 1669. See also *Bishop Montague* *Acts* and *Mon.* chap. 4. S. 6. concerning the *Epiphany*.

Rub. Stephens, in his Edition of *Eusebius* calls him *16. 16. 16.* and to do the *Med.* M. S. but in the Kings M. S. I found it written [*ὡς* 16. 16. 16.] which *R. Stephens* observed also in his notes added at the latter end of his Edition. *Greg. Synellus*, in *Chronica*, reads it *ὡς 16. 16. 16.* We read our three M. SS. Copies, to wit, *Maz.* *Fuk.* and *St. Hieron* *Stallus*, have made good the true writing of this place, *ὡς 16. 16. 16.* and the *Evangelium* brought, &c. Threading *Nicophorus* and *Rufinus* doe continue; the words of *Rufinus* are, *His Eccecatum quidem nomine, qui ad nos missus fuit, perhibet ad Domitianum, Nicophorus*, *Lib.* 3. cap. 10. has it written *16. 16. 16.* The *Evangelium* was sometimes of an higher degree who having performed their service and being dismissed, were upon occasion of Acres; of which also they

paid a tribute, and themselves were maintained by their own labour. And then they showed their hands; producing, as an evidence of their working, the hardness of their skin, and a brawniness imprinted on their hands by reason of their assiduous labour. Being also asked concerning Christ and his Kingdom, of what sort it was, and when and where it would appear; it returned answer, that it was neither worldly nor Terrestrial, but Celestial and Angelical, that it should be at the end of the world, when he would come in Glory to judge the quick and dead,

So we translate the word [*ὡς* 16. 16. 16.] by the same translation of that word, occurring *Matth.* 22. 19. The value of that penny there shewed Christ, was, *Lucas* *Dr. Hammond* on the place, a whole *Attick drachm*; but what value this here were of, it is hard to say, in regard there were several sorts of these *Drachm*, which were of also a different value. See *Voss.* *Epist.*

The *Drachm* were *Triante*, & *Taxer*, raised upon *Lands*, and they were commonly paid in *Wheat*, *Rail*, *Wine*, and the like; as it appears from *Cal. Theodorus*. *Titus* was the Tall gathered by the Publicans, who lived it common; it was paid in ready money. The word here is *ὅλης*; which we therefore render *Triante*, *Tall*.

How *Simon* the Bishop of Jerusalem suffered Martyrdom.

APier the persecution of *Nero* and *Domitian*, Report goes, that under this Emperor, whose times we now recount there was a persecution raised against us by piece-meal throughout every City, which proceeded from a popular infurrection. In which we have by tradition re-

* In the Kings M. S. it is *Simon*, in Rob. *Asaph* observed, *Jeram*, in Chronico, testifies that the name of this Bishop of Jerusalem was written two ways, to wit, *Simon* and *Siman*. The same *Greg. Nyssus* observes, and also the *Anthon Chronici Alexandrini*. Vale.

ceived that *Simon* the son of *Cleophas*, who was declared was confuted the second Bishop of the Church at Jerusalem, finished his life by Martyrdom. And this the same *Writer* saith, that *Simon* was a Jew, and that he was a *Hegippus*. Who, giving a relation of certain Heretics, adds, that this *Simon* was, being at that time by them accused and tormented divers ways, and for the space of many days because he was a Christian, struck with a great amazement both the Judge and those about him, and at length died by the same kind of suffering that the Lord did. Nothing hinders but that we may hear the *Writer* relating these things word for word, thus: "Some of those Heretics accused *Simon* (the son of *Cleophas*, as being a descendant from *David*, and a Christian; and so he suffered Martyrdom when he was an hundred and twenty years old, under *Trajan* the Emperor, and a *Disciple* of the Confessor

* That is, when *Antiochus* was Deputy of Syria. The Syrians used to flee their years, by the name of these *presidents*. Moreover, of the Emperors *Decius* some were of the Confessor order; others of the *Presbyterian*. Wherefore *Antioch* is here called *disciple*, so they that he was of the Confessor order, or had been *Confessus*. In the M. S. copies of *Rufinus* his translation (that is in the Kings Library) it is, *Martyr* *discipulus* *est* *cum* *esset* *annorum* *xxvi*, i. e. he was *Martyred* when he was 25 years old. Vale.

ence thereof the great length of his Life, and the mention made in the Gospels of *Mary* the wife of *Cleophas*, whose son that he was, * our former words have manifested. Also the same *Writer* says that others, related to one of those called the brethren of our Saviour (whose name was *Jesus*), lived until this Emperor's Reign, after their profession of the Faith of Christ under *Domitian*.

* Book 3, chap. 11. *Trajan* lived until this Emperor's Reign, after their profession of the Faith of Christ under *Domitian*.

* Book 3, chap. 20. "Before which we mentioned. For thus he writeth, 'They came therefore and prelate over the whole Church, as being Martyrs, and of the Kindred of our Lord. And a profound Peace ensuing over the whole Church, they continued alive till the times of *Trajan* the Emperor, until the fore-

* That is, because he married *Mary* sister to the B. Virgin. See note A in chap. 11, of this Book. * The Author *Chronici Alexandrini* supposes that the certain Heretics and the *Nicholaites* are here meant: to whom I do not assent. *Hegippus* means those Sects which at that time were potent at Jerusalem, to wit, the *Pharisees*, *Sadducees*, and others, of whom heretofore, at book 4, chap. 22. Vale. * That is, because he preached the Faith of Christ, as he said before, and says again, in 4, chap. 22. Vale.

* stantice professed the Faith of Christ; in so much that the President and all those about him wondered greatly, how a man of an hundred and twenty years old as he was, could have endured such torments. And in fine, it was ordered he should be crucified. Moreover the same man, relating what was done in those times, adds, that then the Church continued a pure and undefiled Virgin, those who endeavoured to corrupt the found Rule of wholesome Doctrine, if any such persons there were, abandoning themselves hitherto in obscure darkness. But after the sacred company of the Apostles was by various kinds of death become extinct, and that generation of those men, who were accounted worthy to hear with their own ears the divine wisdom, was gone, till then the conspiracy of impious error took its rise from the deceit of false Teachers, who, in as much as not one of the Apostles was then surviving, did to *Trajan* as now at length with a bare attempt to Preach words of up — the knowledge falsely to call, in opposition to the doctrine of the Truth. And thus much will this Author, treating of these things, has after meet with this manner said. But we will proceed to what is at chap. 23, order follows of our History.

to have attributed that to the whole Church which *Hegippus* spoke of the Church at Jerusalem in particular. Vale. * All these words, to the end of the chapter, are wanting in the *Max. Med.* and *Euk. M. S.* neither doth *Rufinus* acknowledge them in his translation, as appears therefrom. And this whole Chapter seems to me to be Spurious and supposititious. For whosoever added it, thought the words that went before were *Hegippus* his; whereas they are not his, but *Justinus* his, as we may see from chap. 22, B. 4. Vale.

CHAP. XXXIII.

How *Trajan* forbade that the Christians should be sought after.

Moreover, to great a persecution raised against us at that time in many places, that *Justinus Secundus* the most eminent amongst the Governors of Provinces, being moved at the multitude of Martyrs, gave the Emperor an account of the great numbers of those that were destroyed, because of their faith; and together therewith certified him, that he found they did nothing of impiety, nor acted any thing contrary to the Laws; only that they rose at break of day, and sung Hymns to Christ, as unto God; but that they abhor'd the commission of Adultery and Murder, and such like horrid crimes; and that they did all things consonant to the Laws. Upon account of which *Trajan* made this Edict. That the Christians should not be sought out; but if by accident they were lighted on, they should be punished. Which being done, the most vehement heat of the persecution that lay heavy upon us was in some measure quenched: But to those who had a mind to do us mischief there remained pretences no whit less fair and specious; in some places the people, in others the Rulers of the Provinces, forming treacheries against us; in so much that even when there was no open and general persecution, yet there were particular ones throughout the Provinces, and very many of the Faithful underwent various sorts of Martyrdoms. We have written in Latine (of which we before made mention) the translation whereof is thus: "But we have found that the inquisition after us has been prohibited. For *Plinius Secundus*, when he was Governor of the Province, having condemned some Christians, and deprived of some,

some, being at length troubled at their great number, asked advice of *Trajan* then the Emperor, what he should do with the Refuse, saying, that, besides their obstinacy in not sacrificing, he found nothing of impiety in their religious mysteries, only that they held early assemblies in singing Hymns to Christ as unto God, and that they had a certain summary of their polity; that they forbade Murder, Adultery, Rape, Perfidiousness, and such like crimes. I then returned answer, that those sort of men should not indeed be diligently sought out, but if by chance they were lighted on and brought before the Governors, they should be punished. And this was then the posture of affairs.

* He that translated the words of *Tertullian* into Latin, has rendered them unhappily. For neither does *Emper* signify discipline, nor *disputant*, to agree together. I would therefore rather translate these words of *Tertullian* thus, *quod in domo est adhibetur Regem, ut ait, quod in domo, i. e. and that they had a certain summary of their polity.* Vale.

* Here also the Greek translator of *Tertullian* hath done ill; for *Tertullian*, or rather *Trajan*, calls those *Odiores*, who were brought in before the Judges; so for the Latins us to speak. The *fores* therefore of the Emperor *Trajan* Rescript against the Christians is that the Governors of Provinces should not too diligently hunt after the Christians by sending out Spies and Officers to seek them, but if any Christians were by chance found out by their Officers, or if they were made appear to be such by their accusers, that then they ought to be punished. Vale.

CHAP. XXXIV.

That *Evarestus* was the Fourth that Governed the Roman Church.

Clement, one of the Roman Bishops, having left his Episcopal Office to *Evarestus*, finished his life in the third year of the forefard Emperours Reign, when he had had the charge of the doctrine of the Divine word for full nine years space.

CHAP. XXXV.

That *Iustus* was the Third that Governed the Church at Jerusalem.

But moreover, *Simon* having finished his life after the forefard manner, a certain Jew, by name *Iustus*, succeeded in the Episcopal Seat at Jerusalem; there being then an innumerable company of the Circumcision (of which he was one) that believed in Christ.

CHAP. XXXVI.

Concerning *Ignatius* and his Epistles.

Moreover, at this time *Polycarpe* a disciple of the Apostles flourished in *Asia*, to whom was committed the Bishoprick of the Church at *Smyrna*, by those that law and ministered to the Lord. At the same time * *Papias* was famous, who also was Bishop of the Church at *Hierapolis*, a man most eminently learned and eloquent, and known in the Scriptures. *Ignatius* also, renowned amongst many even to this day, who was chosen Bishop of *Antioch*, being the second in succession there, after *Peter*. Report goes that this man was sent from *Syria* to *Rome* to be made food for wild beasts, upon account of the persecution which he suffered in the Scriptures. *Ignatius* also, renowned amongst many even to this day, who was chosen Bishop of *Antioch*, being the second in succession there, after *Peter*. Report goes that this man was sent from *Syria* to *Rome* to be made food for wild beasts, upon account of the persecution which he suffered in the Scriptures. *Ignatius* also, renowned amongst many even to this day, who was chosen Bishop of *Antioch*, being the second in succession there, after *Peter*. Report goes that this man was sent from *Syria* to *Rome* to be made food for wild beasts, upon account of the persecution which he suffered in the Scriptures.

* This whole Epistle of *Polycarpe* is wanting in the *Max. Med.* and *Euk. M. S.* Neither did *Rufinus* read these words in his copies, as may be gathered from his translation. Wherefore I doubt not but they were inserted by some unskilful *scholastic*, taken this account out of *Tertullianus* Apology, written in Latine (of which we before made mention) the translation whereof is thus: "But we have found that the inquisition after us has been prohibited. For *Plinius Secundus*, when he was Governor of the Province, having condemned some Christians, and deprived of some,

of his faith in Christ. And being led through *Asia* under the custody of a most watchful guard, he confirmed the Churches in every City through which he passed, by discourses and exhortations; warning them most especially to take heed of the Heretics, which then first sprung up and increased. And he exhorted them firmly to keep the traditions of the Apostles, which he thought necessary for the more certain knowledge of posterity to be put in writing, having confirmed them by his own testimony. Coming therefore at length to *Smyrna*, where *Polycarpe* then was, he wrote one Epistle to the Church at *Ephefus*, mentioning *Onesimus* the Factor there; and another to the Church at *Magestus* standing on the River *Meander*, wherein again he makes mention of *Damat* the Bishop. And another to the Church at *Trallus*, the Governour whereof at that time he declares was *Polybius*. Besides these Epistles he wrote also to the Church at *Rome*, wherein he earnestly beseeches them that they would not intrude him to avoid Martyrdom, least they should defraud him of his desired Hope. Out of which Epistle 'tis worth our quoting some short passages, for the confirmation of what we have said. Thus therefore he writes word for word, "From *Syria* to *Rome* I fight with beasts, by sea and land, day and night, bound to ten Leopards, that is, to a file of Soldiers, who being kindly treated by me, become more worshipping. But by their injuries I am the more intrusted; but for all that I am not justified. Oh! that I might enjoy the wild beasts that are provided for me! which I even bearly with may be found to be fierce, which amendment *Rufinus* his translation confutes. For thus he turns it, *Quoniam ego opus ardeat perire*. Likewise *Rufinus* reads, *et ideo, non desino, non desino, non desino, which signifies [son, or straight-way].* The same error is amended by us heretofore, in the first book, for there *desino* was printed for *desino*. Vale. But Bishop *Hefner* reads *desino* and also, *desino*. See his Annot. on this Epistle, number 48.

* It is as much as if *Ignatius* had said, Let nothing envy me the Glory of being a disciple of Christ. Let no man pluck me from his Embraces. The holy Martyr alludes, as he uses to do, to those words of St Paul, who said *gratias ago* from the Love of Christ 1 Cor. 8, 35. Vale. See Bishop *Hefner*'s notes on *Ignatius* Epistle to the Romans, number 52.

the stamping in pieces of the whole body, the punishment of the Devil come upon me, I may obtain Christ Jesus. And thus much he wrote from the forefard City to the Churches before named. Being now gone beyond *Smyrna*, he from *Trajan* again sent Letters to those at *Pheladelphia*, also to the Church at *Smyrna*, and privately to *Polycarpe* the Presbyter thereof: to whom, because he well knew him to be an Apostolical man, he entrusted his flock at *Antioch*, being a very true and good Pastour; requesting him, that he would have a diligent care thereof. The same person writing to those of *Smyrna*, borrows some words, which whence he had I know not; * this passage of *Ignatius* his concerning Ch. III is taken out of the *Capit* relating to the *refectory*, which was omitted by *Kolbitz*, or unknown to him, in his book *de Eccl. Scrip.* informs us hereof; as also in his 18 R. *de Commentariis* on *Epist.* See *Uphers* Annotat. on *Ignatius* his Epistles, chap. 48, number 53.

speaking thus much concerning Christ, "But I both know and believe that after the Resurrection he was in the flesh, and that, coming to Peter and those who were about him, he said unto them, take hold of me, handle me, and feel, for I am not an incorporeal Spirit: And straightway they touched him, and believed. *Irenaeus* also speaks of his Martyrdom, and mentions his Epistles, saying thus: "As one of our men, condemned to the wild beasts for his faith in God, said, I am the bread-corn of God, and I must be ground by the teeth of wild beasts, that I may be found to be pure bread. And *Polycarpus* mentions the same Epistles in that of his to the *Philippians*, in these very words, "I therefore beseech you also obey these words, that are over, and to exercise all manner of patience, which you have evidently seen not only in those blessed men *Irenaeus*, *Rufinus*, and *Zephyrus*, but also in others of us, likewise in *Paul himself*, and in the other Apostles: being fully persuaded that all these ran not in vain, but proceeded in Faith and Righteousness; and that they are in that place due to them from the Lord, together with whom they suffered. For they loved not this present world, but him who died for us, and was by God raised for us again. And a little after he adds, Both you and *Irenaeus* wrote to me, that if any one went into Syria, he should carry your Letters thither. Which I will do, or, if I can get a fit opportunity; either myself, or some other, whom I will send as a messenger on purpose for you. Those Epistles of *Irenaeus* sent by him to us, and all the other we had here with us, we have sent to you, according as you enjoined us; they are made up with this Letter; from which Epistles you may profit very much; for they contain Faith, Patience, and what else is conducing to our Edification in the Lord. And thus much concerning *Irenaeus*: After whom succeeded *Heres* in the Bishoprick of *Anioch*.

CHAP. XXXVII.

Concerning those Preachers of the Gospel who at that time were eminent.

Among those who were illustrious in those times *Quadratus* was one, who, as *Fame* says, flourished at the same time with the daughters of *Philip*, in the gift of prophecy. Many others also believed that were famous at that time, having obtained the first place among the successors of the Apostles. Who, because they were the eminent disciples of such men, built up those Churches, the foundations whereof were every where laid by the Apostles; promoting greatly the doctrine of the Gospel, and scattering the salutary seed of the Kingdom of heaven at large over the whole world. For many of the then disciples, whose souls were inflamed by the divine Word with a more ardent desire of Philosophy, first fulfilled our Saviours commandment, by distributing their substance to those that were necessitous; then after that travelling abroad, they performed the work of Evangelists to those who as yet had not at all heard the word of Faith; being very ambitious to Preach Christ, and to deliver the Books of the Divine Gospels. And these persons, having only laid the foundation of Faith in remote and barbarous places, and confuted other Passours, committed to them the culture of those that had perfectly introduced to the faith,

departed again to other Regions and nations, accompanied with the Grace and cooperation of God. For the divine Spirit as yet wrought many wonderful works by them; inasmuch that at the first hearing, innumerable multitudes of men did with most ready minds altogether admit of and engage themselves in the worship of that God who is the Maker of all things. But it being impossible for us to recount by name all those who in the first succession of the Apostles were Pastours or Evangelists in the Churches throughout the world, we will here commit to writing the mention of their names only, whose writings, containing the Apostolical doctrine they delivered, are to this day extant amongst us.

CHAP. XXXVIII.

Concerning the Epistle of Clemens, and those other Writings, which are falsely attributed to him.

As for example, the Epistles of *Irenaeus*, which we have reckoned up, and that of *Clemens* acknowledged by all as undoubted, which he wrote in the name of the Roman to the Corinthian Church. Wherein, feeling he has inserted many sentences taken out of the Epistle to the Hebrews, and sometimes had made use of the express words of it, it evidently manifests that that work is not new; whence it has seemed agreeable to reason to reckon this Epistle amongst the rest of the Writings of that Apostle. For *Paul* having written to the Hebrews in his own country Language, some say that *Luke* the Evangelist, but others that this *Clemens*, of whom we speak, translated that work. Which latter seems the truest opinion, because the stile both of *Clemens* his Epistle, and also of that to the Hebrews appears to be very like; and the sense and expressions in both the works are not much different. You must also know that there is a second Epistle, which is said to be *Clemens* his: But we know for certain that this is not for generally acknowledged, nor approved of as the former, because we are sure the Antients have not quoted any authorities out of it. Further also, some have of late produced other voluminous and large works, as if they were his, containing the Dialogues of *Peter* and *Apion*; of which there is not the least mention amongst the Antients; neither does there appear in them the pure form of Apostolical sound doctrine. Now therefore 'tis apparent which are genuine and undoubted writings of *Clemens*: we have also spoken sufficiently concerning the works of *Irenaeus* and *Polycarpus*.

with *Andronic* about the same time that the Apostle *Peter* came thither. But there is nothing said there of *Peter* disputing with *Apion*. What shall we say then? that the book of *Clemens* which contains *Peters* dispute with *Apion* is different from his books *Recogniti*? It is indeed they seem not to be the two books, for it is there said that *Clemens*'s, the one *Recogniti*, the other containing the dispute of *Peter* with *Apion*, why should *Enchiridion* mention one only, and omit the other? There was therefore but one book of *Clemens*'s entitled *recogniti*, or *against Heresy*. But 'twas divided into two parts: the former mentioned *statuta* and *Enchiridion* to be acknowledged of their children; in the second part was contained the dialogue of *Peter* and *Apion*. Indeed *Rufinus*, who translated that book of *Clemens*'s into Latin, does testify, in his preface to *Guastinus* the Bishop, that there were two parts of this book in the Greek; in one of which some things occurred which the other had not: he writes also that on few people he omitted some things, because they differed from sound doctrine. *Valf*.

This Name is written with a double s, in all our M. SS, but that of M. Fulgent, where it is writ with a single p, as it is in *Josephus* and others. *Phoebus*, in *Dilucid*, chap. 112, agrees with our copies: and

and *Clemens* also in B. 10. *Recogniti*, where he says that *Apion* *Philosophus* came to *Andronic* with *Andronic*. Lastly *Agellius*, in his 6. b. says *Apion* *Græcus homo qui philosophos appellatur*. *Thanasius* also says *Apion* is a Roman name, wrested into a Greek form, as *Isaacus*, *Andronicus*, and the like. *Apion* was a common name amongst the Egyptians, derived from *Apion*, whom they worshipped; as, *Serapion*, *Andronic*, and the like. *Ptolemaeus* King of the *Cyrene* was called *Apion*. Wherefore feeling that his *Guastinus* by the son of *Philonicus* was an Egyptian, it seems that he should be called *Apion*, rather than *Apion*. For *Apion* that was Confess in *Justinian* time, his Latin Annals calls *Apion*; but the *Alexandrian* call him *Apion*. *Valf*.

For *Origen*, in his 28 B. *Expositio*, on *Genesim*, makes mention of these books of *Clemens*; and quotes a passage out of them, which is still extant in the books of *Clemens*'s *Recogniti*. This quotation of *Origen* is in the 22 chap. *Philocal* (pag. 31. Edit. *Comit*, 1678.) and in the common edition of the second place is said to be taken out of his B. 2. against *Celsus*; but in the books of *Origen* against *Celsus* now in extant, it is not to be found. This quotation out of *Clemens* is indeed in his 14 B. *Expositio*, on *Genesim*. — But I have observed that *Origen* does often quote books, whose authority is unknown; wherein he does, like the Bee, gather honey from venomous flowers. *Valf*.

Phoebus testifies the same, chap. 112. *Dilucid*, and before him, *Rufinus* in his Epistle to *Guastinus* the Bishop, he writes, that in those books *Recogniti*, of *Clemens*'s there are some things, said concerning the Son of God, which disagree from the true rule of Faith, and make for the opinion of the *Arian*. *Epiphanius*, in *Heref*, *Enchiridion* chap. 15, does expressly affirm, that those books of *Clemens* Romanus, entitled *de deo* *et* *myra*, were corrupted and falsified by the *Ebionites*. *Valf*.

CHAP. XXXIX.

Concerning the Books of Papias.

The Books of *Papias* now extant, are five in number, which he entitled, an explication of the Oracles of the Lord. *Irenaeus* mentions more than these five to have been written by him, saying thus, "And the things *Papias*, the Auditor of *John*, the companion of *Polycarpus*, one of the antients, attests in writings, in the four of which he has his books; for he compiled five. Thus far *Irenaeus*. But *Papias*, in the preface to his books, does not evidence himself to have been a boldholder, or an Auditor of the Holy Apostles, but only, that he received the matters of faith from those who were well known to them; which he declares in these words; "But it shall not be tedious to me, to set down in order together with my interpretations, those things which I have well learnt from the Elders, and faithfully remembered, the truth of wherof will be confirmed by me. For I delighted not in those who speak much, as most do, but in those that teach the truth: nor in those who recite strange and unusual precepts; but in such as faithfully rehearse the commandments given by the Lord, and which proceed from the truth. Now if at any time I met with any one that had conversed with the Elders, I made a diligent enquiry after their sayings what *Andronic*, or what *Peter* said, or what *Philip*, or *Thomas*, or *James*, or *John*, or *Matthias*, or any other of the Lords disciples, were wont to say: And what *Arifion*, and *John* the Elder (the disciples of our Lord) uttered. For I thought that those things contained in books could not profit me so much, as what I heard from the mouths of men yet surviving. In which words it is very observable that he recounts the name of *John* twice, the former of whom he reckons among *Peter*, *James*, *Matthias*, and the rest of the Apostles; manifestly shewing thereby that he speaks of *John* the Evangelist: but, making a distinction in his words, he places the other *John* with those who are not of the number of the Apostles; putting *Arifion* before him; and expressly calls him *The*

Elder. So that hereby is shown the truth of their relation, who have said that there were two in *Asia* who had that fame name; and that there are two Sepulchres at *Ephesus*, and each of them now called the Sepulchre of *John*. Now I judge it very requisite to make this observation. For it is likely that the second, (unless any one would rather have it to be the first) *John* that Revelation which goes under the name of *John*. Further, this *Papias*, whom we speak of, professes he received the sayings of the Apostles from those who had been conversant with them; and was, as he says, the hearer of *Arifion* and *John* the Elder. Indeed he mentions them often by name, and has set down in his works those traditions he received from them. And thus much has been said by us, not unprofitably, as we judge. It is also worth our adding to the fore-quoted words of *Papias*, other relations of the same Authors, wherein he gives an account of some miracles, and other passages, which he received by tradition. Indeed, what *Philip* the Apostle together with his daughters lived at *Hierapolis*, has been manifested by what we said before. Now were to shew, that *Papias*, who lived at the same time, mentions his receiving a wonderful narration from the daughters of *Philip*. For he relates, that in his time a dead man was raised to life again; and further, that there came to pass another miracle about *Justus* who was furnished *B. Barfabas*, how that he drank deadly poison, and by the grace of the Lord escaped no harm. That this *Justus*, after our Saviour's Ascension, was together with *Arifion* let it be remembered by the holy Apostles, and that they prayed that one of them might inherit of the Throne of *David*. *Barfabas* is allotted to fill up their number; the Book of the *Acts* of the Apostles doth after this manner relate — And they appointed two, *Joseph* called *Barsabas*, who was furnished *Justus*, and *Matthias* *Barabas*. And they prayed and said, Moreover the same writer has set down some other things which came into him barely by word of mouth, to wit, certain strange parables of our Saviours, and Sermons of his, and some other more fabulous relations: Among which he says there shall be a Thousand years after the Resurrection from the dead, wherein in the Kingdom of Christ shall be corporally set up here on earth: and, I judge, he had this opinion from his misapprehend of the Apostolical discourses, in that he did not see through those things they spake mystically by way of similitude. For he seems to have been a man of a very narrow understanding, as it may be conjectured from his Books. Yet he gave occasion to very many Ecclesiastical persons after him to be of the same erroneous opinion with him, who had a regard for the antiquity of the men; as for example, to *Irenaeus*, and to every one also who has declared himself to be of the same opinion. He relates also in his Books other interpretations of the foresaid *Arifion*'s, of the sayings of the Lord, and the traditions of *John* the Elder. To which we do refer the studious Readers, and judge it requisite now only to addjoin to his forementioned words a passage he relates concerning *Mark* the Evangelist, in these words; "This also the Elder said; *Mark*, being the Interpreter of *Peter*, accus-

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calls *Mark* the interpreter of *Peter*, from this place of *Papias* as a Judge. Hence 'tis, that many of the Greeks write, that the Gospel of *Mark* was dictated by *Peter*. So *Andronic* in his treatise, *de Libris Sacris* writes, "which, how its to be understood, *Papias* declares in this place. For it is not to be supposed that *Mark* wrote his Gospel from the mouth of *Peter* dictating to him; but, when *Peter* preached the Word of God to the Jewish Hebrews, *Mark* carefully dictated those things in the Greek Language, which concerned Christ. *Valf*.

"rately

TRAJAN. "rately wrote what ever he remembered, but yet not in that order, wherein Christ either spake, or did them: For he was neither an hearer of the Lords, nor yet his follower, but, as I said, he was afterwards conversant with Peter, who Preacheth the doctrine of the Gospel profitably to those that heard him, but not so as if he would compose an History of the Lords sayings. Wherefore Mark committed nothing of error, in that he wrote some things to as he had remembred them. For he made this one thing his chiefest aim, to wit, to omit none of the things he had heard, nor yet to deliver any thing that was false therein.

Thus much Papias relates concerning Mark. Concerning Matthew, he says this, *Moreover Matthew wrote his divine Oracles in the Hebrew tongue, and every one interpreted them, as they were able.* This Papias also has quoted authorities taken out of the *First Epistle of John*, and likewise out of the *former Epistle of Peter*. He has set down also another relation about a woman who was accused of many crimes before the Lord; which relation is contained in the Gospel according to the Hebrews. And thus much we have usefully and diligently observed, and added to those things which before we had set down.

THE FOURTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

CHAP. I.

Who were the Bishops of the Roman, and Alexandrian Churches in the Reign of Trajan.

ABOUT the twelfth year of Trajan's Empire, Cereas the Bishop of the Alexandrian Church, whom we a little before mentioned, departed this life: an IPI being the fourth from the Apostles, was elected to the public charge of that Church. At the same time Alexandria having finished his eighth year, Alexander undertook the Bishoprick of Rome, who year of was the fifth in succession from Peter and Paul.

At the beginning of Alexanders being made Bishop of Rome is placed on the tenth year of Trajan. But in the digesting of the years of the Bishops both of Rome, and also of other Cities, I have observed that Eusebius's Chronicon does often differ from his Ecclesiastical History. Whether it be the fault of the Transcribers, or of Jerome the Translator, or of Eusebius himself, I cannot positively affirm: for in so great a diversity it is difficult to assign the mistake. But, being that the Ecclesiastical History was written by Eusebius after his Chronicon, whereover such a disagreement occurs, that seems rather to be followed, which is asserted in the Ecclesiastical History. Valf. Book 3. chap. 21.

CHAP. II.

What the Jews suffered in this Emperours time.

MOOREOVER, the Doctrine and Church of our Saviour flourishing daily, increased more and more: but the calamities of the Jews were augmented by continual mischiefs following one upon another. For, the Emperour entering now upon the eighteenth year of his Reign, there arose again a commotion of the Jews, which destroyed a very great number of them. For both at Alexandria and over all the rest of Egypt; and more-

over throughout Cyrene, they being stirred up as it were by some violent and contentious spirit, raised sed to against the Greeks and Gentiles with whom they dwelt. And they increasing the Faction very much, on the ensuing year ended in the a great War: Lupus was at that time Governour of all Egypt: Moreover it happened that in the first encounter they were too hard for the Greeks; Greeks who flying to Alexandria, took the Jews that and Gen were in the City alive, and slew them. But those Jews and Jews who inhabited Cyrene, being frustrated of had equal affliction in the war from them, perished to in thereof and destroy the countrey of Egypt and all its with them, Prefectures, by pillages and robberies, one Lucius did being their Leader. Against whom the Emperour sent Marcus Turbo with horse and foot, and also disgreed with Naval forces: he in many ingagements, having made the war against them long and tedious, de being destroyed many Myriads of Jews, not only of those fully rallied of Cyrene, but also of those of Egypt, who flock to of by reason together to give assistance to their King Lucius. But of their the Emperour suspecting that those Jews in Mesopotamia would also set upon the inhabitants of there, For the commanded a Lusius Quietus to clear that Province G cities of them. Who ingaging with them, destroyed a that the very great number of them that dwell there: for Jews which successful piece of service he was appointed should be Deputy of Judaea by the Emperour. And thus fellow came those heathens, who committed to writing the trans-tizens with actions of those times, do almost in the very same enjoy the same priviledges they did; and on the other hand, the Jews would not live in a manner contented, than the rest of the Citizens did. Hence arose frequent contentions, both in Egypt, and also in Syria, as Phila, and Festus do de arest. Therefore in our translation we have inserted both [Grecians and Gentiles] because one word seemed not to suffice. For the Jews did not only afflict the Grecians, but the Natives also of Egypt and Lybia: not again, the Gentiles only, but the Citizens likewise, of whom there was then no small number in Egypt and Cyrene. Valf. b This destroying of all Egypt and Lybia by the Jews, besides Dion, Orfius mentions, in his 7 B. Valf. c This

c This man was a Moor, not of the Province of Mauritania, but of the barbarous Moors, who were Allies of the Roman Empire. As first he commanded a Troop of Moors; not long after he was condemned for his lewdness, and in disgrace cashiered. But afterwards in the Daquay was, when the Army stood in need of the assistance of the Moors, he did a brave piece of service. Upon which account being rewarded and honoured, he did more and braver exploits in the second Daquay war. At length, in the Parthian war, which Trajan waged against the Parthians, he was so valiant and fortunate, that he was chosen into the Persian order, bore a Consulship, and Governed the Province of Palestine, which promotion suit him to be coveted, then laced, and at last raised him. Thus much Dion Cassius relates, in lxxvii. Valf.

CHAP. III.

Who, in the time of Adrian, wrote Apologies in defence of the Faith.

WHEN Trajan had held the Empire twenty years compleat, excepting six months, Aelius Adrianus succeeded in the Government. To whom Quadratus dedicated and presented a book, wherein he had comprized an Apology for our Religion; because certain malicious men endeavoured to molest the Christians. This work is still extant amongst many of the brethren, and we also have it. From which book may be seen periphrastic evidences of the man's understanding, and of his truly Apostolical faith and found doctrine. The same Writer makes his own identity sufficiently evident, by what he relates in these very words, "The works of our Saviour were true. Those that were healed, such as were raised from the dead, did not only appear after they were healed, and raised; but also were afterwards seen of all: and that not only whilst our Saviour's time, but also after he was gone they continued alive a great while; in so much that some of them survived even to the Greek's our times. Such a person indeed was Quadratus translatum est. Aspidius also, a faithful man of that Rule of the legion profect by us, left in like manner, as Quadratus be- adrianus did, an Apologie for the faith, dedicated long to to Adrian. And this mans book is, to this day, to goe in, preferred by many persons.

which was wont to be cut out that it might be fitter for use; thence the Latine phrase, *viam facere*, i. e. to cut a way, then to go before and direct any in their journey. And with the word [*Aspidius*, right] joined with it, it is so goe before one, and direct him in the straight way to such a place. Hence the Syriack version of the New Testament renders this phrase in Timothy [*Aspidius* & *Aspidius*] recte predicant sermonem, i. e. rightly to Preach the word. Fuller's dissertation. B. 3. chap. 16.

CHAP. IV.

Who were embold with the Title of Bishops over the Roman, and Alexandrian Churches in this Emperours time.

IN the third year of Adrian's Empire, Alexander the Bishop of Rome died, having compleated the tenth year of his administration. Xystus was successour to him: and about that time, Primum dying in the twelfth year of his Presidency over the Alexandrian Church, Justus succeeded him.

CHAP. V.

Who were Bishops of Jerusalem from our Saviour, even to these times.

MOOREOVER, the space of time which the Bishops of Jerusalem spent in their Presidency over that See I could in no wise

find preferred in writing. For, as report says, they were very short lived: But thus much I have been informed from old records, that unto the Siege of the Jews in Adrian's time, there were in number fifteen successions of Bishops there: all whom, they say, were by birth Hebrews, who had sincerely embraced the knowledge of Christ; in so much that by those, who were then able to give judgment as to such matters, they were approved to be worthy of the Episcopal Office. For that whole Church at Jerusalem was made up of believing Jews, who had continued steadfast in the faith from the Apostles times even to the then Siege: wherein the Jews, revolting again from the Romans, were vanquished and destroyed by no small wars. The Bishops therefore that were of the circumcision then ceasing, it will be now requisite to give a catalogue of them in their order from first to last. The first therefore was James called the brother of the Lord; after him the second was Simon; the third Justus; the fourth Zaccarius; the fifth Tobias; the sixth Benjamin; the seventh John; the eighth Matthias; the ninth Philip; the tenth Simeon; the eleventh Justus; the twelfth Leon; the thirteenth Epaphroditus; the fourteenth Asaph; the fifteenth and last Judas. And thus many were the Bishops of the City of Jerusalem, from the Apostles to this time we are now treating of, all which were of the Circumcision. But now, Adrian being in the twelfth year of his Empire, Telephorus the seventh from the Apostles, succeeded Xystus, who had completed the tenth year of his Episcopal Office over the Romans; and within a years space and a half some months Eusebius, the sixth in order, succeeded in their Presidency over the Alexandrian Church; by his immediate predecessor there having fate eleven years.

(see Ephraim also by, Nicophorus, called Ephraim. Valf. 10. Or, 10. n. 10. for so Rufinus seems to have read in his copy. Valf.

CHAP. VI.

The last Siege of the Jews in the time of Adrian. His name was Titus.

BUT when the rebellion of the Jews again increased exceedingly, Rufus, Prefect of Judaea, having had auxiliary forces sent him from the Emperour, marched out against them, and, making use of their madnels and desperation pined on as an occasion of his sparing none, he slew Myriads of the Jews at that time was by name Barchochebas, was Prefect of Judaea, and at which time the Jews at a name indeed that signifies a Star, but otherwise who by reason of his name did monstrously pre- Valf.

he by reason of his name did monstrously pre- Valf. tend to his followers, being slaves, that he was a far come down from heaven to enlighten them who were now oppressed with servitude. But, the war growing sharp in the eighteenth year of Adrian's Empire at the City Bethera, which was the best fortified place, and not far distant from Jerusalem; and the Siege continuing a long time, the innovators also having been utterly destroyed by famine and thirst, and the author of this their madnels undergone condigne

4 ^{ADRIAN.} "four. Indeed, this business, a judge, is not to be passed by undiscussed; least both the Christians be molested, and also an occasion of doing mischief given to *Sycophants*. Wherefore if the men of your Province can by a due way of complaint openly charge the Christians with any accusation, and so do it, as that they appear and answer it before the seat of judgement, let them make it their business only to take such a course as this *against* them; but let them not use tumultuous outcries and clamours. For it is most requisite, if any person prefer a complaint, that you should have the cognizance of the matter. If therefore any one does accuse *them*, and make out that they do any thing contrary to the Laws, do you give sentence according to the nature of the offence. But if it be certain, that any does frame an accusation merely out of a malicious detraction, do you determine according to the heinousness of the crime, and take care that due punishment be inflicted on him. And thus much concerning the Rescript of the *Adrian*.

³ He means the outcries, which the people were wont to make in the Therares. *The Christians to the Ly.* out of a malicious detraction, do you determine according to the heinousness of the crime, and take care that due punishment be inflicted on him. And thus much concerning the Rescript of the *Adrian*.

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and Governors were forced to yield to these tumultuous clamours, though unwilling to it of themselves. Wherefore the Emperor *Adrian* admonished *Faviana* the *breastful* not to suffer himself to be induced by such requests to the persecution and slaughter of the Christians. It was an old custom in the *Roman Empire*, for the populace both in the City and in the Provinces, as often they met in the publick places, to abuse the Emperours, or Governours while they had a mind to, with loud outcries all at once, *Influences* heretofore frequent in the Writers of the *Roman History*. *Val.*

CHAP. X.

Who in the Reign of Antoninus were Bishops of the Roman and Alexandrian Sees.

^{ADRIAN.} **B**UT *Adrian* having paid the dues of nature after he had reigned one and twenty years, *Antoninus*, furnished *Pius*, succeeded in the *Roman Empire*. In whole first year *Telephorus* departing this life in the eleventh year of his presidency, *Higynus* assumed the Episcopal Government of the *Roman Church*. Moreover, *Irenaeus* relates that *Telephorus* ended his life with a glorious Martyrdom; manifesting in the same place, that in the times of the aforesaid *Higynus* Bishop of the *Romans*, flourished at *Rome* both *Valentinus* the introducer of his own Heresy, and also *Cerdo* the Founder of the error of the *Marcionites*; his words are these.

CHAP. XI.

Concerning those who were Arch-Heretics in these times.

^{ADRIAN.} **F**OR *Valentinus* came to *Rome* when *Higynus* was Bishop there: but he flourished in the times of *Pius*, and continued to those of *Anicetus*. *Cerdo* also, who was master to *Marcion*, flourished in the times of *Higynus* who was the ninth Bishop, he went into the Church, and openly confessing his error, to continued at *renew* as

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Thus far *Irenaeus*, in his third book, *against Heresies*. Moreover, in his first book he again says this concerning *Cerdo*: "But one *Cerdo*, deriving the original of his errors from the Tenets of *Simon*, came to *Rome* in the times of *Higynus* (who was the ninth that in the Episcopal succession from the Apostles had that See) and taught, that that God, who was Preacher under the Law, and by the Prophets, is not the Father of our Lord Jesus Christ: For the Father is known, the other unknown; the one is just, the other good: *Marcion* of *Pontus*, an impudent blasphemer, succeeding him, did mightily propagate that opinion. But the same *Irenaeus*, having founded the bottom of that immense depth of matter, full of various errors, which *Valentinus*, had put together, does fully discover the secret and occult deceit and wickedness, that like a Serpent lurking in its hole, lies hid within him. Moreover, he says there was at the same time another person (by name *Mark*) who was most expert in Magical delusions; and further, he declares their prophetic rites of initiation, and their most detestable mysteries in these very words: "For some of them prepare a nuptial-bed, and perform a secret ceremony by pronouncing some words over such as are to be initiated; and a marriage, they say, thus made by them, is spiritual, and conformable to the celestial nuptials: But others of them bring [those that are to be initiated] to the water, and dipping them, use this form of words, In the name of the unknown Father of all, In the truth the Mother of all, In Him who descended upon Jesus: Another sort do that pronounce Hebrew names, to put those that are to be initiated into the greater confusion. But *Higynus* dying, after he had been Bishop four years, *Pius* undertook the Government of the *Roman Church*. Moreover, at *Alexandria* *Mark* having read it otherwise, he trans after he had presided there ten years, *Celadion* thus assumed the Government of the *Alexandrian Church*; and at *Rome*, *Pius* departing this life in the fifteenth year of his presidency, *Anicetus* anno cum was preferred to that See. In whole time *Hegedesippus* relates that he himself came to *Rome*, and *Higynus*, continued there until *Eleutherus* was made Bishop. But at that time flourished *Justin* and *Higynus* was singularly eminent, one that in a Philosophical manner was an affluence of the Divine Word, *Bishop*, &c. and earnestly contended for the Faith in his Bishop, &c. writings: who, in the book

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CHAP. XIII.
The Rescript of Antoninus to the Common Council of Asia, concerning our Religion.

^{ADRIAN.} **T**HE Emperor *Cesar Marcus Aurelius* *Antoninus Augustus* *Armenicus*, *Pontifex* in tribu- ful III. to the Common Council of *Asia*, Rescript to *Antoni- fene* greeting. We know indeed that the Gods do take care, this sort of men should not continue undi- covered. For it is much more suitable for them to punish those who refuse to pay their Adoration, than for you, who confirm those whom you molest and dis- quiet, in their opinion which they have embraced, whilst you accuse them of impiety. And it would please them much more to seem to be accused and put to death for their own God, than to live upon which ac- count they are become querulous, and do willingly lose their lives, rather than they will be induced to do what you command them. But concerning the Earth- quakes, which either have been or yet do happen, it will not be inconvenient to advise you (because you depend and are out of order when such accidents come to pass) to compare your [manner of life and behaviour] with theirs. They [at such times] put a greater confidence in God; but you, during the whole time (upon which account you seem to us to err through ignorance) neglect the Gods, and are careless both of all other religious performances; and also of the worship of the immortal God: And the Christians, who adore him, you are enraged at, and persecute even to death. Concerning these men many Governours of Provinces heretofore wrote to our most divine father. To whom he returned answer, that such men should not be molested, unless it appeared they attempted any thing prejudicial to the State of the Roman Empire: And many have given us information concerning these men, whom we answered pursuant to our Fathers decree. If therefore any one shall still persevere to give disturbance to any one of these sort of men, because he is a Christian, the party accused shall be acquitted, although it evidently appears he is a Christian; but the accuser shall be obnoxious to punishment. This Edict was published at *Ephesus* in the Laws, in the *Ordes* *Phaedran*, there put [P.P.] which mark signifies that the Law of the Emperor was made Publick in such a Place. For the persons, as oft as they would have any Edict be taken notice of and known to all, were wont to write with their own hand this word [P. p. n. i. e. Let it be Publick].

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M. AURELIUS
E. L. VIGILIUS

"ence that was pronounce, I spake thus to *Urbincim*; what reason is there that thou shouldst have condemned this man, who is neither adulterer, nor fornicator, nor murderer, nor thief, nor robber, and who is not in any wise contumacious and acknowledges the appellation of a Christian? Such judicious proceedings as these, O *Urbincim*! are mistaking both *Urbincim* the Emperor, and the son of *Cesar* the Philosopher, and also the sacred Senate. But *Urbincim* made *Lucius* no other answer, only said thus to him, you also seem to me to be such an one, and when *Lucius* had said that he was, *Urbincim* again gave command that he should be led away to be put to death: *Lucius* acknowledged himself much obliged to him; for I shall be delivered, said he, from such wicked masters, and go to a gracious God, who is my Father and King. And a third, stepping forth, was also condemned to undergo the same punishment. After this, *Justin* does pertinently and agreeably induce those words which we quoted before, saying, "And I also myself do expect to be treacherously betrayed by some one of those called [Philosophers] and to forth."

CHAP. XVIII.

What books of Justin's are come to our hands.

This person has left us many monuments of his learned and most accomplished understanding, and also of his sedulous diligence about divine matters, full of variety of profit: to which we will remit such as are lovers of learning, after we have usefully remarked such of them as are come to our knowledge. The first therefore of his books is his supplication to *Antoninus* furnished, named *Praxis*, and his homily, and the Roman Senate, in behalf of our Religion: the second contains another Apology for our faith, which he presented to *Vernus* (who was successour to, and bore the same name with, the forefaid Emperor *Antoninus*) whose times we are now giving an account of. There is also another book of his against the Gentiles; wherein he treats at large, both of many questions that are usually disputed both amongst us and the Gentile-Philosophers; and also declares his opinion concerning the nature of Spirits, which is of no importance for us here to infer. And further there is another work of his against the Gentiles come to our hands, which he entitled, *A confutation*; and besides these another, concerning the *Mortality of God*, which he confirms not only by the Authority of the sacred Scriptures, but also from the testimonies of the Writers amongst the Gentiles. Moreover he wrote another book, the title whereof is *Palæstina*; and another, containing some *short notes* concerning the *faul*; wherein he propounds divers questions pertinent to the explication of that Subject, and produces the opinions of the Philosophers amongst the Gentiles, which he promisheth to con-

† The term in the original is *Exegesis*.
† *Exegesis* is a Greek word, which signifies an explication, and is used by the Philosophers to explain particular words, or to expound one sentence. Sometimes, *Scholia* are called short explications of more obscure words and sentences. Such were *Cyprian's* *Scholia* concerning the nature of the *only begotten son of God*, which are now extant, and are nothing else but some short explications of the more obscure questions concerning the *Incarnation*. And of this sort was *Justin's* book of the *faul*; i. e. of some questions and opinions, concerning the nature of the *faul*, to which were added *Justin's* explication and demonstration thereof. *Justin* calls them *Exegesis*, which *Origen* termed *Scholia*. *Valf.*

future, and to set forth his own opinion thereof in *Aurelius* another work of his. He also composed a *Dialogue against the Jews*, being a conference which he had in the City of *Ephesus* with one *Trypho* the most famous person amongst the Jews at that time. In which book he manifests, after what manner divine grace incited him to embrace the doctrine of the true faith; and with what sedulous earnestness he before that set himself about the study of Philosophy, also with how great an ardency of mind he was laborious in finding out the truth. Moreover, in the same book he relates concerning the Jews, how that they formed treacherous plots, and contrivances against the doctrine of Christ; and with these express words to *Trypho*, "So far were you from a repentance of your impious doings, that you chose out some men fit for such a design, and at that time sent them forth from *Jerusalem* over the whole world, to publish this, that there was an impious Sect called Christians sprung up; and to divulge the same reproaches, which all those that are ignorant of our Religion do now cast upon us: so that, you are not only the authors of your own wickedness and error, but also give the sole occasion thereof to all other men. He says also, in the same work, that the gifts of Prophecy even in his time shone forth upon the Church. Moreover, he has mentioned the Revelation of *John*, and says expressly "was written by that Apostle. Also he recites several testimonies of the Prophets, which, in his dispute with *Trypho*, he evinces were cut out of the Bible by the Jews. Several other works also of his are extant among many of our Christian Brethren. Further, the Books of this person were so highly esteemed by the Antients, that *Irenæus* quotes some expressions of his; partly in his fourth book against *Heresies*, where he produces these words of his; "And *Justin* says well, in his book against *Marcion*, I would not have credited the Lord himself, if he had preached any other God than him, who was the Maker of the world: and partly, in his fifth book of the same work, where he quotes these words of his; "It was well spoken of *Justin*, to wit, that before the coming of our Lord, *Satan* never durst blaspheme God; otherwise still then he did not certainly know his own condemnation. And let thus much be here necessarily said by us, to incite such as are lovers of learning, to have an high regard of them, and accurately to read over, his books, of the same opinion. In his last concerning *Justin*.

† *Epiphanius* seems to have used this expression, "I would not have credited the Lord himself, if he had preached any other God than him, who was the Maker of the world: and partly, in his fifth book of the same work, where he quotes these words of his; "It was well spoken of *Justin*, to wit, that before the coming of our Lord, *Satan* never durst blaspheme God; otherwise still then he did not certainly know his own condemnation. And let thus much be here necessarily said by us, to incite such as are lovers of learning, to have an high regard of them, and accurately to read over, his books, of the same opinion. In his last concerning *Justin*.

CHAP. XIX.
Who, in the Reign of Verus, presided over the Churches of Rome, and Alexandria.

Now the forefaid Emperor being in the eighth year of his Reign, *Alexander*, having completed the eleventh year of his Episcopal dignity over the Roman Church, was succeeded by *Soter*. And moreover, *Cleodion*, having presided fourteen years over the Church at *Alexandria*, *Agrippinus* was his successour in that See.

CHAP.

M. AURELIUS
E. L. VIGILIUS

CHAP. XX.

When Governed the Church of Antioch.

At that time also *Theophilus*, the sixth from the Apostles, flourished in his Presidency over the Church at Antioch: for *Cornelius*, successour to *Heros* was the fourth that presided there, after *Heros*, in the fifth remove from the Apostles, succeeded in that Episcopal See.

CHAP. XXI.

Concerning the Ecclesiastical Writers who flourished in that Age.

In those times *Hegesippus* flourished in the Church, of whom we have made frequent mention in the foregoing book; and *Dionysius* Bishop of the *Corinthians*; also one *Pinytus* Bishop of the *Cretians*. Moreover, *Philippus*, *Appollinaris*, and *Miltas*; *Masimus* also, and *Modestus*; and lastly *treanus*. All which persons wrote books that are come to our hands, containing the sound doctrine, and true faith delivered by the Apostles.

CHAP. XXII.

Concerning *Hegesippus*, and those he makes mention of.

Moreover, *Hegesippus*, in his five books of Historical memoirs, which are come to our hands, has left a most full and complete account of his own faith and opinion. Wherein he declareth, that travelling as far as *Rome*, he discoursed with many Bishops, and from them all heard one and the same doctrine. You may please to hear him

† In flood of *Lucas* of *Clement* to the *Corinthians* continuing his Bishop of the *Corinthians*, which are come to our hands, has left a most full and complete account of his own faith and opinion. Wherein he declareth, that travelling as far as *Rome*, he discoursed with many Bishops, and from them all heard one and the same doctrine. You may please to hear him

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mothers side. Upon which account that Church was filled a Virgin; for it was not hitherto corrupted with vain opinions. *Theophilus* (he-[†] In the cause he was not made a Bishop) was the first that began to vitiate it.

This man was one of the seven Sects, which were amongst the [Jewish] people: of which Simon was another, from whom the *Symonians*; and *Cleobius*, from whom the *Cleobians*; and *Dofibians*, and *Dofibians*; and *Gorians*, from whom the *Gorians*; and *Masibians*, from whom the *Masibians*; and *Abominations*: from these also came the *Menandrians*, and the *Marciatians*, and the *Carperatians*, and the *Vesentians*, and the *Basilians*, and the *Samaritanians*, each of which men in particular was an introducer of his own opinion. From these came the false Christs, the false Prophets, and the false

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G 2 written

MAURILIUS take cognizance of them that are sufferers of this vexatious molestation; and then deter-
 mine impartially, whether they are worthy of
 punishment and death, or deserve to live in
 peace and quietness. But if this Decree, and
 the Councils of this new Edict (which ought not to have been
 established against the most
 barbarous enemies) do not
 proceed from You, then
 we more earnestly beseech
 you, not to be unkindly
 of us, nor permit us to be
 any longer infested with
 these public Rapines.

So he terms the *Scythians*, amongst whom the Christian Religion first sprang up. Upon this account *Eusebius* quotes book 6. chap. 19. of this work termed the Christian Religion [i.e. *Eclogæ Christianæ*], i.e. an undaunted self that had its beginning amongst *Barbarians*. Vale.

"your, it began to be eminent and conspicuous in
 your Provinces; it brought with it most
 honour and prosperous success to Your Empire.
 For from that time the power of the Roman
 Empire began to be eminently great, and was
 much augmented. Of which Empire You are
 the most acceptable Inheritor
 that could be with it; for, and shall continue to
 together with your Son, if
 you will be the defender
 of that Religion which was
 nursed up together with
 Your Empire, which took
 its beginning under the
 Reign of the Great *Augustus*; and which your
 Ancestors did together
 with other Religions both
 esteem and reverence: And
 this is a most certain evi-
 dence that our Religion
 (which flourisheth together
 with your happily begun
 Empire) brought with it
 publick success and prospe-
 rity; so that, from the
 time of *Augustus's* Reign

From this place it is evident, that *Melito* the Bishop preferred his Apology to *M. Antoninus* after the death of *Aurelius Pervus*. For, if *Pervus* had been then living, when *Melito* wrote this Apology, he would doubtless have mentioned him here; and in stead of these words [together with your son] would certainly have said [together with your brother]. But *Melito* does the adopted brother of *M. Aurelius*. Seeing therefore, *Melito* does here mention only the son of *M. Antoninus* (to wit, *Commodus*) it is manifest, as I said, that this Apology was presented to *Marcus* after the death of *L. Pervus*. And therefore *Eusebius* (in his *Chronicles*) places it on the 10th year after *Pervus's* death. Vale.

"no unsuccessfull accident hath intervened; but
 the contrary flourish and magnificence
 hath always attended Your Empire, as is agree-
 able to the desires and prayers of all men. Of
 all the Emperours, only *Nero* and *Domitian*
 are offered (as induced thereby by the perfidious and advice
 by Tertullian (of some malevolent persons) endeavoured to
 fix a calumny and reproach upon our Religion.
 From whom that false and malicious detraction
 words our
Eusebius quotes,
 partly at chap. 25.
 B. 2. and partly at
 chap. 20.
 B. 3.

"The Re-
 colleague in the Empire, wrote to the Cities that
Flav (who they should not raise tumults, nor commit any
 mean) in favour of the Christians, is not now extant. 'Tis men-
 tioned in the *Historia* of *M. Aurelius Antoninus* to the Cities of *Asia*,
 which *Eusebius* has set down in chap. 13. of this book. Vale.

"infidelities against us; namely to the *Lycians*,
 to the *Thessalonians*, the *Athenians* and to all
 the *Grecians*. But we most confidently per-
 suade our selves that You (who retain the same
 opinion concerning us that your Ancestors
 had; yea, who are inclined to be much more
 gracious and mild towards us, and to entertain
 wiser and discreeter thoughts concerning us,
 will do whatsoever we request of you. This
 passage is extant in the fore mentioned Apolo-
 gic of *Melito*. The same Author (in that
 book of *Extracts and Collections* written by
 him) does, at the beginning of that work, make
 a Catalogue of those books of the Old Testament
 by general consent are acknowledged as Canoni-
 cal: which Catalogue I judged necessary to be
 here inserted: It is word for word thus, "Ad-
 dress to *Onesimus* the brotherly friend greeting.
 "Whereas, because of your love to, and dilige-
 nce bestowed about, the word of God, you
 have often requested me to make you some short
 Collections and excerpts both out of the
 Law and the Prophets about those things that
 belong to our Saviour, and all the Articles of
 our Faith; and moreover, you being very de-
 sirsous to have an accurate account of the books
 of the Old Testament, how many they are in
 number, and in what order they were written;
 "I have made it my business to do all this, and to
 satisfy your desire herein. For I well know
 with what an ardour of faith you are enflamed,
 and how earnest your desires are after know-
 ledge; and that, by reason of your love of God,
 you greatly prefer these before all other things,
 striving earnestly to obtain eternal salvation.
 "When therefore I travelled into the East, and
 came into that Country where these things were
 heretofore Preach'd and done, I made an accu-
 rate inquiry about the books of the Old Testa-
 ment, a Catalogue whereof I have herewith sent
 you. Their names are these: *The five books*
of Moses, to wit, *Genesis, Exodus, Leviticus,*
Numbers, Deuteronomy; *Jobna, Judges, Ruth*;
 the four books of the Kings, the two books of
 the *Chronicles*; the *Psalms of David*, the
Proverbs of Solomon, which is also called the
 book of *Wisdom*, *Ecclesiastes, the Song of Solo-*
mon, Job, the prophecies of *Esaiah, and Jere-*
miah: one book of the twelve [minor] *Pro-*
phets, Daniel, Ezekiel, Ezechiel. Out of these
 "I have made some short Collections, which I have
 divided into six books. But thus much con-
 cerning the writings of *Melito*.

CHAP. XXVII.

Concerning Apollinaris, Bishop of the Hierapoli-
 tane Church.

"Although several books written by *Apollina-*
rius are extant among many men, yet *MSS. Maz.*
 these only of his are come to our knowledge; *First*,
 to wit, His Apology to the Fore said Emperour; is in this
 his five books against the *Gentiles*; his two books place
 of a new chapter, but this 27th chapter, which treats concerning *Apollina-*
rius, and the following chapter, concerning *Melitus*, are both annexed
 to chap. 25. the title whereof in our *MSS. SS.* is this [concerning
Melito, and what he has made mention of *Melitus*, and *Melitus*]
 which division *Robert Stephens* followed in the body of this fourth
 book. For in the Contents prefix before this 4th book, he follows the
 Kings *M. S.* and makes three chap. here, to wit, one of *Melito*, another
 concerning *Apollinaris*, and a third concerning *Melitus*; but in the
 body of that book he follows the *MSS. SS.* (as he always does in
 this particular) and has put no distinction of a new chap. here; but
 hath made all the three chapters into one. We following the authority
 of the Kings *M. S.* have divided them into three chap., and the same
 was done before, in the *Geneva* impression of *Eusebius's* History. Vale.

concerning

concerning truth; and his two books against the
 Jews. Also, those books he wrote afterwards against
 the Heretics of the *Catharys*; which not long
 afterwards after occasioned great disturbances; but at
 against the time; began to make its first appearance; *Mon-*
seus is tantum with his false Prophets then laying the found-
 ment in the nation of his Error. And this is what we had to
 say concerning *Apollinaris*.

MSS. SS. in that copy *Rufinus* made use of, as appears from his Version
 nor yet in *Jerome's* B. de *Eccl. Script.* where he reckons up all *Apollina-*
rius's books. But *Nicetas* mentions them in his History. Vale.
 "My *Tia, Eusebius* (in his *Emend. Temp.*) says this Heretic
 began in the times of *M. Aurelius* and *L. Pervus*; the Author whereof
 was *Nicetas*.

CHAP. XXVIII.

Concerning *Melitus*, and his Writings.

"There is extant of *Melitus's* (whom we
 mentioned a little before) a most sharp piece
 written by him to some brethren, who turned away
 from the Heretic of the *Encratites*, which is now
 first sprang up, and introduced a new and most pernicious
 false opinion into the world. *Tatians*, as
 report says, was the Author of this Heretic.

CHAP. XXIX.

Concerning *Tatians* and his Heretic.

"We mean that *Tatians*, whose words
 we quoted a little before, treating con-
 cerning the admirable *Justin*, who, we told you,
 was a disciple of that Martyr's. *Irenæus* evidences
 this in his first book, against Heretics, where he
 writes thus concerning this *Tatians*; and his He-
 retic. "From *Saturninus* and *Marion* sprang
M. SS. and also *Nice-*
phorus, call him *Saturninus*,
 those Heretics called *Encratites*, who taught
 that marriage was unlawful; rejecting that
 "Primitive institution of God, and tacitly accused
 him, because he created Male and Female for the
 propagation of Mankind. They were also
 "also of an abstinence from the eating those things,
 that (as they termed them) had life, shewing
 hereby their ingratitude towards God who
 "Created all things. They deny likewise that
 the first man was saved. And this is a Tenet
 "lately invented amongst them, of which impious
 name their
 assertion one *Tatians* was the first broacher.
 "Who having been an Auditor of *Justin*, as long
 him, *Satur-*
 as he convert with him, disclosed no such false
 chap. 22. of opinions; but after his Martyrdom, he revolted
 B. 4. Vale.

"from (in his book de *Scrip-*
tor. Eccl.) takes the word
 (*Philadelphus*) in such a sense as
 to signify a master of eloquence.
 Such an one *Tatians* was before
 his conversion to the Christian
 Religion, as may be seen from
 chap. 16. of this 4th book. But I
 rather think that by (*Philadelphus*)
 (which is the term in the original)
 should be meant [an Ecclesiastical
 Pastor] which sense of
 that term the following words
 of *Irenæus* do confirm; for he says,
 he was the composer of a new form
 of *Doctrin* in his own making. Vale.

"to disprove the Salvation of *Adam*. Thus far
Irenæus concerning the Heretic of the *Encra-*
tites which then was broacher. But not long after
 one whose name was *Severus* did consolidate
 this *Severus* to be a centener than *Tatians*, which is a mistake, as 'tis evi-
 dent from these words of *Eusebius* in his *Emend. Temp.* Vale.
 "The *Severus* *Theodoret* (in his first book *Inter. fabul.*) has rightly placed
Severus after *Tatians*. Vale.

and strengthen the fore said Heretic, and so was
 the occasion that the followers of that Sect were
 called, by reason of his name, *Severians*. They
 approve indeed of the Law, the Prophets and the
 Gospels, expounding the sentences of holy Scrip-
 ture according to a peculiar sense and meaning
 of their own; but they speak reproachfully of
 the Apostle *Paul*, and reject his Epistles; neither
 do they admit of the *Mis* of the *Apollon*. But
Tatians, their first founder, put together a con-
 fused heap of collections extracted out of the four
 Gospels, which he entitled a *Diatacticon*, i.e. *Epiphani-*
us made up of the four Gospels; which in (the
 book is at this time extant in the hands of some
 men. They say also, that he was so audacious as
 to alter some sayings of the Apostle *Paul*, and to
 express them in more elegant terms, undertaking
 to correct the composition and order of his
 phrase. He left a very great number of books; as
 among which, his book against the *Grecians* is the
 first look't upon to be an excellent piece, and is com-
 mended by most men; in which work, giving
 an account of the series of times in the former
 ages of the world, he has made it evident that *Mo-*
ses and the Prophets amongst the Hebrews, were
 more ancient, than all the famous men a-
 mongst the *Grecians*. Indeed that book of his
 seems to be the best and most useful piece of all
 his writings. But thus far concerning these things
 of the Gospel according to the Hebrews, as *Eusebius* tells us,
 chap. 22. of this book: *Papias* also quotes a passage out of that Gos-
 pel, as one *Ambrus* asserts about the close of the 3rd book. Vale.
 "The last of his Oration against the *Grecians*, which is extant at the
 end of *Justin Martyr's* works, Edit. par. 16. 36. At pag. 171.
 he begins the proof of this point, viz. the Antiquity of *Moses* and the
 Hebrews.

CHAP. XXX.

Concerning *Bardeanes* the Syrian, and those books
 of his that are extant.

"Further, in the Reign of the same Emperour,
 when Heretics were numerous in *Mesopotamia*,
 one *Bardeanes* a most eloquent man in the
 Syrian tongue, and an excellent disputant, wrote
 the Dialogues against *Marion* and *Sever* all
 of the Heretics, who were Authors and assertors of diffe-
 rent Opinions, which he published in his own coun-
 try, in the *Chaldean* language, as also many other works which
 his Scholars (for he had very many Auditors, and these pub-
 lished his works) translated into the *Syriack* language. A Heretic
 amongst which is his Dialogue concerning *Euge-*
nius written to *Antoninus*, an incomparable piece. 'Tis and the
 said he wrote several other Tracts, upon occasion of some
 of the perfection at that time raised against us, be con-
 sidered. This man was at first a follower of *Valentinus*, and
 but having milk'd that Heretic, and consumed many
 ny of the fabulous Tenets of the founder thereof, writes
 that he was satisfied in himself that he had turned to a right
 the truer opinion; but notwithstanding he did not found
 wholly clear himself of the filth of his ancient
 Heretic. Moreover, at the same time *Soter* Bishop of the
 Roman Church departed this life. Vale.

in the Churches of *Osiriana*. Vale. b It's doubtless further that
Antoninus the Emperour, or one of that name, who was a follower of *Ta-*
tians's, be here meant. It is not likely that *Bardeanes* should de-
 dicate his books to the Roman Emperour, which he wrote in the
 language, besides that *Bardeanes* has a B. de *preparat.* does de-
 clare, that *Bardeanes* dedicated his Dialogues to his followers and
 friends. Vale.

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off from the faith. Now there were daily taken
such as were worthy to fill up their number; so
that those, who were most eminent in both the
Churches, and by whom especially matters here
had been settled, were all picked out and apprehended. Some Heathens also, our servants,

Lyons. But these words are in an especial manner to be taken notice of, because from that it appears manifestly, that the Church of Vienna, as well as that of Lyons, had at that time its Bishop. For by ancient writers it is not called a Church unless it be a mother-Church, which we call a *Cathedral*. *Aldo Pienensis* (in his *Chronicon*) says *Julius* was Bishop of Vienna at that time; who having been macerated with a long exile, was at last Crowned with Martyrdom.

† *Talis*. The story goes, that this *Thyestes* cast part of his own son upon *Atrius* his brother (to be revenged of him for committing adultery with his wife) made ready, and set before him.

He (not knowing her to be so) married his own mother *Gonca*, (having before been of ignorance than his own father *Lains*), of whom he begot four sons.

"enraged against us, in so much, that if there were any who before had been moderate towards us by reason of affinity or friendship, even these were then greatly displeased with, and mightily incensed against us. This was fulfilled that which our Lord had said, that the time shall come wherein *whosoever loveth you, will think that he doeth God's good service*. From thenceforth therefore the holy Martyrs underwent such torments as are inexpressible and above all declaration: Satan endeavouring with much craftiness that some slanderous and

"proachful words might be uttered by them also. But the whole rage both of the multitude, of the President, and of the Soldiers did in a more violent manner fall upon *Santinus*, of Vienna, a Deacon, and upon *Maurinus*, a person indeed who had been lately baptized, but yet proved a courageous Champion of Christ; upon *Atrianus* also, by common name *Perseus*, who all ways was a pillar and prop of the Churches here; and lastly upon *Blasidius*, a slave of *Santinus*.

† *Santinus* was born at Vienna, but was a Deacon of the Church at Lyons. Vale.

"fure, and despicable, are by God accounted worthy of great honour, by reason of the love shewn to him, which is actually and powerfully manifested, and not in pretence and those boasted of. For when we were all afraid, and the that they misfeared the flesh (who also was one of the Champions of the Martyrs) feared, least, by reason of the imbecility of her body, she should not be able with boldness and freeness to make her confession: *Blasidius* was supplied with great strength, that those who by turns tortured her all the time from morning till evening, became feeble and weak; and confest themselves

"overcome, having nothing further to do to her; they admired also that she yet continued to breathe, her whole body having been mangled and pierced through; and they attested, that one fort of torture was sufficient to have bereaved her of life, much more so many and great torments. But this blessed woman, like a courageous Champion, recovered fresh supplies of strength during her confinement; and it was a refreshment, and an ease to her, and abated the pain of those torments that were inflicted on her, to pronounce *choi* words, to wit, *I am a Christian, and there is nothing of wickedness alleged against me*. But *Santinus*, having in an extraordinary, and more than humane, manner, courageously endured all the torments men could invent, (the impious wretches hoping by reason of the continuels and exquisiteness of his torments to have heard some undecent expressions from him,) withstood them with so great a degree of courage, that he declared neither his own name, nor that of his Country, nor of the City where he was born, nor yet whether he was a servant or a freeman: but to all the interrogatories, he made answer in the Roman tongue,

"*I am a Christian*: this he declared time after time successively, instead of acknowledging his name, his City, his kindred, or any thing else: neither could the Heathens get any other words out of him. Upon which account the rage both of the President and of the tormentors against him was exceeding great, and their endeavours to mangle him were obstinate and earnest. Inasmuch that when they had nothing further to torture him with, at last they clapt plates of brals that were red hot upon the most tender members of his body; which parts of his body were burnt indeed, but he stood upright without bending of himself at all, was invincible, and continued stedfast and constant in his confessions; being bedewed and strengthened with that celestial fountain of living water which flowed out of the belly of Christ. His body was a sufficient evidence of what had happened, being all over full of wounds, and prints of stripes, bowed and drawn together, and having lost the external form and shape of a man: in which Christ suffering accomplished therein great glory, vanquishing the adversary, and demonstrating for the information of others, that there is nothing formidable of the love of the father, nor any pain where the glory of Christ is present. For when those impious wretches some few days after began again to torture the Martyr, and supposed that if they should make use of the same torments whilist his body was swollen and the wounds thereof inflamed, either they might mangle him, when he could not endure to be toucht by hands, or that he would die under his torments and so strike a terror into others: not only no such thing by what happened concerning him, but also, contrary to the opinion of all men, his body became erect and was repaired in these latter tortures; and he recovered his former shape, and the use of his limbs. So that his being tormented the second time was not a punishment to him, but by the doing thereof grace of Christ proved to be his remedy. Moreover, the devil caused one *Riklan* to be brought forth to punishment, (being one of those who had renounced Christ,) whom he supposed to

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be by him already devoted, but was far her
desirous to have her condemned of blasphemy,
contraining her, being now weak and not courageous, to utter some impious expressions concerning us. But she came to her self again at the time of her being tortured, and (as we may say to speak,) was awakened out of her profound sleep, being by the present punishment reminded of the eternal torments in hell; and she returned a contradictory answer to those that flamed us, saying, how should such persons eat little children, for whom 'tis unlawful to eat the blood even of irrational creatures. From that instant she confessed her self to be a Christian, and was added to the number of those who, upon their being first apprehended, renounced the Faith, were themselves also confined to prison, and partook of the same miseries which the Martyrs underwent: for their denial of the Faith was not in any way beneficial to them at that juncture of time. But those who confest themselves to be what they really were, were imprisoned as Christians, no other crimination being laid to their charge: but these were kept in custody, as being, besides that, murderers and wicked persons, and underwent double the punishment that others did. For the joy of Martyrdom, the hope of the Promises, the Love to Christ, and the Spirit of the Father comforted those: but their confidence did heavily torture these; in so much that * in their passage from the prison to the Tribunal their countenances might be manifestly known and distinguished from all the others. For those came forth cheerfully, their countenances being intermixed with very much of joy and gladness: in so much that their letters encompassed them with a beautiful comeliness, like a bride bedeckt with fringes of gold wrought about with divers colours: and moreover they yielded a scent of the sweet favour of Christ, so that some thought they were anointed with terrestrial ointment. But these had a dejected countenance, lookt unpleasantly and illfavoured, and were filled with all manner of deformity: moreover they were viled by the very Heathens, as being cowardous and unmanly; having indeed procured themselves the crimination of murderers, but lost that most honourable, glorious, and vivified appellation of Christians. Which things when the rest beheld, they were made steadfast; and such as were apprehended did without any thing of dubiousness confest themselves to be Christians, entreating not the least thought of diabolical consideration. To these, having interposed some words, they again add, saying, Afterwards therefore, their Martyrdoms were divided into all sorts of death: for, having platted one Crown of different colours, and of all sorts of flowers, they offered it to the Father. It was indeed that those courageous Champions, who had undergone a various combat, and been egregious conquerors, should receive the invaluable Crown of incorruption. *Maurinus* therefore, and *Santinus*, and *Blasidius*, and *Atrianus* were brought before the Tribunal: the wild beasts into the *Amphitheatre*, and into the

† *Talis* *Barabbarus*; this is the reading of the *Mss. Med. Fol. et Savil. M. SS.* And 'tis better than *Barabbarus*, i. e. the *Tormentors*, as 'tis in *Robert Stephens* Edit. They are meant here, who calumniated the Christian Religion; or at least those, who, by reason of the sharpness of the tortures, renounce it, and confest that the Christians killed infants, and committed incest.

"of those tyrannous persons were rendered ineffectual by Christ, through the patient sufferance of the blessed *Martyrs*, the devil invented other subtil devices, to wit, the imprisonments of them in darkens, and in the most noisome parts of the prison, the stretching of their feet in the stocks, which were strained to the fifth hole, and other sorts of punishment as enraged ministers (and therefore full of the devil) do usually provide for those that are shut up in prison. So that many were suffocated in prison, whom the Lord, manifesting his own glory, was pleased should after that manner depart out of this life. For some (who had been so cruelly tortured, that in all likelihood they could not possibly live any longer, although they should have had all methods of cure administered to them,) continued in prison, despite of human assistance, but corroborated by the Lord, and strengthened in body and mind, who also encouraged and comforted the rest: But others who were young, and newly apprehended, whose bodies had not before been accustomed to endure tortures, were not able to bear the burden of confinement, but died in prison. Now the blessed *Peribinus*, who was entrusted with the administration of the Episcopal Office in Lyons, being above the age of ninety years, and very infirm of body, scarce able indeed to draw his breath by reason of his present bodily imbecility, but corroborated with alacrity of mind through an earnest desire of an approaching Martyrdom; He, I say, was also taken to the Tribunal: his body indeed was both by age and also by his distempred decayed and spent, but his life was preserved in him, that Christ might triumph thereby. He, being carried to the Tribunal by the Soldiers, the Magistrates of the City accompanying him, and the whole multitude raising shouts of all sorts against him, as if he had been Christ, exhibited a good testimony; but being asked by the President who was the God of the Christians, he replied, if you be worthy, you shall know. After this answer, he was dragg'd up and down after a most

"inhumane manner, and suffered various sorts of blows and stripes; both those who were near, exercised all manner of injurious usage towards him with hands and feet, shewing no reverential respect to his age; and such as were at a distance cast at him whatever each person had ready at hand: yea, they all accounted it to be a great offence and an impiety, should any one have been deficient in his insolent usage of him. For by this means they thought they should revenge their gods. And when there was scarce any breath left in him, he was cast into prison, where after two days he expired. But here there came to pass a singular dispensation of Gods providence, and the immense mercy of Jesus was demonstrated; [an instance whereof] has indeed rarely happened among the Brotherhood, but which was not at all disagreeable to the skill and dexterity of Christ. For those who, upon their being first apprehended, renounced the Faith, were themselves also confined to prison, and partook of the same miseries which the Martyrs underwent: for their denial of the Faith was not in any way beneficial to them at that juncture of time. But those who confest themselves to be what they really were, were imprisoned as Christians, no other crimination being laid to their charge: but these were kept in custody, as being, besides that, murderers and wicked persons, and underwent double the punishment that others did. For the joy of Martyrdom, the hope of the Promises, the Love to Christ, and the Spirit of the Father comforted those: but their confidence did heavily torture these; in so much that * in their passage from the prison to the Tribunal their countenances might be manifestly known and distinguished from all the others. For those came forth cheerfully, their countenances being intermixed with very much of joy and gladness: in so much that their letters encompassed them with a beautiful comeliness, like a bride bedeckt with fringes of gold wrought about with divers colours: and moreover they yielded a scent of the sweet favour of Christ, so that some thought they were anointed with terrestrial ointment. But these had a dejected countenance, lookt unpleasantly and illfavoured, and were filled with all manner of deformity: moreover they were viled by the very Heathens, as being cowardous and unmanly; having indeed procured themselves the crimination of murderers, but lost that most honourable, glorious, and vivified appellation of Christians. Which things when the rest beheld, they were made steadfast; and such as were apprehended did without any thing of dubiousness confest themselves to be Christians, entreating not the least thought of diabolical consideration. To these, having interposed some words, they again add, saying, Afterwards therefore, their Martyrdoms were divided into all sorts of death: for, having platted one Crown of different colours, and of all sorts of flowers, they offered it to the Father. It was indeed that those courageous Champions, who had undergone a various combat, and been egregious conquerors, should receive the invaluable Crown of incorruption. *Maurinus* therefore, and *Santinus*, and *Blasidius*, and *Atrianus* were brought before the Tribunal: the wild beasts into the *Amphitheatre*, and into the

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"Heathens was exhibited, "a day for fighting

The "with the wild beasts being granted purposely upon the account of those of our Religion, And *Maurus*, and *Scintius*, did again undergoe all sorts of torments in the *Amphitheatrum*, till they were fuficiently murthered: nothing at all: but the rather, becaufe having already fubdu'd the adverfary in many encounters, and being now to engage in a Combat for the Crown it felf, they againe offered to undergoe the torments in their paffage thither asare customarily inflicted, the being torn and drag'd up and down by the wild-beasts; and whatever else the enraged people, fome from one place fome from ano-

[illegible]

“them, that he might perfwade thofe which be-
“lieve in him, that whofoever fuffers for the
“glory of Chrift hath eternal communion with
“the living God. Now when none of the wild

"beasts would have touched her, she was taken
 "from the fane, and cast again into prison, being
 "referred for another combat: that too, having
 "been 'r Conquerour in many incouters, the ' If should
 "might render the condemnation of the crooked ' be Un-
 "Serpent inexcusable; also the encouraged the ' amon. 1
 "brethren, and though the ' his in the
 "was a perfon of small esteem, ' Med. M. 5. and in Nicophorus. See
 "marion, infirm, and deli- ' Agellinus chap. 24. ' Not alio, that
 "cable, yet having devoted ' ferant, was
 "himself to the service of ' crucifixi f. that was the pu-
 "of spirits that great and ' nishment of fervants. [Vij. Ro-
 "invincible Champion, the ' bertus stephens reads. Epistolam.
 "the vanquished the adversary in many encounters;
 "and, after a glorious combat, was encircled with
 "a Crown of incorruption. *Attalus* also was
 "by the multitude most earnestly required to be
 "delivered up to punishment, for he was an emi-
 "nent person, and by reason of the cleanness of his
 "conscience proceeded to take a more than ordi-
 "nary part in the combat, in that he had been
 "perfectly and thoroughly exercised in the Chri-
 "tian discipline, and was always a witness of
 "the truth amongst us: and after he had been

* The *Glabiatorum* and the *Bellarii*; before they began the encounter, were wont to be led about in the presence of the *gladiatores*. See *Lutian*, in *Foxii*, *de gladiis*. They were not only with those who led themselves out to play prizes, but also with those offenders, which were condemned to death, who were the wild beasts. See *Martial*, *Tristitia* of *græci*, *ne cui gladii accense necesse*.
 Valer.

* That is; by making intercession for them.
 See *Valer.*

* The term is in the o-

[illegible]

“but, having consents themselves
“tians, they were added to the
“Martyrs. Now, they continued w
“and in *Rev.* never had the least imprisonment
“a fence of the Wedding garment, by
“about the fear of God; but, by th
“tion defamed the way of *Truth*, the
“sons of perdition: But all the rest w
“the Church; during whose examina
“lexander, by courtesy a *Physician*
“son a *Physician*, a person who had

it is [Exo-
p] 1. c.
number, See
word (c) in
this chap.
Palef.

years in the *Galila*, and was known
all men by reason of his love c
his boldness and fearlessness in
word, (for he wanted not Apotost
standing near to the Tribunal, and
courageing them to a conflict, and
seared to those who stood round
as its light shined the "pangs of chil
the multitude being in a great fit
those, who had before renounc'd
now again make confession of it, cri
Alexander, as if he were the occa
and the Prefident (having comman
of before he
him who he
"conceded") by
"having led
to the wild
the dry follow
the Amphitry
with Alceste

"fident, to gratify the multitude, did
Attalus to the wild-beasts; which
 having undergone all the instruments
 in the Amphitheatre, that were in-
 ture them wild, and endured a
 were at last run through with a sword.
 And indeed did neither sigh, nor
 "pression at all; but in his heart
 and continued praying of, and pre-
 but *Attalus*, when he was first
 and scorched all over, when the
 "burnt flesh ascended from his body
 "multitude in the Roman tongue
 were out: I have said already
 rather have
 thus run-
 dred, that
 were run through with a sword. For it was the custom
 father should fly the *bellum*; as we noted before
 of *Polybius*, B. 4, chap. 15. *Ps. 116.*

(should be diffinit from their imprisonment.
 Now, the publick Assembly here (which is
 frequented by a numerous concourse of people of
 all nations that meet together at it) being newly
 begun, [the President] ordered the blessed
 Martyrs to be brought before the Tribunal, mak-
 ing them a gazing-stock,
 "and, by way of olenta-
 tion, producing them as
 "a pompous show to the
 "multitude. When there-
 fore he had again interro-
 gated them, as many as
 were found to have the
 "privilege of being free of
 "the City of Rome, he or-
 dered should be behaved
 "the rest were cift to the

"wild-beasts," But Christ was greatly glorified
through those who formerly had reproached the
Faith, but then (contrary to expectation) the
Heavenly Father was glorified in them. And
these persons were interrogated apart, as being
in all probability, forthwith to be let at liberty
"but, having consigned¹ themselves to be Chris-
tians, they were added to the "number of the
Kings in M.S. Martyrs. Now, they continued without, who
and in Rev. never had the least impression of Faith, nor
Stephen said, a fence of the Wedding garment, nor a thorough
the reading about the fear of God; but by their conversion
there is ² *Phry* ³ *Phry* ⁴ *Phry* ⁵ *Phry* ⁶ *Phry* ⁷ *Phry* ⁸ *Phry* ⁹ *Phry* ¹⁰ *Phry* ¹¹ *Phry* ¹² *Phry* ¹³ *Phry* ¹⁴ *Phry* ¹⁵ *Phry* ¹⁶ *Phry* ¹⁷ *Phry* ¹⁸ *Phry* ¹⁹ *Phry* ²⁰ *Phry* ²¹ *Phry* ²² *Phry* ²³ *Phry* ²⁴ *Phry* ²⁵ *Phry* ²⁶ *Phry* ²⁷ *Phry* ²⁸ *Phry* ²⁹ *Phry* ³⁰ *Phry* ³¹ *Phry* ³² *Phry* ³³ *Phry* ³⁴ *Phry* ³⁵ *Phry* ³⁶ *Phry* ³⁷ *Phry* ³⁸ *Phry* ³⁹ *Phry* ⁴⁰ *Phry* ⁴¹ *Phry* ⁴² *Phry* ⁴³ *Phry* ⁴⁴ *Phry* ⁴⁵ *Phry* ⁴⁶ *Phry* ⁴⁷ *Phry* ⁴⁸ *Phry* ⁴⁹ *Phry* ⁵⁰ *Phry* ⁵¹ *Phry* ⁵² *Phry* ⁵³ *Phry* ⁵⁴ *Phry* ⁵⁵ *Phry* ⁵⁶ *Phry* ⁵⁷ *Phry* ⁵⁸ *Phry* ⁵⁹ *Phry* ⁶⁰ *Phry* ⁶¹ *Phry* ⁶² *Phry* ⁶³ *Phry* ⁶⁴ *Phry* ⁶⁵ *Phry* ⁶⁶ *Phry* ⁶⁷ *Phry* ⁶⁸ *Phry* ⁶⁹ *Phry* ⁷⁰ *Phry* ⁷¹ *Phry* ⁷² *Phry* ⁷³ *Phry* ⁷⁴ *Phry* ⁷⁵ *Phry* ⁷⁶ *Phry* ⁷⁷ *Phry* ⁷⁸ *Phry* ⁷⁹ *Phry* ⁸⁰ *Phry* ⁸¹ *Phry* ⁸² *Phry* ⁸³ *Phry* ⁸⁴ *Phry* ⁸⁵ *Phry* ⁸⁶ *Phry* ⁸⁷ *Phry* ⁸⁸ *Phry* ⁸⁹ *Phry* ⁹⁰ *Phry* ⁹¹ *Phry* ⁹² *Phry* ⁹³ *Phry* ⁹⁴ *Phry* ⁹⁵ *Phry* ⁹⁶ *Phry* ⁹⁷ *Phry* ⁹⁸ *Phry* ⁹⁹ *Phry* ¹⁰⁰ *Phry* ¹⁰¹ *Phry* ¹⁰² *Phry* ¹⁰³ *Phry* ¹⁰⁴ *Phry* ¹⁰⁵ *Phry* ¹⁰⁶ *Phry* ¹⁰⁷ *Phry* ¹⁰⁸ *Phry* ¹⁰⁹ *Phry* ¹¹⁰ *Phry* ¹¹¹ *Phry* ¹¹² *Phry* ¹¹³ *Phry* ¹¹⁴ *Phry* ¹¹⁵ *Phry* ¹¹⁶ *Phry* ¹¹⁷ *Phry* ¹¹⁸ *Phry* ¹¹⁹ *Phry* ¹²⁰ *Phry* ¹²¹ *Phry* ¹²² *Phry* ¹²³ *Phry* ¹²⁴ *Phry* ¹²⁵ *Phry* ¹²⁶ *Phry* ¹²⁷ *Phry* ¹²⁸ *Phry* ¹²⁹ *Phry* ¹³⁰ *Phry* ¹³¹ *Phry* ¹³² *Phry* ¹³³ *Phry* ¹³⁴ *Phry* ¹³⁵ *Phry* ¹³⁶ *Phry* ¹³⁷ *Phry* ¹³⁸ *Phry* ¹³⁹ *Phry* ¹⁴⁰ *Phry* ¹⁴¹ *Phry* ¹⁴² *Phry* ¹⁴³ *Phry* ¹⁴⁴ *Phry* ¹⁴⁵ *Phry* ¹⁴⁶ *Phry* ¹⁴⁷ *Phry* ¹⁴⁸ *Phry* ¹⁴⁹ *Phry* ¹⁵⁰ *Phry* ¹⁵¹ *Phry* ¹⁵² *Phry* ¹⁵³ *Phry* ¹⁵⁴ *Phry* ¹⁵⁵ *Phry* ¹⁵⁶ *Phry* ¹⁵⁷ *Phry* ¹⁵⁸ *Phry* ¹⁵⁹ *Phry* ¹⁶⁰ *Phry* ¹⁶¹ *Phry* ¹⁶² *Phry* ¹⁶³ *Phry* ¹⁶⁴ *Phry* ¹⁶⁵ *Phry* ¹⁶⁶ *Phry* ¹⁶⁷ *Phry* ¹⁶⁸ *Phry* ¹⁶⁹ *Phry* ¹⁷⁰ *Phry* ¹⁷¹ *Phry* ¹⁷² *Phry* ¹⁷³ *Phry* ¹⁷⁴ *Phry* ¹⁷⁵ *Phry* ¹⁷⁶ *Phry* ¹⁷⁷ *Phry* ¹⁷⁸ *Phry* ¹⁷⁹ *Phry* ¹⁸⁰ *Phry* ¹⁸¹ *Phry* ¹⁸² *Phry* ¹⁸³ *Phry* ¹⁸⁴ *Phry* ¹⁸⁵ *Phry* ¹⁸⁶ *Phry* ¹⁸⁷ *Phry* ¹⁸⁸ *Phry* ¹⁸⁹ *Phry* ¹⁹⁰ *Phry* ¹⁹¹ *Phry* ¹⁹² *Phry* ¹⁹³ *Phry* ¹⁹⁴ *Phry* ¹⁹⁵ *Phry* ¹⁹⁶ *Phry* ¹⁹⁷ *Phry* ¹⁹⁸ *Phry* ¹⁹⁹ *Phry* ²⁰⁰ *Phry* ²⁰¹ *Phry* ²⁰² *Phry* ²⁰³ *Phry* ²⁰⁴ *Phry* ²⁰⁵ *Phry* ²⁰⁶ *Phry* ²⁰⁷ *Phry* ²⁰⁸ *Phry* ²⁰⁹ *Phry* ²¹⁰ *Phry* ²¹¹ *Phry* ²¹² *Phry* ²¹³ *Phry* ²¹⁴ *Phry* ²¹⁵ *Phry* ²¹⁶ *Phry* ²¹⁷ *Phry* ²¹⁸ *Phry* ²¹⁹ *Phry* ²²⁰ *Phry* ²²¹ *Phry* ²²² *Phry* ²²³ *Phry* ²²⁴ *Phry* ²²⁵ *Phry* ²²⁶ *Phry* ²²⁷ *Phry* ²²⁸ *Phry* ²²⁹ *Phry* ²³⁰ *Phry* ²³¹ *Phry* ²³² *Phry* ²³³ *Phry* ²³⁴ *Phry* ²³⁵ *Phry* ²³⁶ *Phry* ²³⁷ *Phry* ²³⁸ *Phry*

devour men, or profane any other thing that is
is evil: be asked also what name God had,
he answered, *God has not a name, as man*
has. In fine, after all these persons, on the 1st of Hence
day of the Gladiators combats, *Blindus* was his, main-
again brought forth, together with *Ponticus* a fect that the
youth about fifteen years
old; (who also were e-
very day led in, to fee the
tortures of the left) and
they constrained them to
swear by their Idols: but
because they continued firm
and constant, and contem-
ned their gods, they were
wude and enraged against
them, that they neither had
compassion on the age of
the young man, nor feared
any reverential respect towards the Sex of the
woman, but expofed them to all manner of
cruel tortures, and made them pafs through the
whole circuit of torments, now and then com-
pelling them to swear, but were unable to effect
that. For *Ponticus*, being encouraged by his fiftier,
(whom that the Heathens perceived it was
that he thus encouraged and strengthened him) hav-
ing courageoufly undergone all sorts of tor-
tures, gave up the ghost. But the deffed *Blin-*
dus, the laft of all, having like a noble and va-
liant warrior encouraged her children, and fent
them before as conquerors to the King; af-
ter he had meafured over the fame coufe of
combats that her fons had paffed through,
he conforted to them, being glad, and rejoicing at
their exit, as if he had been invited to fupper
by his fupper, and then he was left the child-
less widow. And after he had been much ex-
pofed to the fury of the wild-beafts, and fet in
the 1st of the blind, pluck the

MACRINUS

Macrinus as yet possessing the Government

Some of *Asia*, *Ptolemaeus* the son of *Lagus*, endeavoured

vouring with much care and industry to adorn the

Ancients do, the Library he had prepared at *Alexandria*, declared

the writings of all men, which were ac-

curately compiled, requested those of *Jerusalem*, that he might have

the Scriptures translated into the Greek Language. They

have been done under *Philadelphus* which latter opinion

in that it is confirmed by the authority of the greater number

of writers, has at last prevailed. *Antistius* says the translation ofthe 72 was made both in the Reign of *Ptolemy* the Son of *Lagus*and also in that of the factious *Philadelphus* which to me seems very probable. For, seeing *Arifolubus*, *Sepphoris*, and *Terrullian* do say in express words, that *Demetrius* *Phileteus* put *Ptolemy* upon this business; and it being manifest that the said *Demetrius* was in great favour with, and authority over, *Ptolemy* the son of *Lagus*, and died soon after him, we must necessarily say that this translation (if it were done by the procurement of *Ptolemaeus*) was begun in the Reign of *Ptolemy* the son of *Lagus*. And, seeing that *Philadelphus* reigned about two years together with his father, being made his Colleague in the Kingdom, therefore perhaps it is related that this translation was made under both the names, *Ptolemy*, the Learned, and *Ptolemy*, the Son of *Lagus*. It is of the same opinion with *Valerius*, in this matter, as may be seen from his Annotations on *Eusebius*'s Book de *poderis*, pag. 379. Edit. Paris, 1622.

Clement

Alexander the Scriptures acknowledged to be truly divine

says the vine: For they all from the beginning to the

end, let down the same things in the same words all

the: and in the same expressions; in so much that the books

as the Scriptures were translated by the inspiration of the

well those of God. Neither need it seem marvellous that the

as those of God should do this, feeling that in the captivity of

Prophets of the people under *Nebuchadnezzar*, (the

Prophets) the Scriptures being then corrupted,) when after

pure into Seventy years the Jews returned into their own

Greek. To Country, afterwards in the times of *Antiochus*, whenas King of the *Parthians*, he inspired *Edessa* theglorious, in Priest of the tribe of *Levi* to recompose all the

his Preface books of the former Prophets, and restore to

his own copy, the people the Law delivered by *Moses*. Thuswas on the part of the people the Law delivered by *Moses*. Thus*Valerius* O. *fat* *Irrenus*.*Irrenus*, and almost all other writers, But *Arifolubus* and *Sepphoris*, both Jewish writers, do intimate that the Law only was by themturned into Greek. *Arifolubus*'s words may be seen B. 13. of *Eusebius* de *preparat*, and *Sepphoris*'s in his Preface to his Antiquities. But to thismay be answered, that the Jews, under the name of the Law, do sometimes comprehend the Prophets also. See *Valerius*'s Preface to theGreek Edition of *Isaiah*. *Valerius*.*Valerius* reads this passage thus *ἡμεῖς ἡμεῖς ἡμεῖς*, i. e. satisfying the Kings desire herein. He says *Christophorus* read this place so, and *St. Hieron*, *Scall* in his M.S. But the Kings, the M.S. Med. and *Fuk* M.S.S. (as he says)and *Robert Stephens*, in his Edit. read it thus *ἡμεῖς ἡμεῖς ἡμεῖς*, i. e. *God having done according to his own will*. We follow *Valerius* 1; but leave the Reader to his own

judgment.

Justin the Martyr (in his *apologies*) to the Gentiles says the 72Seniors were by *Ptolemy* put into so many cells; the virtues of which he saw as *Alexandrian* *Epiphanius* (in his book de *poderis*), says theKing placed them two and two in a cell. These words of *Irrenus* agree well with *Justin*'s account of this matter. Others there are, who derive this whole story about the cell; because neither *Sepphoris*, nor *Arifolubus*, nor *Philo* make any mention of them. See *Praxandrus*'s *Amorat* on *Epiphanius*, pag. 378. Edit. Paris, and *M^r Gregorius*'s discourse (of *Oxford*) concerning the 70 Interpreters.

CHAP. IX.

Who Were Bishops in the Reign of Commodus.

Moreover, *Antoninus* having held the Empirenineteen years, *Commodus* assumed theGovernment. In whose first year *Julianus* under-took the Prefecture of the Churches at *Alexandria*. *Arifpripus* having completed the twelfth

year of his Presidency.

CHAP. X.

Concerning Pantaenus the Philosopher.

At that time there was a man, Governour of the

School of the Faithful * there, who upon ac-

count of his learning was most eminent, his name was *Pantaenus*; for from a very ancient custom there

had been an Ecclesiastical School among them, which also continued to our days; and we have

been informed that 'tis furnished with men who are

very able Scholars, and industrious about divine matters: but *Fame* says that the forementioned*Pantaenus* was at that time the most eminent

person among them, because he was bred up in the

recepts and institutions of that Philosophical Sect called *Stoic*. Moreover, he is said, he shewed sogreat a willingness of mind and ardency of affection towards the [publication of the] divine Word, that he was declared the preacher of *Christ's* Gos-pel to the Nations of the East, and journeyed as far as *India*. For there were many Evangelical Preachers of the Word even at that time, who inflamed with a divine zeal, in imitation of the Apostles,

contributed their assistance to the enlargement of the divine Word, and the building men up in the

faith. Of which number *Pantaenus* was one, and is reported to have gone to the *Indians*. Where, as 'tis famed, he found the Gospel according to *Matthew*, amongst some that had the knowledgeof *Christ* there, before his arrival. To whom *Bartholomew* one of the Apostles had Preach'd, and left them the Gospel of *St. Matthew* written in *Hebrew*, which was preserved for the forefathers andposterity. Moreover, this *Pantaenus*, after many excellent performances, was at last made Governour of the School at *Alexandria*, where by his Discourses and Writings he set forth to public view the

Treasures of the divine points.

From *India* to *Alexandria*, brought with him that Gospel of *St. Matthew* in *Hebrew*. But *Eusebius* does not say so. For by that which he adds, [ἡ δὲ ἀρχὴ τοῦ εὐαγγελίου ἔχει] he means only this much, that the Gospel of *Bartholomew* was preserved until *Pantaenus* came into *India*. So *Nicetas* expounds *Eusebius*'s words B. 4. chap. 12; but I refuse not to *Nicetas*, in that which he says further, to wit, that that Gospel of *St. Matthew*, which *Pantaenus* found in *India*, was dictated there by *Bartholomew*. I rather believe that Copy was brought thither by *Bartholomew*, out of *India*. Further, *Jerome* (in *catalog*) says, the Gospel of *St. Matthew*, written in *Hebrew*, was preserved in the Library of *Caesarea* (collected by *Pamphilus the Martyr*) even in his time. But I doubt 'twas the Gospel according to the *Hebrews*, which the *Nicetas* used. For some thought, that the Gospel of the *Hebrews* was the original Copy of *St. Matthew*'s Gospel; but that's a mistake. *Valerius*.

CHAP. XI.

Concerning Clemens Alexandrinus.

At the same time flourish'd *Clemens* at *Alexandria*.*Pantaenus* in the studies of the divine Scriptures, who had the same name with that ancient Prelate of the *Roman* Church, that was a disciple of the

Apostles.

COMMODUS

Apostles. He (in his book of Institutions) makes express mention of *Pantaenus*, as havingbeen his Master. To me he seems to mean the same person also, in the first book of his *Stratagem*, where recording the most eminent flourish of the Apostolic doctrine by whom he had

been instructed, he says thus, "Now this work of mine I have not composed for ostentation,

but these memories I have treasured up, as a record, to the forgetfulness of mine old age,"

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Maximus; and after these *Julianus*; then *Cains*; and to whom succeeded *Symmachus*; then another*Celsus*, and again *Julianus* the second; moreover *Caprius*, *Valerius*, and *Dolichianus*; last of all this *Narcissus*, who in a continued series of this

succession was the thirtieth from the Apostles.

The names of two Bishops are wanting, to wit, *Maximus*, and *Antoninus*, which wereanted by the negligence of the Transcribers. For, seeing *Eusebius* affirmed *Narcissus* to have been the fiftieth Bishop of *Jerusalem* from *Mark*, and the thirtieth from the Apostles; that can be unless you add two Bishops here, *Eusebius* indeed, in his *Chronicon*, after *Capita* the twenty sixth from the Apostles, reckons *Maximus*, and *Antoninus*; after these *Valerius*, and *Dolichianus*; and then *Narcissus*, *Gratus*, *Symachus*, and *Nicetas* does once with *Eusebius*, only between *Julianus* and *Capitius* they insert one *Helias*, whom *Eusebius* does not admit of. *Valerius*.

CHAP. XIII.

Concerning Rhodon, and the diffusion of the Marcionites, which he has made mention of.

About the same time also *Rhodon*, born in *Asia*, (who, as himself relates, had been instructed at Rome by *Tatianus*, whom we mentioned before,) wrote many books, and together with others engaged against the Heretic of *Marcion*. Which, he relates, was in his time divided into several opinions. He has recorded the Authors of this diffusion, and with exquisite diligence confuted the lies invented by every one of them. Far therefore what he has written in these words. "Wherefore also they disagree amongst themselves, because they are assertors of an opinion which is ill put together. For *Apelles*, one of their gulls, (as who boasts of his age, and pretends to lead a more abstemious and strict do well course of life,) confesses there is but one principle, but says the Oracles of the Prophets proceed from an opposite spirit, inclined to be lieve this by the reponics of a Virgin, polluted niece, with a devil, by name *Philomena*. But others of them, (in like manner as does *Marcion* himself, the *varian*) after there are two who making 1 principles, of which number are *Potamus*, and *Basilius*, and these followers of that 'Wolfe tale of his' of *Potamus*, being unable to find out the distinction of things, (which neither could he do,) have given themselves over to rashness, and have simply and without any thing of demonstration affirmed there are two Principles. Others again gain [differring] from these, and running themselves into world [affections], suppose there are not only two, but also three natures. Of *Apelles*, which fort *Symon* was the ringleader and first founder, as the defenders of his doctrine do say. The same Author writes that he discourses with *Apollonius* the *phetis*; he says thus; "For the old man *Apelles*, having had a conference with us, was convinced that we were rejected by *Marcion*, because he was a fornicator, and afterwards retreated to *Alexandria*, as *Terrullian* affirms in his book de *psephism*. Therefore let us see whether the word [Eusebius] does not signify something else here; it sometimes denotes the Office of a *Deputy*, or *Capitain* over *ten* brethren; for these Commanders are by the *Gracians* called *μαρτυροὶ*, or *μαρτυροὶ*, as I have observed on *Ammon*, *Narcissus*. Alas, a man may conjecture, that this place should be written thus, *ἡ δὲ ἀρχὴ τοῦ εὐαγγελίου ἔχει*, his venerable heavy hairs and old age. For *Apelles* was commonly called old man; and so *Rhodon* terms him in his chapter. *Eusebius* favours our conjecture, B. 6. chap. 32, where speaking of *Alexander* the Bishop, he uses this very phrase. *Valerius*.The Kings M. 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COMMONS. ["to me,"] (* as 'is related in the fame book of *Asperius Urbanus*. I am driven as a wolf from the words which he says. I am not a wolf. I am the Word, the in this pa- Spirit, and the Power: but let him evidently renews "manifest and prove that Power in the Spirit; seem to to be a "and let him by that Spirit compel those that "were then present to con- "fess that they tried and "conferred with that bab- "ling spirit; [I mean] those "approved men and Bishops, "Zoticus of the Town Go- "maner, and Julianus of "Apamea: whole mouths "Themison and those of "his party having stopped, "would not suffer that ly- "ing spirit to be reproved by "them. Again, in the fame book, [having interposed some words to confute the false Prophecies of *Maximilla*,] he evidences both the

time when he wrote these things, and also mentions her predictions, wherein he had foretold there should be Wars and Commotions; the falsehood of which [predictions] he reprehends in these words, "And has not this lie been already "apparently manifest? For to this day 'tis more than thirteen years, since this woman died, and "yet there has not been either a particular, or an "universal war in the world. Yea rather, by the "mercy of God, the Christians have had a firm "and lasting peace. And thus much he adds to his second book. Out of the third I will also add some few words, that many even of [his party] had suffered as Martyrs. "When therefore they can "return no answer, having been confuted in all "passages we have mentioned, they endeavour to "flee to the Martyrs; saying they have many "Martyrs, and that a certain and undoubted evi- "dence of that power by them called the Pro- "phetic spirit. But this, in my judgment, is "much more untrue. For some [followers] of "other Heresies [doe boast] they have many "Martyrs, and yet we shall not, I think, upon this "account embrace their opinion, nor conclude they "have the truth amongst them. Those also "who first followed the Heretic of *Marcion*, "called *Marcionists*, say they have very many "Martyrs of Christ, and yet they do not in truth "acknowledge Christ himself: And after some few words, he subjoins herunto, saying, "Where "fore also, as often as those of the Church, being "called to [undergoe] Martyrdom for the true "Faith, have by accident happened into company "with some of those of the *Phrygian* Heretic, who "are called Martyrs, they dissent from them, and "having avoided all communion with them, are "perfected by a glorious Martyrdom; for they "are unwilling to give their assent to the Spirit of "Montanus and his women: and that this is true, 'tis manifest from what has been done in our "times in [the City] *Apamea*, situated on [the "River] *Meander*, by *Cassius* and *Alexander* of "Emnesia, who suffered Martyrdom.

CHAP. XVII.

Concerning Miltiades, and the books he compiled.

I N the same book he makes mention of one *Miltiades*, a writer, who also wrote a book against the forefaid Heretic: having therefore

cited some words of those [Heretics], he proceeds, saying; "Having found all this in a certain "book which they wrote in answer to a book of "our brother *Alcibiades*, wherein he proves, "In the "that a Prophet ought not to speak in an extasie of foregone "mind, Epitomized them. A little after this, in chapter we observed the fame book, he enumerates the Prophets of the New Testament amongst whom he recounts one *Ammias*, and *Quadratus*, he says thus, "but a false Prophet in a "false extasie, (whose con- "comitants are licentious- "ness and audaciousness, "takes his beginning indeed "from a voluntary inno- "rante, but ends, as I have "said in an involuntary mad- "ness of mind: they shall "not be able to show any "of the Prophets, either un- "der the Old, or New Testa- "ment, who was inspired "after this manner [by such "a spirit:] They shall not "boast of *Agabus*, nor of "Judah, nor of *Silas*, nor "of the daughters of *Philip*, "nor of *Ammias* in *Philadelpia*, nor of *Quadratus*, "nor of many others "which do not at all belong "to them. Again, after some few words, he says thus, "For if, as they say, "*Montanus's* women fol- "lowed in the gift of Pro- "phesy after *Quadratus* "and *Ammias* in *Philadelpia*, let them show us, "who amongst them have been "the successors of *Montanus* and his women. For "the Apostle is of opinion that the gift of Pro- "phesy ought to continue in every Church until "the last Advent [of our Lord.] But they are "unable to show any Prophet, [although this "is now the fourteenth year since the death of "*Maximilla*. Thus far he. Now that *Miltiades*, whom he mentions, has left us other monuments of his diligence about the divine Scriptures, both in the books he composed against the Gentiles, and also in those against the Jews; having pro- "fessed each subject particularly in two Volumes. Moreover also, he made an Apology for [the Christian] Philosophy, which he profess, [and dedicated it] to the "Prefidents of the Provinces in *Jerom*; *Kufinus*, and other

Translators thought *Miltiades* dedicated his Apology to the Roman Emperours, called *Agrippinus* and *Agrippinus*. But because at that time there was only one Roman Emperour, (to wit, *Commodus*), I judge the Governours of Provinces are here rather meant. For the term [Agrippinus] does commonly signify the Prefidents of Provinces. To these therefore *Miltiades* dedicated his Apology, as did *Tertullian* afterwards; who calls this *Miltiades*, the Rhetorician of the Church. Valer.

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CHAP. XVIII.

How Apollonius also confuted the Cataphrygians, and whom he has made mention of.

A POLLONIUS, also, an Ecclesiastick writer, im- "ploying himself about a confutation of that "called the Cataphrygian Heretic, which in his time

COMMONS. was prevalent in *Phrygia*, composed a peculiar Volume against them; wherein he does both word by word disprove the false Prophecies vented by them, and also laies open the life and manners of the Founders of that Heretic, [showing] how they behaved themselves. Hear what he says, in these very words, concerning *Montanus*. "But "who is this new Doctor? His works and do- "ctrine doe demonstrate: this is he who has "caused a dissolution of marriages: who has im- "posed a Law of fasting; "who has named *Peperca* "and *Tymium* (little Cities "of *Phrygia*) *Tersitadum*; "being delirious to gather "together their men from "all parts; who has con- "stituted exactions of mo- "ney, who, under the name "of oblations, has subtilly "mask't his taking of gifts, "who gives stipends to "those that Preach up his "doctrine, that so by stuffing "of the paunch the doctrine "he professes may thrive and "prevail. Thus much [he says] concerning *Montanus*. Concerning his Prophecies, a little after these words he writes thus, "We have de-

monstrated therefore, that these principal Pro- "phetesses, for the time they were filled with "the Spirit, foretold their husbands: how fallily then "doe they speak, who term *Priscilla* a virgin? Then "he goes on, saying, Does not the whole Scripture "Fuk.M.S.S. "seem to you to prohibit a Prophet to receive gifts, "and *in Mi-* "cepharus, this woman is called "Priscilla; which is confirmed by "Rufinus, *Tertullian*, and *Epiphanius*. *Roberts* Stephens calls her "Priscilla. Valer.

ter some words, he says this concerning one of those whom they call Confessours. "Moreover, "Themison, who "has covered himself with "a specious pretext of ava- "rice, (he who would not "bear the sign of confes- "sion, but rid himself of his "bonds by a great sum of "money, when as upon that "account he should in future "have behaved himself busi- "lively,) does [not- "withstanding] boast him- "self to be a Martyr, and "has been so audacious, as "Epistle, for the instruction of those who have "behaved themselves more like true believers than "he, but does [therein] defend the Tenets of his "own vain Doctrine, and speaks impiously of "Lord, his Apostles, and holy Church. Again, he writes thus concerning others, who amongst them have been honoured as Martyrs, "But that "we may speak of no more, let the Prophecies "answer us concerning *Alexander*, who terms "himself a Martyr, with whom the seals, whom "many of them pay a reverence to. Whole rob- "beries, and his other audacious facts (for which "he has been punished) we need not speak of "since they may be seen in that place where they "are publickly Registered are kept. Which therefore

COMMONS. in the original. At Athens there was an house so called, be- "monstrated therefore, that these principal Pro- "phetesses, for the time they were filled with "the Spirit, foretold their husbands: how fallily then "doe they speak, who term *Priscilla* a virgin? Then "he goes on, saying, Does not the whole Scripture "Fuk.M.S.S. "seem to you to prohibit a Prophet to receive gifts, "and *in Mi-* "cepharus, this woman is called "Priscilla; which is confirmed by "Rufinus, *Tertullian*, and *Epiphanius*. *Roberts* Stephens calls her "Priscilla. Valer.

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whilst *Montanus*, and his mad Prophetesses *Priscilla* and *Maximilla*, were yet alive, which appears from these passages. [Let the *Prophet* answer concerning *Alexander*, who terms himself a *Martyr*, with *trifles* and *conceits*, and again [And yet the *Prophet* does pretend when he *saith*, &c.] and again [And yet the *Prophet* does pretend himself ignorant of this man whom he has conversed with for many years.] *Eusebius* quotes in this Chapter, *Apollonius* therefore does not die 40 years before he was put from the death of *Montanus*, when he wrote this book; but only, that *Montanus* had let a breach his false prophecy 40 years before he went about to write this book against him. Let us suppose therefore *Montanus* to be thirty years old when *Apollonius* was a Prophet, he could not be above 70 years old when he set up to prophesy at *Perpuna*, and attempted to reprove the Spirit (he was moved by; but that he was forbidden by those that were his favourers. He makes mention also of one *Thrafas*, who at that time was a *Martyr*. Moreover he says, as from tradition, that our Saviour commanded his Apostles, they should not for the space of twelve years depart from *Jerusalem*: he quotes authorities also out of the *Revelation* of *John*; and relates that *John*, by the divine power raised a dead man to life at *Ephesus*. And he says many other things, whereby he sufficiently and fully sets forth the deceit of the forefaid pernicious heretic. Thus much *Apollonius*.

CHAP. XIX.

Serapion [*Opinion*] concerning the Heresies of the Cataphrygians.

BUT *Serapion*, (who, as report says, was about this time Bishop of the Church of *Antioch* after *Maximianus*,) makes mention of the writings of *Apollonius* against the forefaid heretic: he mentions him in that Epistle he wrote to

¹ *Eusebius* (in his 6th B. ch. 12.)

² *Pon* 6th minute [by all the Brotherhood in the world, I thus and thus sent you also the Letters of *Claudian Apollinaris*, &c.]

³ *Caricus* and *Ponticus*; wherein, relating the false heresie, he subjoyns these words, &c. [And thus, that you may see, that the operation of that difficulties]

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memory, who was at *Anchialus*, would have said, *commemorate*, *not Priscilla's devil*, but the *Hypocrites* would. That is, *not suffer him*. In the said Letters are extant *Bishop* of the subscriptions of many other Bishops, wherein *Anchialus*, with their own hands, who were of the fame *o* *Thracia*, as *pion with these*. And of this fort were the mat-we said before appertaining to the said [Heretics.]

Bishop, hearing of this new Prophecy, failed out of *Thracia* into *Phrygia*, where having seen *Priscilla*, not filled with the holy Spirit, but seduced by the devil, he undertook to call him out of her by Exorcism. Not only *Seras*, but also many other Bishops went at that time into *Phrygia*, to examine that new Prophecy, says the Anonymous author, chap. 16, of this B. Moreover, we may observe, that *Seras* the word *Paragoge* a term which the Greeks use when they speak of a dead person: *had* *Seras* been alive, he would doubtless have confirmed this thing by his subscription. The fame term *Seras* uses, when he speaks of *Apollonius*, who also was then dead, *Valf*.

CHAP. XX.

What *Irenaeus* wrote against the Schismatics at Rome.

IRENAEUS composed several Epistles against those who at Rome who adulterated the found law of begotten the Church: He wrote one to *Bislin* concerning *Schism*, another to *Florinus* concerning *Monarchy*, or, that *God* is not the maker of *Evil*. For *Florinus* seemed to be a maintainer of that opinion: upon whose account, (being afterwards lead into the error of *Valentinus*,) *Irenaeus* compiled that work of his, [entitled,] concerning the number eight.

In which piece he intimates himself to have lived in the first succession after the Apostles: there also at the close of that work, we found a most profitable notice of his, which we judged useful to be inserted into our History: it is thus, &c. [I assure thee (O who shall transcribe this book) by our Lord Jesus Christ, and by his glorious coming to judge the quick and dead, that you compare what you shall transcribe, and correct it diligently according to that copie whence you shall transcribe it; and that in like manner you transcribe this adjuration, and annex it to [thy] copy. And let thus much have been profited by him, and related by us, that we may always have [before our eyes] those ancient and truly holy men, as the best pattern of a most accurate care and diligence. Moreover, in that Epistle (we speak of) which *Irenaeus* wrote to *Florinus*, he makes mention of his being conversant with *Polycarp*, saying, "These opinions, (O *Florinus*!) that I may speak sparingly, do not appertain to found doctrine; these opinions are dissonant from the Church, and drive those who

following therein *Rufinus*, *Mucianus*, and *Christophorus*, the Kings, the Max, and *Isk*, M. SS. begin the chapter from these words [And of this fort were the matters, &c.] which are the close of the foregoing chapter. *Valf*.

¹ The ancient Christians did frequently use this name; as often, as they disputed against the Gentiles, under which title they put forth many books, to shew that there was one God, the maker and King of all things, which term (to wit, *Monarchy*) they ascribed to God the father; but [*Isophrastus*, i. e. the disposition,] they aligned to the Son and holy Ghost; to *Tertullian*, (in his book against *Praxeas*), and *Valentinus*, (adversus *Gracian*). There is a book of *Justin* the Martyr, now extant, which has this title. Moreover, from this title of *Irenaeus*'s book we may conclude, that *Florinus* asserted two principles, and embraced the opinions of *Cerdo* and *Marion*, affirming one to be the Author of Good, the other of evil. *Valf*.

² See *Irenaeus*, and *Epiphanius*, concerning a work of *Praxinus*'s, which bears this title, *Valf*.

³ *Quadratus* is the term in the original. Those notes which were set at the margin of M. SS. that the reader might understand some of the things, which were put at the beginning of his *Chronicon*. *Valf*.

⁴ See *Irenaeus*, and *Epiphanius*, concerning a work of *Praxinus*'s, which bears this title, *Valf*.

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who give their assent to them into the greatest impiety, these Sentences even the Heretics, who are without the Church, have not dared to publish at any time; these opinions the Presbyters, who lived before our times, who also were the disciples of the Apostles, did in no wise deliver unto thee. For I saw thee (when being yet a child I was in the *Lower Asia*, with *Polycarp*), behaving thyself very well in the Palace, and endeavouring to get thyself well esteemed of him. For I remember the things then done, better than what has happened of late. For what we learnt being children, increased together with the mind itself, and is closely united to it. In so much that I am able to tell even the place where the blessed *Polycarp* fell, and discomfited; also his going out and comings in; his manner of life, the shape of his body; the discourses he made to the populace; the familiar converse, which he had with the chief of the Jews, and how he rehearsed their sayings, and what they were, which he had heard from them concerning the Lord; concerning his miracles, and his doctrine, according as *Polycarp* received them from those, who with their own eyes beheld the Word of life, so he related them, agreeing in all things with the Scriptures. These things, by the mercy of God bestowed upon me, I then heard diligently, and copied them out, not in paper, but in my heart; and by the grace of God I do continually and sincerely ruminate upon them. And I am able to profess in the presence of God, that if that blessed and Apostolick Presbyter should have heard any such thing, he would presently have cried out, and I stopped his ears, and according to his usual custom would have said, *Good God! I suffer such things!* and he would have run out of the place, where he have heard such words as these. And this may be manifested from those Epistles of his, which he wrote either to the neighbouring Churches to confirm them, or to some brethren to admonish and exhort them.

Thus far *Irenaeus*.

It was the custom of the primitive Christians, to have their ears stopped, when they heard any impiety, which was contrary to the faith, which was a familiar discourse, which was disagreeable to the rule of the Catholic faith, forsooth to stop their ears, and run away. See *Irenaeus* (B. 3, against Heresies, chap. 4.) and *Serapion*, B. 1, against *Rufinus*, *Valf*.

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At the City *Rome* there, *Apollonius*, a man who was at that time one of the faithful, was not the same person with him, mentioned in chap. 16, of this book. *Irenaeus* (in his book of *Scriptor*, *Eccl*) supposes the person here spoken of, to be *Apollonius*'s servant; and calls his name *Scurus*, *Valf*.

¹ That is, the devil having stirred up one of his own instruments, or ministers, *Valf*.

² He means the *Recluse* of *Straton*, mentioned chap. 13, B. 4. See that place, and the notes upon it. *Rufinus* thought the Edit of *Trajan*, (which *Eusebius* mentions B. 3, chap. 32.) or the *Recluse* of *Adrian*, (see chap. 9, B. 4.) to *Minimus* *Fulgens*, was have means. *Valf*.

³ The Judges, who interrogated the Christians that were brought before them, were wont to persuade and entreat them to have a regard for their own safety, by unbending the worship of the heathen Gods. There are infinite Examples heretofore in *Tertullian*, *Eusebius*, &c. *Valf*.

⁴ From this passage I am induced to think that *Apollonius* was of the *Senatorial* order, as *Serapion* has said. Who upon the information of one of these desperate fellows (whose name is unknown) was brought before *Peregrinus*, the Prefect of the praetorium, (i. e. the person to whom the oversight of the *Scutellarii* was committed) as being a Christian; being asked by the Judge what order he was of, and desiring answer that he was of the *Senatorial* order, *Peregrinus* commanded him to give an account of his faith before the Senate; Which when *Apollonius* had with much eloquence done, by the sentence of the Senate he was put to death. Why may we not therefore believe *Serapion*, who (in his book of *Eccl*) *Scriptor*, and in his Epistle to *Megarus* has said in express terms, that *Apollonius* was a Senator? And although *Eusebius* does not expressly say so, yet from this relation of

⁵ Besides, *Serapion* might have read the Acts of *Apollonius*'s suffering, to which *Eusebius* does here refer us. In which Acts, this probable, *Apollonius* was called a Roman Senator, and was said to have been betrayed by his friends. These Acts were written at Rome in Greek, by men that were *Greco-Latin*, after the same manner as the Acts of the *Longinian* Martyrs were written in Greek. *Valf*.

⁶ *Serapion* (in his book of *Scriptor*, *Eccl*) misunderstands this place of *Eusebius*, has accounted *Apollonius* a *Scutellarius*. *Valf*.

⁷ *Serapion* only says, that *Apollonius* made a most elegant oration before the Judge, in defence of the faith he professed, not that he wrote an *Amplius*. *Scutellarii* takes notice of this mistake of *Serapion*'s in his *Amplius*. *Eusebius*, p. 208. But he has there altered the reading of part of this place in *Eusebius*, thus [In the Martyr, who betwixt of God, after he had beset the Judge by many intercessors, that he might have leave to give an account of his faith before the Senate.] Which emendation is contradicted by all our M. Copies, and by reason itself. *Valf*.

⁸ All Translators have rendered this place without taking any notice of the particle [et] in their Versions; supposing it to be useless. Which as I judge, is not true; but because the Senators were not Judges, neither did they justify. [et] *Peregrinus*, who was the Judge in this cause, had remitted *Apollonius* to the Senate, not that the Senate should give judgment upon him, but that *Apollonius* should give them an account of his religion: He honoured the Senate so far, that he would not condemn a Senator, before the Senate. *Valf*.

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had cognizance of his crime. When therefore the Senate had heard Apollonius, and his answer was, that the man should be judged according to the Law. After this Apollonius was punished with death, by the sentence indeed of Perennis himself, but by the decree of the Senate, because the Senate had heard him, and given their consent that he should be condemned. *Valf.*

¹ He means the Festival of *Tragan*, which Eusebius mentions B. 3, chap. 33, at the latter end. See the place and the note upon it. *Valf.*

CONVOCATION

CHAP. XXII.

What Bishops flourish at that time.

Moreover, in the tenth year of Commodus's Reign, *Elutherus*, having executed the Episcopal office a thirteen years, was succeeded by *Vittor*. In the same year also, *Julianus* having completed his tenth year, *Demetrius* undertook the Government of the Churches at *Alexandria*. At the same time likewise *Serapion*, (whom we spake of a little before,) flourished, being the eighth Bishop from the Apostles of the *Antiochian* Church. At *Cæsarea* in *Palestine* presided *Theophilus*; and in like manner *Narcissus* (whom we made mention of before,) at that time had the publick charge over the Church at *Jerusalem*. At *Corinth* in *Achaia*, *Bacchylus* was then the Bishop, and at the Church of *Ephesus*, *Polycrates*. In his there is Many others, 'tis likely, besides these were eminent at that time; but we, at it was meet, have not recounted their names, by whose writings the doctrine of the true faith has been derived down to us.

² *Nicophorus* calls down to us.

³ Sometimes diminutive terms, such as this is, are written with a double L. *Valf.*

CHAP. XXIII.

Concerning the Question then moved about Easter.

At the same time no small controversy being raised, because the Churches of all Asia supposed, as from a more ancient tradition, that the *fourteenth day of the Moon ought to be observed as the salutary feast of Easter, [to wit] the same day whereon the Jews were commanded to kill the Lamb, and that they ought always on that day, (whatsoever day of the week it should happen to be,) to put an end to their fastings: when as [notwithstanding] 'twas not the usage of the Churches over the rest of the world to do after this manner, which usage, being received from Apostolick tradition, and still prevalent,

See the whole manner hereof described particularly, by the Learned Doctor *Cudworth*, in his excellent *discourse concerning the true Nature of the Lords Supper*, pag. 67. See also Mr. *Gregory* of *Oxford*, in his *discourse concerning Hyperbores*, p. 13, &c.

¹ The Learned Arch-Bishop *Usher*, in his dissertation prefixed before *Irenæus's* Epistles, chap. 9, says, that the *Assiates*, who celebrated Easter with the Jews, on the first day of unleavened bread, pushed over that day with mourning and fasting; after which day was ended, they concluded their Lent-fast. Which opinion Eusebius does here contradict; in that he affirms expressly, that the *Assiates* did put an end to their fastings on the 14th day of the first month, although it were not Sunday. *Valf.*

² Here Eusebius does plainly declare that the *Assiates* only did at that time celebrate Easter with the Jews; but that all the other Churches observed that festival on another day. Wherefore I dis-

sent from *Hallaxius*, Arch-Bishop *Usher*, and others, who suppose that the *Syrians*, *Meopotamians*, and *Cilicians*, did then keep Easter at the same time with the *Assiates*. 'Tis evident that the *Syrians* and *Meopotamians*, were then right in their sentiments about this matter, which appears from their counsels here mentioned by Eusebius. For *Ofiræna* is a part of *Meopotamia*; But afterwards they fell to the Jewish observation of this festival, and that before the *Nicene Council*, as *Athenasius* asserts. On the contrary, the *Assiates* for taking their former error, embraced the founder opinion in their observation of Easter, which they did before the *Nicene Council*, as appears from *Constantius's* Epistle, which Eusebius relates B. 3, chap. 18, and 19, of *Constantian's* life. *Valf.*

they observed, [to wit] that they ought not to put an end to their fastings on any other day, save that of the reformation of our Saviour; as it was upon this account Synods and assemblies of Bishops were questioned convened. And all of them with one consent did amongst their letters inform the [Brethren] every church, at what where of the Ecclesiastick decree, [to wit] that what where the Mystery of our Lords reformation should the Fast be never be celebrated on any other day but Sunday, was fasted and that on that day only we should observe to conclude the Fast before Easter. There is at this same time extant the Epistle of those who then were of opinion, that Sabbath in *Palestine*, over whom *Theophilus that it was fabled in the church in *Cæsarea*, and *Narcissus* was to be [Bishop] of *Jerusalem*, presided. In like manner the dawning, another [Epistle] of those [Assembled] at *Rome* concerning the same question, having first day, *Vittor* the Bishops name prefix to it: also Cock- [another] of those Bishops in *Pontus*, over whom crowning, *Palmas*, as being the most ancient, presided. Al- as may be [an Epistle] of the Churches in *Galatia*, which seen in *Reframen* had the oversight of. Moreover, of those *episcopatus*, in *Osdroena* and the Cities there, and a private letter to *Leucer* of *Babylonia's* Bishop of the *Chalcedonian* church; of many others also, all which having thought it uttered one and the same opinion and sentiment, was to be proposed the same judgment, and this we have insisted on mentioned, was their only definitive determination.

After-day, so *Cyrtill*, in *Hemil*, *Falsch*. *Valf.*

¹ The Bishop of *Cæsarea*, (before the *Nicene Council*, and a long time after) had the dignity and honour of a Metropolitan, and presided in the Council of *Palestine*, as being the Bishop of the See. *Nicene*, viz. the Bishops of *Jerusalem* had a respect shown them; theirs being the Apostolick Church, which first had a Bishop. Therefore the Bishops of that See were not under the Bishops of *Cæsarea*, but were *autonomous*, i. e. were, as to their privileges, independent of the See of *Cæsarea*. See the former Canon of the *Nicene Council*. *Valf.*

² He was Bishop of *Anastasi* in *Pontus*, of whom *Dionysius* Bishop of *Corinth* makes mention, in his Epistle to the Church of *Anastasi*, which Epistle our Eusebius speaks of B. 4, chap. 13. There was one, who bore the same name, (to wit, *Palmas*) of the consular order, whom *Adrian* commanded to be killed; so says *Spartianus*. Moreover, Eusebius says, this *Palmas* presided, as being the most ancient Bishop, not that he was a Metropolitan. For *Heracles* not *Anastasi*, was Metropolitan of the Cities of *Pontus*. But in the Ecclesiastick Councils the precedence was different, according to the diversity of the places. The plainest and most reasonable cause of precedence was, that the antient Bishop should take place of the rest. Afterwards the Bishop of the Metropolitan Churches had that honour given them, *Valf.*

³ *Jerom* (in his book de *Scriptor. Ecclesiast.*) reports this place, viz. that *Bacchylus* had convened a Council in *Adia*, aided by himself: for in this sense he takes the term [Adia] here used by *Eusebius*: But there may another sense be here given, to wit, that *Bacchylus* wrote a private Epistle in his own name concerning Easter, not a Synodical Letter, as the rest did. Eusebius (Book 6, chap. 11,) calls a private Letter, *id est* *Epistola*. *Valf.*

CHAP. XXIV.

Concerning the disagreement [of the Churches] throughout Asia.

Over those Bishops in *Asia*, who stiffly maintained they ought to observe the ancient usage heretofore delivered to them, presided *Polycrates*. Who, in the Epistle he wrote to *Vittor*, declares the Roman Church, declares the tradition delivered down to his own times in these words: "We

"We therefore observe the true and genuine *day, having neither added any thing to, nor taken any thing from, [the uninterupted] usage delivered to us." For in *Asia* the great lights are dead, who shall be raised again in the day of the Lords Advent, wherein he shall come with glory from heaven, and raise up all his Saints, [I mean] *Philip* one of the 12 Apostles, who died at *Hierapolis*, and his two daughters, who continued Virgins to the end of their lives; also his other daughter, having been inspired by the holy Ghost,

"died at *Ephesus*. And moreover *John*, who leaped on the Lords breast, and was a Priest, wearing a plate of Gold, and was a Martyr, and a Doctor [this *John* I say] died at *Ephesus*. Moreover, *Polycrates* Bishop of *Smyrna* and *Martyr*, and *Thrasius* of *Eumene*, Bishop and *Martyr*, who died at *Smyrna*. What need we mention *Sagaris* Bishop and *Martyr*, who died at *Laodicea*? And more over *Papirius* of *Blephar*, and *Melito* the Eunuch, who in all things was directed by the suggestion of the holy Spirit, who lies at *Sardis*, expecting the Lords coming to visit him from heaven, when he shall be raised from the dead: All these kept the day of Easter on the fourteenth day of the Moon, according to the Gospel: in no wise violating, but exactly following the rule of faith.

And moreover, *Polycrates*, (as the meaning of you all, according to the tradition of my kinsmen, some of whom also I have followed: for seven of my relations were Bishops, and I am the eighth; all which kinsmen of mine did always celebrate the day of Easter [of the Jews] removed the Leaven. I therefore, brethren, who am Sixty five years old in the Lords, and have been conversant with the brethren disperser over the world, and have read the whole Scripture thoroughly, am not at all terrified at what I am threatened with,

"I will therefore observe the true and genuine *day, having neither added any thing to, nor taken any thing from, [the uninterupted] usage delivered to us." For in *Asia* the great lights are dead, who shall be raised again in the day of the Lords Advent, wherein he shall come with glory from heaven, and raise up all his Saints, [I mean] *Philip* one of the 12 Apostles, who died at *Hierapolis*, and his two daughters, who continued Virgins to the end of their lives; also his other daughter, having been inspired by the holy Ghost,

"died at *Ephesus*. And moreover *John*, who leaped on the Lords breast, and was a Priest, wearing a plate of Gold, and was a Martyr, and a Doctor [this *John* I say] died at *Ephesus*. Moreover, *Polycrates* Bishop of *Smyrna* and *Martyr*, and *Thrasius* of *Eumene*, Bishop and *Martyr*, who died at *Smyrna*. What need we mention *Sagaris* Bishop and *Martyr*, who died at *Laodicea*? And more over *Papirius* of *Blephar*, and *Melito* the Eunuch, who in all things was directed by the suggestion of the holy Spirit, who lies at *Sardis*, expecting the Lords coming to visit him from heaven, when he shall be raised from the dead: All these kept the day of Easter on the fourteenth day of the Moon, according to the Gospel: in no wise violating, but exactly following the rule of faith.

And moreover, *Polycrates*, (as the meaning of you all, according to the tradition of my kinsmen, some of whom also I have followed: for seven of my relations were Bishops, and I am the eighth; all which kinsmen of mine did always celebrate the day of Easter [of the Jews] removed the Leaven. I therefore, brethren, who am Sixty five years old in the Lords, and have been conversant with the brethren disperser over the world, and have read the whole Scripture thoroughly, am not at all terrified at what I am threatened with,

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¹ *Rufinus* thought that seven of *Polycrates's* Ancestours, or Relations, were Bishops of *Ephesus*. But *Polycrates* does not say they were all Bishops of *Ephesus*; we may suppose they were Bishops in several Cities of *Asia*. *Valf.*

² In the Kings, and *Maz*, M. SS, this place is plainly written thus [Eusebius] *id est* *Epistola*, i. e. when the people removed the Leaven. So *Rufinus* read this place, as appears by his Version; viz. *Quoniam in sollemnitate dominica dicitur removere leaven, et non Judæorum populus auferit, i. e. all which is offered this day, that*

it might agree with this wherein the people of the Jews removed their Leaven. I wonder why *Rufinus* Strophon read it [Eusebius] *id est* *Epistola*, when the people prepared, &c. For on the 14th day of the first month, the people did not prepare, but call away their Leaven. See *Exod. 13, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100*

"For those, who were greater than I, have said, *Valf.*

¹ *For those, who were greater than I, have said, Valf.*

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[illegible]

m Among the ancient Christians the *ere* were in the kinds of Falst: the first was the Fall on *Walden*, and *tridat*, which ended at the 9th hour of the day, (i.e. at three a clock in the afternoon,) after the end of the *Station*, or Holy communion. The second foot was the Lent fall, which ended about the evening. The third was the first fall of all, and lasted to the cock-crow, which was to follow the fall of *the* *Station*, *tridat*, and *tridat*, in *Lucy*, *Superfluous*, *Ephiphany* (in his *Expositio* *Epist. Catholice*, at the end of his book, *against Heretics*) does plainly distinguish these 3 sorts of Falls, So does *Pierius Alexandrinus*, in his *Epistle* to *Basiliscus*. But now, it may be demanded, which of these 3 Falls *tridat* means does here speak of? It manifestly means not the first fall; for he evidently speaks of a whole day's fast, *Id est, fastum quod pertinet ad totam diem*, *tridat*, *tridat*, and *tridat*, in *Lucy*, *Superfluous*, and *Ephiphany*. In the mean time, before mentioned) seem to be of opinion, that *tridat* means the 2^d sort of Fall, *Palf*.

ⁿ These words of *Irenæus* are variously understood. *Bellarmino* thinks he speaks of Lent. *Cardinal Perron* supposes he speaks of the week that precedes Easter: which opinion is confirmed by *Dionysius Alexandrinus*, and *Epiphanius*, in the places before cited. *Vales.*

* Without doubt *Ireneus* means, the Friday of the *Great week*; (i. e. the week before *Easter*;) on which day was kept a publick Fast, says *Tersullian*, in his book *De Orat.* and in that *De Jejuniis*. *Valef.*
To wit, on the Preparation day, (which we call *Good-Friday*;) and on the *Great Sabbath* (i. e. the Saturday before *Easter*.) For on these two days all persons, except the sick, were wont to Fast, says *Tersullian*, in his book *De Jejuniis*. *Valef.*

[illegible]

“space” their “day [of Fasting:]” and this
 “variety in observing [the Fast] has not been;
 “began in our age, but a long while since, in the o-
 “times of our Ancestours: who being (as ‘tis [the] rig-
 “probable) not so diligent
 “in their Presidencies, pro-
 “posed that as a custom to

“their succellours, which was introduced by simplicity and unskillfulness. And yet nevertheless all these maintained mutual peace towards one another, which also we retain. Thus the variety of the Faict commends the content of the faith. Hereto he adjoins a relation, which I will fully infer in this place; it is thus: “And the Presby-

ters, who, before *Soter*,
 Prefixed over that Church which You now go-
 vern, I mean *Aeneas*, and *Pius*, [Haynes
 a *Telephorus*, and *Xylus*, these perfons {11 y
 neither observed it themselves, nor did they per-
 mit those ' with them { to observe it. Never-
 theless, although they themselves observed it not,
 and yet they maintained peace
 with those that came to
 them from those Churches
 wherein it was observed.
 But the ' observation
 of it, amongst those who
 kept it not, seemed to have
 much more of contrarie y
 in it. Neither were any
 persons ever excommunicat-
 ed upon account of this

form [of the fact:] but the Presbyters, your predecessors, who observed it not, † sent the Eucharist to the [Presbyters] of those Churches which observed it not: and when *Polycarp* of blessed memory came to Rome in the times of *Anterus*, and there had been a final controversy between them concerning some other things, they did straightway mutually embrace each other, having not desired to be contentious with one another about this head: For neither could *Anterus* perforce *Polycarp* observe it, because he had always kept it with *John* the disciple of our Lord, and the other Apostles with whom he had been conversant: nor did *Polycarp* in vain refuse *Anterus* to observe it, who said he ought to retain the usage of the Presbyters that were his predecessors. These things being thus, they received the communion together.

versie concerning the day whereon Easter was to be kept. 'Tis true, Irenæus says (in this chapter) there was a difference between them *ἐπὶ τῷ ἡμέρῃ*, i.e. upon account of a certain controversy concerning the day whereon Easter was to be kept. 'Tis true, Irenæus says (in this chapter) there was a difference between them *ἐπὶ τῷ ἡμέρῃ*, i.e. concerning some other thing; but this does not hinder, but that the other was his main errand to Rome.

COMMON-
THAT is,
had to
great a rec-
for the re-
table Poly-
cary, but he
him, in his
preference to
the Sacram-
to his own
rained. And *Amicus* permitted *Polyarcy*, (to wit, one
an honourable respect to him) to confer,
create the Sacrament in his own Church; and
they parted peaceably one from another; and
well those who observed it, as those who observed
wed it not, retaining the Peace and Communion
of the whole Church. Indeed, *Irenaeus*, being
truly unfeverish to his own name, was after that
manner a Peace-maker, and advised and affirmed
these things upon the account of the Peace of the
Churches; and yet he would perform Wed not only to
Churches, but sent Letters also, agreeable hereunto
to several other Governors of Churches, con-
cerning the said controvertic which was the

CHAPTER XXV.

*How all with one consent unanimously agree
about Easter.*

M Oreover, those [Bishops] of *Palmyra* (whom we mentioned a little before) to wit, *Narcissus* and *Theophilus*, and with them *Claudianus* Bishop of the Church at *Tyre*, and *Callistus* Bishop of that at *Ptolemais*, together with those assembled with them, having treated at large concerning the tradition about Easter, derived down to them by succession from the Apostles, at the end of their Epistle they adjoin thus much in these very words: "Make it your business to send Copies of this our Epistle throughout the whole Church, that so we may not be blamed by those, who do easily seduce their own fowls: we also declare to you, that they celebrate [Easter] at *Alexandria* on the same day that we do: and for Letters are conveyed from us to them, as from them to us; so that we observe the holy day with one consent and together.

*The *Maz.*
Fuk, and
Savil.M.SS.
read [*μαρ*]
μαρτυρ, &c. For Letters, &c.] The Letters about Easter
meant here. The Acts of this Synod of *Calata* are extant in *Beza*
in his book concerning the vernal Equinox; which some look upon
to be Spurious; but I think they are in no wise to be despised. *Baronius*
accounted them to be genuine. *Valcf.*

CHAP. XXVI.

*How many [Monuments] of Irenæus's Pol-
Ingenie have come to our hands.*

SEVERUS: **B**UT, besides the fore-mentioned works and Epistles of *Irenaeus*'s, there is extant a most concise and most necessary book of his against the Gentiles, entitled *concerning Knowledge*. And another, (which he dedicated to a brother, by name *Marciarius*;) [containing] a *demonstration of the Apostolic Preaching*, And a *Book of Varities*; *et Tracti*, wherein he makes mention of the *Epistles to the Hebrews*; and that called *The wisdom of Solomon*, and quotes some sentences out of them: And thus many are the [writings] of *Irenaeus*, which came to our knowledge. But *Commodus* having ended his Government after he had reigned thirty years, *Severus* obtained the Empire, *Pertinax* agrees having not Governed full out six months after the Kings, and death of *Commodus*.

and Fok M.S.S. For those copies begin the chapter at these words, with this Title [*How many [Monuments] &c.*] but they call it chap. 2 when as 'tis truly the 26; as appears from the Index of the chapter prefix before the Book. The cause of the mistake was, that the Titles of the former chapters were set down twice in the former Copies, through the negligence of the Transcribers. *Valf.*

^b The reading in the original is, εἰς διαδείξιν. *Valefius* thinks it should be [εἰς διαδείξιν, a Demonstration.]
^c *Rufinus* translates it [dialogue, dialogues.] *Ferom* renders [Tractatus, Tract.] It may be taken to signify *Sermons* or *Discourses* to the people: for in that sense our *Eusebius* takes the word *Dialogus* in his 6. B. chap. 10. and in the 35. chap. of that book he calls *Orn* *humilis* [Humble.] *Valef.*

CHAP. XXVII

How many also of [the works of others] which
then flourished, [we come to our knowledge.]

[I]ndeed, and laudable diligence of those ancient and Ecclesiastick men which have written *heretike* is to be to this day professed amongst many: But [the works] of those, whom we our selves could not discern to be such, are, *Heraclius's* [Commentary] upon the *Apostle*, and the [Book] of *Maximus* concerning that question for much talkt of amongst Hereticks, *whence evil proceede*: and concerning this that matter is made. Also *Canons* *Apus* piece, on the *first day*, and that of *Apus* upon the same subject. In like manner, *Apus* upon the *Revelation*, and of *Apus* another piece of *Arabians*'; and, of very many more, whose times wherein they lived, because we want authorities from the proof thereof, we are neither commit to writing, nor yet declare any memorable passages [of their is, in this our History.] There are also come to our hands the Books of many others, whose very names we are unable to recite: all which were indeed Orthodox and Ecclesiastick [persons], as the interpretations of the same, and the production of the names of them doth demonstrate, but yet they are unknown to us, because what they have written has not their name prefixt to it.

[illegible]

CHAP. XXVIII.

Concerning those, who from the beginning were de-
fenders of Ariemons Hereſie; what manner
of perſons they were as to their moralls, and how
that they were ſo audacious as to corrupt the
Sacred Scriptures.

IN an elaborate piece of one of those Authors, who composed against the Heretic of *Artemon*, (which Heretic *Paulus Samosatenſis* has again attempted to revive in our age), there is extant a certain Relation very accommodate to the History we now have in hand. For the *Book now cited, evincing that the foreſaid Heretic, which afferts our Saviour to be a meer man, was an innovator of a late date, (becauſe the introducers of it name himſelf as being ſome hundred years after he had boaſted it) was very ancient,* after many [argu- this]ments brought to confute their blaſphemous lie, [the A-] they ſtill maintained the ſame thing, ſaying, (whereas this is the Relation word for word; “For they affirmed that all the Ancients and the Apoſtles” “received and taught the ſame things which we are Th-

byrith: Photius (in *Biblioth.* chap. 48.) relates that *Caius* was the Author of this book; and makes it not the same book with the *Little Labyrinth*: But *Theodoret* (2. b. *Heret. Fabul.*) confirms *Nicephorus* opinion, and mentions this very story of Theodourus the Tanner, & *Narsali* the Bishop, attesting he had taken it out of the book called *Little Labyrinth*. Valc.

his mothers means. First therefore he instructed him like a Suppliant, and beseech'd him to take pity of her motherly love: but when the law him more intent upon his purpose, and when he understood his father was apprehended and imprisoned, he was wholly possess'd with a desire of Martyrdom: wherefore he hid all his clothes, and by this means necessitated him to abide at home: but he, seeing he had no way left, (the alacrity of his mind furmounting the ripeness of his years,) could not be at rest, but compos'd a most perswasive Epistle concerning Martyrdom, and sends it to his father, in which he thus exhorts him word for word, saying, [Father,] take heed: let not your care for us make you change your resolution. Let this be noted as the first token of Origen's earnestness of wit from his childhood, and of his most sincere zeal for Religion. For he had already got no small flock of knowledge in the doctrine of the faith, continuing whilst he was yet a child, to exercise himself in learning the holy Scriptures, about which he was not a little laborious; his father having taken great care, both in instructing him in the Liberal Sciences, and also in these not slightly: wherefore he always perswaded him to exercise himself in the study of holy things, rather than in the Learning of the Greeks, enjoying it him as a daily task to learn something by heart out of Scripture and repeat it: nor was the child unwilling, or less cheerful in labouring in these things, so that the simple and common readings of the sacred Scriptures could not fascinate him, but he would search after something more, and even from that time busily enquired into the more profound meanings thereof: inasmuch that he troubled his father by asking him,

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what was the true meaning of such a sentence of Scripture inspir'd by God. He seemingly before his face reprov'd him, admonishing him not to search into any thing above the capacity of his years, nor [to enquire] any further than the plain meaning [of Scripture.] But he privately with himself rejoic'd exceedingly, and gave the greatest thanks to God the Author of all good, that he vouchsaf'd to make him the father of such a child: and 'tis reported, he has often flood by the child as he sleeps, and laying his breast bare, would kiss it with reverence, as if the sacred Spirit of God had been inspir'd in it, and accounted himself blessed for his happy off-spring. These, and such like, they record, were the passages concerning Origen in his childhood: But when his father was now crowned with Martyrdom, he is left desolate (together with his mother and younger brothers, six in number,) being no more than seventeen years of age: Moreover his father's estate having been confiscated, he was brought into extreme want of necessary subsistence, together with his relations, but God thought him worthy of his providence. And he obtains entertainment and rest from a woman who was very rich in respect of her estate, and very eminent otherwise. Moreover, (who carefully ministered to a very famous man, one of that Heretical

See then at Alexandria, but by birth an Antiochian.) Him the foresaid woman having adopted for her son, kept him with her and shew'd kindness to him in a most especial manner. But Origen, though forc'd to converse with the said [Heretic] yet from that time shew'd powerful proofs of his sound Opinion concerning the Faith. For when great multitudes of people, not only Heretics, but also them of our Religion, flock'd to Paul (for this was the man's name) because he seem'd to be a person of great eloquence, [Origen] could never be induced to assist him in prayer: always from a child observing the Canon of the Church, and abominating the doctrines of Heretics, (as he himself in express words somewhere says) and having been educated in the Greek learning by his father at first, after his death he devoted himself wholly and more earnestly to the study of the Liberal Sciences; so that he was furnished with an indifferent skill in the Art of Grammar; and having profess'd this Art soon after his father's death, he got plenty of necessities, considering the age he was then of.

The Med.

Maz. Fulk.

M.S. read

id est

i. e. no indifferent skill. Valef.

CHAP. III.

How Origen being very young Preach'd the word of Christ.

WHilst he yet applied himself to his School, (as he in his Writings is to be seen,) not one residing at Alexandria¹ to us concerning the beginning of this chapter: Valef. (whom we follow) follows the division of Rufinus, but Christopher begins it at these words [when Origen was 17 years old,] the king's M.S. something lower then Valef. I, who he was 18 years old. Fulk. M.S. at these words, [his father's estate being confiscated.]² This word signifies originally, inasmuch as this preposition [απὸ] makes it, being a verb Transitive, to have an Active signification, and he is properly said *απὸ* Rufinus, who tells us any thing which he would teach us by way of instruction: hence it signifies to teach the rudiments, or first grounds of an Art, but peculiarly to teach the principles of Christian Religion which we call Catechizing in English, fully made out of the Greek. Some say Heaten Authors knew not this use of this word, but they mistake, for Lucian uses it in this sense, to teach the Rudiments of any Art, Stephan. Lexicon.³ * *Μετὰ τὸ βιβλίου*, i. e. after he had read a pious sacred life: this word *βιβλίου* is by Christians used to signify *catechism*, *sermon*, *agere*. For *βιβλίου* is feminine, as this word uses it in his 124 Homily on the Epistle to the Romans, where he calls *sermons* them whom we call the Clergy, in these words: *δὲν δὲ τῶν μαθητῶν οὗτοι οὗτοι οὗτοι, οὗτοι οὗτοι οὗτοι, οὗτοι οὗτοι οὗτοι*. In this sense must be understood here he understood, one of Origen's disciples had a pious secular life being a Lawyer, the other was a Clergyman. Valef.

had

had been examined until their last sentence, but with those blessed Martyrs also who, after that was pronounced, were led to Execution; making use of great boldness he went to meet dangers: so that the furious multi-ude of the Heathens standing round, were frequently not far from flinging of him, when he boldly came forth, and with great freeness of speech communed with the Martyrs, and kiss'd them, had not he once miraculously escap'd, having the Right-hand of God for his assistance. The same divine and heavenly Grace at other times again and again (so that it is impossible to say how often,) preserv'd him from them who then lay'd wait for him, because of his exceeding cheerfulness and confidence in Preaching the doctrine of Christ: Indeed, so great was the hostility of the Infidels against him, (because such multitudes were instructed by him,) that things which appertain to the holy faith, that great danger of spoiling and turning his stomach. He deliveredly excited multitudes of his Scholars to imitate him, shewing them, who look'd upon him, such examples of a Philosophical life, inasmuch that now, not only the vulgar uneducated Heathens, but also they who were learned Philosophers, were through him brought to submit themselves to his doctrine. And it came to pass that they who receiv'd by him in the bottom of their hearts sincerely the faith of the Gospel, were famous in the time of the then Persecution: so that some of them after apprehension, did finish their lives by Martyrdom.

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SEVERUS. * *Heraclius*, who as yet was learning the Principles of Christianity, did, as he himself somewhere says, fince con- depart this life, having received Baptism by fire, he should be [*Heraclius*] in one word, not [*hæresis*], two words; which conjecture I found confirmed by the Kings, and Fok. M. SS. *Rufinus* agrees hereto, who translates this place thus, *Red et morte plarima, in quibus Hora quadam Cæcumenum*. 'Tis a proper name derived from *gans*, who is called in Greek *Heraclius*: whence comes *Heraclius*, the name of an Egyptian Philosopher, concerning whom see *Quintus*. The *Origen* celebrates the memory of this *Heraclius* on the fourth, or rather the fifth day of March, as 'tis in the *Mémoires* for forth by *Caesarius*. I am not certain whether this person be the same with *Iraus* the Alexandrian Virgin, who in the Roman Martyrology is said to have suffered Martyrdom together with some others at the City *Antioch* on September 22. in Cardinal *Sirletus's* *Mémoires*, at the fifth of September these words occur, *Natalis B. Martyris Rhodius, qua igne consumpta est*; i. e. the birth-day of the B. Martyr Rhodius, who was burnt, whom *Eusebius* mentions here. Therefore there were three *Heraclii's* in the first is mentioned in the *Mémoires*, at the fifth day of March; the second *Heraclius* is the *Cæcumenum*, of whom mention is made in the *Mémoires*, on the fifth of September; the third *Heraclius* the Egyptian Virgin, born at a place called *Antioch*, whose fathers name was *Petrus*; the fourth, the suffered Martyrdom when she was twelve years old, as 'tis in the *Mémoires*, at the 23^d of September: where she is called *Heraclius*: in the Roman Martyrology she is termed, *Iraus*. Valef.

CHAP. V.

Concerning Potamiana.

L Et *Basilides* be reckoned the seventh among those, who lead the most renown'd *Potamiana* to Execution, concerning which woman, even yet there is a famous report amongst the inhabitants of those Countries, for that the combated many times with her lovers, in defence of the chastity and virginity of her body; for which she was famous: (for besides the vigour of her mind, there flourished in her a comeliness of body;) who, having suffer'd many things for her faith in Christ, at last after grievous Torments and horrible to be related, was together with her mother *Marcella* consumed by fire. Moreover they say that the Judge, (whose name was *Agrippa*), after he had inflicted grievous stripes upon every part of her body, threaten'd at last he would deliver her to the Gladiators to abuse her body. But the (having considered of the matter some short time,) being asked what her determination was, return'd (they say) such an answer, as thereby the seem'd to speak some thing which was accounted impious amongst

* This *Agrippa* was Governor of *Ægyptus*, as *Eusebius* before relates in the 3^d Chapter: at which time *Origen* was in the eighteenth year of his age. Valef.

* The Gladiators were commonly noted to be lascivious wicked men; therefore *Agrippa* threaten'd to deliver her to them, thinking the, who had such special care of her chastity, would rather revolt from her faith, than hazard the purity of her body, by being put into their power.

them. Forthwith therefore the reciev'd the definitive sentence [of the Judge], and *Basilides* one of the Military Apparitors, took and lead her to Execution: but when the multitude endeavour'd to molest and reproach her with obscene words,

* *Agrippa*, properly signifies to fight birds away, but here, as also in *Demosthenes*, it signifies to thrust aside out of the way, *agrippa* this *despectus*. *Demof.*

he prohibited them, (chastising away them who reproach'd her, shewing much commiseration and humanity towards her. She taking in good part the mans commiseration shown towards her, exhorts him to be of good courage, for when he was gone hence she would entreat her Lord for him, and within a little while she would make him a requital for what he had done for her. When she had spoken these things, they say the valiantly underwent death, not scaling pitch being lasciviously, and (while

little and little poured upon all the several members of her body, from the sole of the foot, to the crown of the head, such was the combat fought by this famous virgin. But not long after, *Basilides* upon some occasion being desir'd by his fellow-soldiers to swear, avouch'd this was not lawful for him to swear at all, for he was a Christian, and he openly confest it: at first they thought he only spake in jest; but when he constantly maintain'd it, he is brought before the Judge, and after he had made profession of his steadfastness before him, he was put into bonds: And when some of the brethren in the Lord came to him, asking him what was the cause of this sudden, and unexpected change, he is reported to have said, that *Potamiana*, three days after her Martyrdom, flood by him in the night, put a crown about his head, and said, the Lord had entreated the Lord for him, and had obtain'd her request: And within a little while the Lord would take him up to himself. After these things the brethren imparted to him the Seal of the Lord, and the day after, being famous for his do, *Eusebius* testimony of the Lord, he was beheaded; by this means relate, that many more throughout *Alexandria* came thick at that time to the doctrine of Christ, to wit, such as *Potamiana* had appear'd to in their sleep, and invited them to be converted to the Gospel: But for these things let thus much suffice, translates this place to as to make *Potamiana* *Origen's* scholar; neither dare we contradict him in that. For although *Eusebius* does not mention it particularly, yet we may gather so much from his narration; for, reckoning up the Martyrs which were of *Origen's* School, he adds to *Basilides* and *Potamiana*; whence 'tis collectible, that two also were his disciples; and though we cannot for certain say *Basilides* was, yet 'tis probable *Potamiana* might be one of them. Valef.

CHAP. VI.

Concerning Clemens Alexandrinus.

C Clemens, who succeeded *Pontanus*, was Master of the Catechetical School at *Alexandria*, till this time. So that *Origen* when he was next to be a boy was one of his Scholars: Moreover, this *Clemens*, committing to writing the subject of what that work of his entitled *Stratagemas*, in his first fore, *Clemens* his computation at the death of *Constantine*. So not then that it is plain those books were elaborated by the *Catechist* at *Alexandria*; but *Origen*, *Clemens's* Scholar. Moreover concerning *Clemens*, and his books, *Eusebius* writes in the foregoing book. At *Calixtus* in his little *Labyrinth*, reckons him among the Ecclesiastical Writers which write in the time of *Philos*; the words of *Calixtus* are at the end of the 4th Book: therefore *Rufinus* rightly places this and the following chapter in the 3^d Chapter of this book where he speaks of *Demetrius* the Bishop committing the office of Catechizing to *Origen*. Valef.

CHAP. VII.

Concerning Judas the Writer.

AT this time also liv'd *Judas* another Writer, who commented upon the Seventy Weeks in *Daniel*, and puts an end to his computation of the times at the tenth year of *Severus's* Reign. His Opinion was that even at that time the coming of Antichrist, which was so much talk'd of, drew nigh. So great a disturbance did the raising of the Persecution then against us cause in many mens minds,

CHAP.

CHAP. VIII.

Concerning the bold Act of Origen.

AT this time while *Origen* perform'd the Office of Catechizing at *Alexandria*, an act of an unripe and youthful mind was committed by him, but which withal contain'd a most manifest token of Continence, and true faith; for he taking these words of *James* * *Enimvero there are which have made themselves Eunuchs for the Kingdom of Heaven's sake* in the more simple meaning, unadvisedly like one of his juvenile years, thinking it both his duty to fulfill our Saviours words, and also [*considering*] that during his youthful years he was to converse not only with men, but women about the things which appertain to God: that he might exclude the Infidels from all suspicion of obscene landers, his mind was full bent to perform really our Saviour's words, taking great care that it might escape the knowledge of many of his familiars: but 'twas impossible for him all though he was desirous, to conceal such a fact. But when *Demetrius* understood it, as being then Governor of the Church there, he both greatly admires him for his boldness, and also, (having commended his alacrity of mind, and sincerity of faith,) forthwith encourages, and excites him to a more diligent imployment about the duty of Catechizing: for such at this time was [*Demetrius's*] opinion of this act; but no long time after, when he saw *Origen* do well, and that he was famous, and well reported of by all men, being affected with the frailties of Mankind, he endeavour'd by letters, sent to all the Bishops in the world, to describe what was done as a most absurd action. * For the Bishops of *Cæsarea* and *Jerusalem*, the most approved and most famous of all the Prelates in *Palestine*, judging *Origen* worthy of dignity and the highest pitch of honours, had by imposition of hands ordain'd him Presbyter. There-fore when he had ascended to great honour, and had purchas'd a name amongst all men in all places, and no small fame for his virtue, and wisdom; *Demetrius*, being furnished with no other accusation, made a great and malicious complaint against that act which he had done in his youth. Daring also to involve the Bishops in his accusations who had promoted him to the Office of a Presbyter. These things were done a little after. But then *Origen* b freely and without any impediment perform'd his Office of teaching the divine doctrine to all that came to him by day or by night: laboriously spending

* *Eusebius* here lies open the reason why *Demetrius* who was formerly so much *Origen's* friend, should now so to testify him by his letters; which was, because the Bishops of *Cæsarea* and *Jerusalem* had ordain'd him Priest. In which thing no small injury was done to *Demetrius*, both by the Bishops, and *Origen*; by *Origen* because he had yielded to be ordain'd by foreign Bishops, and by the Bishops, because by doing this they had translated the Catechist of *Alexandria* into their Church. Moreover, there arises a difficulty not to be pass'd by, viz. why two Bishops together should ordain *Origen*? By this means he had power to sit in two Churches, and to communicate with other Priests. See the 23, and 24 chapters following: where this conjecture is confirm'd. 'Twas the order when either Deacons or Priests were ordain'd, some Bishops should be present, that the ordination might be more solemn, (*Idem Innocentius* in his Epistle to *Martianus* the Bishop.) *Philost.* in *Biblioth.* Chap. 118. says that *Theophilus* solemniz'd the ordination, but *Alexander* gave his approbation. *Christophorus* also says these were the names of the Bishops; *Theophilus* was Bishop of *Cæsarea*, and *Alexander* of *Jerusalem*. Valef.

* *Apocryphus* (the word here) has several significations; *Rufinus* explains it thus, when a man has free power to do a thing all impediments being remov'd; which explanation seems best; for, before *Origen* made himself an Eunuch, for fear of a scandalous report he had reason to be cautious of conversing with women, and retaining them; but when he had overcome it himself, as he did, he might do it freely without suspicion. Valef.

all his time either in divine learning, or upon them who came to him. * After *Severus* had held the Empire eighteen years, his son *Antoninus* succeeds him. At this time there [*lived*] one *Alexander*, one of their number who had been hav'd themselves manfully in the Persecution, and in the also by the providence of God had been presby'r of Church after their combats during their persecutions, him we before manifest'd to have been Bishop of the Church in *Jerusalem*. Now because he was famous for his confession of Christ in the time of the Persecution, he is promoted to the afore-mentioned Bishoprick, whilest *Nicetas*, his predecessor was alive. * Concerning this *Alexander*, *Eusebius*, in his *Chronicle*, in the 22 year of *Severus's* Reign, which was the second year of this Persecution, writes thus. *Alexander* was accounted famous for his confession of the Name of the Lord. Valef.

CHAP. IX.

Concerning the Miracles of Nicarcissus.

THE Inhabitants of this Diocesis report many Miracles of this *Nicarcissus*, by tradition derived from a continued succession of the Brethren: Amongst which they relate such a like Miracle as this done by him; 'tis reported that on the great vigils of *Easter* the Ministers oil (oil) them, for which great penitence of mind having seized the whole multitude, *Nicarcissus* gave command to them who took care of the Lights that they should draw water out of the well which was nearest at hand, and bring it to him, which being forthwith done, he prayed over the water, and commanded them to pour the water into the Lamps with a sincere faith in the Lord. When they had done this also, contrary to all reason and expectation, by a miraculous and divine power, the nature of water was changed into the fatness of oil. Some small specimen of this miracle then done, has been preferred amongst many of the brethren for a long time, even from that to our age. They also relate several other things worth remembrance concerning this mans life. Amongst which there is such a story as this: Some vile fellows who could not endure this persons vigour, and his perseverance in leading of a pious life, fearing least when they were caught they should suffer punishment, because they were conscious to themselves of many evil actions, they [*resolve to*] prevent him by patching up a plot against him, and utter a grievous calumny against him. Then, that they might persuade the hearers to credit them, they confirm'd their accusations with oaths: one of them swore it was true which he said, or he wisth'd he might be consum'd by fire; another, if 'twas not true, that his body might be wasted by some terrible unhappy disease; and the

* *Eusebius* here lies open the reason why *Demetrius* who was formerly so much *Origen's* friend, should now so to testify him by his letters; which was, because the Bishops of *Cæsarea* and *Jerusalem* had ordain'd him Priest. In which thing no small injury was done to *Demetrius*, both by the Bishops, and *Origen*; by *Origen* because he had yielded to be ordain'd by foreign Bishops, and by the Bishops, because by doing this they had translated the Catechist of *Alexandria* into their Church. Moreover, there arises a difficulty not to be pass'd by, viz. why two Bishops together should ordain *Origen*? By this means he had power to sit in two Churches, and to communicate with other Priests. See the 23, and 24 chapters following: where this conjecture is confirm'd. 'Twas the order when either Deacons or Priests were ordain'd, some Bishops should be present, that the ordination might be more solemn, (*Idem Innocentius* in his Epistle to *Martianus* the Bishop.) *Philost.* in *Biblioth.* Chap. 118. says that *Theophilus* solemniz'd the ordination, but *Alexander* gave his approbation. *Christophorus* also says these were the names of the Bishops; *Theophilus* was Bishop of *Cæsarea*, and *Alexander* of *Jerusalem*. Valef.

ANTONYNUS * disputing strongly against *Matthew's Gospel*:
 * The *Origen* tells us that he receiv'd these together with
 other interpretations of *Symmachus's* of the Scri-
 ptures, from one *Julianus*, upon whom, he fies
 these books of *Symmachus's* devolved by right of
 succession.
 to be genuine.
 but that Gospel of the *Ephraim* was not the same Gospel of *St. Mat-
 thew* which we now have, but a forged one, and which wanted the
 Genealogy of *Chilii*, as *Ephraim* declares (in *Hier. Ebron*). For
 the Gospel according to the *Hebrews*, which they made use of, (as
Eusebius fies B. 3. cap. 24. where for note (c.) they called the
Auch-much Gospel of *St. Matthew*. These words therefore [επειν
 αὐτὴν πάλιν ἀνέκδοτον] we have rendered thus
 [disputing strongly against *Matthew's Gospel*], to wit, ours, and the
 true Gospel of *St. Matthew*. From this *Symmachus* the *Ephraim* were
 afterwards termed *Symmachians*, because he strongly affected their
 opinions. *Valf.*

CHAP. XVIII.

Concerning Ambrosius.

AT this time *Ambrosius* (* who favour'd the
 * *Valentinian* Heretic) being convinc'd by the
 truth Preach'd by *Origen*, and having his mind
 cleared as it were with light, assents to the do-
 ctrine of the Orthodox faith of the Church. And
 he (* *Origen's* fame being nois'd abroad every where) a
 favourite former men of great learning flock'd to him, in-
 stead of attending to make trial of this man's sufficiency in
 the Scriptures. Alfo infinite multitudes of Here-
 ticks, and not a few Philosophers, and them most
 famous, gave diligent attention to him, almost
 like Scholars learning from him besides Divinity,
 those things which appertain to * External Philo-
 sophy: For he initiated * those, whom he per-
 ceived to have acute parts into Philosophical Learn-
 ing: Teaching them *Geometry*, and *Arithmetic*,
 and the other previous Sciences. Also guiding
 them into the knowledge of the various Sects a-
 mong Philosophers: explaining the writings that
 are amongst them, and Commenting on and
 much for searching into all things. So that even amongst
 the *Gentiles* this man was openly declared to be a
 great Philosopher. He also incited many of the
 Now that *Ambrosius* was i. p. a. meaner capacities to the study of the Liberal
 Sciences: telling them that from hence would ac-
 cess, or ease to them no small firmness and preparation for the
 Contemplation of the divine Scriptures: for which
 reason he esteem'd the study of Secular and Philo-
 sophical literature most necessary for himself.

the *Præsumption* of his fifth Tome of *Exhortations* on *St. John's Gospel*, where
 he commends *Ambrosius* for relinquishing those dangerous principles,
 But some will have *Ambrosius* not to have been a *Valentinian*, but a
Marcionite, and *Ephraim* is of that opinion. *Valf.*
 * *These* here signifies to give attention to any one, so as to learn
 something from him, or to come often to any one, to learn as scholars;
 and therefore also *κατακουσάμενος* almost like scholars. *Valf.*
 * That is, *Grecian* Philosophy. * That is, who were his Scholars.
Valf.

CHAP. XIX.

What things have been recorded concerning *Origen*,
 [by the *Gentiles*.]

THE Heathen Philosophers who flourish'd in
 his Age are witnesses of his great proficiency
 in these studies: in whose writings we have
 found frequent mention of this man; [some of
 them] both dedicating their books to him, and
 also delivering up their private labours to his
 Censure, as to a Master. But I need not speak of

these things, when as * *Porphyrius*, (who liv'd in
 * *Sicily* [almost] till our Age, having writ * *Επιφάνης*
 ten sonic books against us, and in them ended, in
 voured to cavil at the holy Scriptures, when *Philosophus*
 he had mentioned those men who made expli-
 cations upon them) was unable in any wife to
 cast any base aspersion upon their
 Opinions, and through
 want of Arguments beakes
 himself to railing, and reviles
 the Commentators. Of whom
 he attempts chiefly to re-
 proach *Origen*, saying, that
 when he was young, he knew
 him; but he unawares com-
 mends the man, partly by
 speaking the truth in some
 things where he could not
 do otherwise; and partly
 by lying, wherein he thought
 he should escape being de-
 tected. Sometimes he ac-
 cuses him as being a Chris-
 tian; by and by, he ad-
 mires, and describes the ac-
 ception he made to i. holo-
 fophick Literature. Hear
 therefore what he says word
 for word: "Some men, de-
 vout to find out not a de-
 cection from the pre-
 * of the Jewish Scriptures,
 "but an explication [of the
 "obscure in them] have
 "betaken themselves to ex-
 "positions, which have no
 "agreement nor coherence
 "with those Scriptures, and
 "which contain the Authour's approbation and
 "praise, rather than a defence of those strange
 "sectaries. For, having boasted that what things
 "were plainly spoken by *Moses* were obscure
 "Riddles, allowing them the Authority, and
 "quoting them as divine Oracles full of hidden
 "Mysteries; And having
 "bewitch'd the judge-
 "ments and minds of men,
 "with their pride, they af-
 "terwards put forth their
 "Expositions. Then after
 "some few words he fies;
 "Let an example of this ab-
 "surdity be taken from a
 "man whom I law, when a
 "man was very young, being a
 "person then of great reput-
 "and yet eminently renowned
 "upon account of his writings
 "which he left behind him.
 "I mean *Origen*, whose re-
 "nown is very much spread a-
 "broad amongst the teachers
 "of those Doctrines. For this
 "Man having been an hearer
 "of me, because when *Origen* left *Alexandria* he was not complex fifty
 "years old. *Valf.*
 "We must believe *Porphyrius*, when he so expressly affirms here,
 "that *Origen* *Adamanius* (so he was called) was an Auditor of
 "Amis *Alexandria*. But amongst the Auditors of *Ammonius*
 "there was at that time another *Origen*, Scholasticus, by *Le-
 "gimus* (in his book de fine), by *Epiphanius*, and *Hierocles* (in his book
 "De Presidentibus). *Baronius* (in his Annals), and *Lucas Stollanus*
 "to have been the same person with *Origen* *Adamanius*. But I have
 "reason to think that these two reasons especially, (1.) *Longinus* the Philo-
 "sopher

together (in his book De fine) reckons *Ammonius* and *Origen*, (Pla-
 tophilus *Philosophus*) among those, who would not commit to writing
 their Opinions for the benefit of posterity, but thought it sufficient to
 deliver them by word of mouth to their Auditors, [if any thing be
 written by any of them, these are the words of *Longinus*]. It is indeed
Origen did not one book De *Demonibus*, it is very little: for they
 feared not to have made it their business to write books. These words
 cannot be supposed to have been spoken of *Origen* *Adamanius*, who
 is manifestly a *Valentinian* Heretic, as the Catalogue of his works
 recorded by *Eusebius* does manifest: Moreover, *Porphyrius* (in these
 words of his here quoted by *Eusebius*) fies *Origen* was eminently re-
 nowned upon account of his writings which he left behind him. (2.) *Per-
 phyrus* (in his life of *Plotinus*, not far from the beginning) has said
 that *Origen* was a *Platonist*, and that *Plotinus* had agreed amongst
 themselves, that they would not publish the Opinions of *Ammonius*,
 which having heard from him they approved of as most especially pure and refined;
Plotinus was so good at his words: but *Hierocles* first broke the compact;
 and afterwards *Origen* followed him. But *Origen* wrote nothing before
 any concerning *Demonia*, and a piece in *Gallicanus's* time, wherein he
 proved that the King was the only Poet. This last book *Origen* wrote
 in p. a. of *Gallicanus* the Emperor, to commend his Poetical faculty,
 For *Gallicanus* was given to Poetry; and there are some nuptial verses
 of his extant amongst the fragments of *Perseus* *Arister*. Now, if it be
 true, that this *Origen*, School-fellow to *Plotinus*, wrote this book un-
 der *Gallicanus* the Emperor, doubtless he must necessarily be distin-
 guished from *Origen* *Adamanius*. For *Origen* *Adamanius* was
 in the times of *Gallicanus*, but died when *Gallicanus* and *Plotinus* were
 young men, in the year of Christ 253, having completed the sixty
 ninth year of his age. *Valf.*

ANTONYNUS * of that *Ammonius*, who in our Age made a
 "great proficiency in Philosophy; as for his
 "knowledge in Philosophick Literature he pro-
 "fited much by this Master. But as concerning
 "a right course of life, he undertook a way quite
 "contrary to him: for *Ammonius*, having been
 "educated a Christian by (his) Parents,
 "when he arriv'd to understanding, and [the
 "knowledge of] Philosophy, quickly betook
 "himself to a course of life which was agreeable
 "to the Laws. But *Origen* being a Gentile and
 "brought up in the Learning of the Grecians,
 "diverted to the * Impu-
 "dence of the Barbarians.
 "Being devoted to this [Re-
 "ligion] he corrupted
 "both himself, and those
 "proficiency he had made
 "in Philosophick Learning:
 "as to his manner of life he
 "liv'd like a Christian, and
 "contrary to the Laws: but
 "in respect of his Opinions
 "concerning things, and
 "concerning God, he imi-
 "tated the *Grecians*, * sub-
 "stituting the sayings of the
 "Heathens in the room of
 "those strange fables. For
 "he was continually con-
 "versant in *Plato's* [works].
 "and in those of * *Nicomachus*
 "and *Crispian*, and he revol-
 "ved the works of *Apollo-
 "phanes* and * *Longinus*, and

* The Heathens call'd the
 Christians and Jews Religion
 barbarous, as *Justin*. *Tatiana*
 and others affirm: So they re-
 ceiv'd every thing which was
 contrary to their own
Origen, *Origen* calls this bar-
 barous Ignorance, to despise
 the Roman Gods, and the Emperor's
 Edicts, to be forc'd by no Tor-
 ments or Persecutions to fa-
 crifice to those Heathen Gods.
Valf.

* *Κατακουσάμενος* *Origen*, to fill
 him up to keep a Villainish-ho-
 New because these *Cyprians* us'd
 to cheat the buyers by mixing
 and dashing their Wines, and so
 enrich themselves; this word is
 us'd to adulterate or corrupt, as
 here, and likewise in holy Writ,
 in the 2^d Epistle to the *Corin-
 thians* Chap. 2. 17. we find, it
 is *κατακουσάμενος* the word
 signifying the Word of God. *Valf.*
 * *Τακτικόν* *Origen*, *Origen* takes this Metaphor from
 buyers for true, circumvent the
 buyers: for [τακτικόν] signifies to suborn, to lay one thing for an-
 other: hence *τακτικόν* *Origen* is changing a false child left in the place of
 one taken away. Thus *Porphyrius* fies *Origen* plies the Hurdler, *Valf.*
 * *Origen* quotes this *Nicomachus* in his book against *Celsus*, he was a
 famous *Pythagorean*, born at *Apamea* in *Syria*. *Longinus*, in his
 book De fine, mentions these Philosophers, *Nicomachus*, *Crispian*, and *Mo-
 deustus* *Origen*, who, he fies, conceived *Pythagoras's* and *Plato's* Opinions
 in their mind. *Crispian's* book *αὐτὸς μαθητὴς* is quoted by *Nemesius* in
 his book De *Natura* *Humanæ* Cap. 2. *Valf.*

* *Απολλωνίου* is call'd by *Stobæus*, in his *Σελεύριον*, the son of
Αἰγίνιος. *Valf.*
 This was *Cassius Longinus* who has only one book extant at
 this day, entitled *De figuris*, in which he says, that he was
 a Grammarian; but he profess'd his Philosophy as *Apollonius* and others
 tell us: he was *Porphyrius's* Master in *Platonick* Philosophy at
Athens. He liv'd in *Origen's* time, and was younger than him, and
 died a long time after him: it is a wonder therefore that *Porphyrius*
 should reckon him amongst the ancient Philosophers. *Valf.*

* *Μoderatus*, and *Nicomachus*, and the works of
 * all the famous men of the *Pythagoreans*, This *Mo-
 deustus* was a *Pythagorean*, as *Origen* says in his book
 "he also made use of the works of * *Corcoran* *Aratus* was
 "the *Strick*, and of * *Corcoran's* books, when he born at
 "had learn'd from them the
 "Allegorical mode of ex-
 "plaining the *Grecian* My-
 "teries, he apply'd it to the
 "Jewish Scriptures. These
 "are *Porphyrius's* words in his
 "third book of that piece he
 "wrote against the Christians;
 "who has said the truth con-
 "cerning the mans hard study
 "and great learning; but here-
 "in he has plainly lied, (for
 "what would not he say who
 "wrote against the Christians?)
 "in that he fies, that [*Origen*]
 "was converted from a
 "Heathen to a Christian, and
 "that *Ammonius* fell from a
 "pious course of life to the
 "Heathenish way of living.
 "For, (as our History has be-
 "fore manifest'd) *Origen* kept
 "the Christian Doctrine re-
 "ceiv'd from his Ancestors:
 "And the precepts of the divine Philosophy re-
 "main'd uncorrupted, and unshaken in *Ammonius*
 "even till his death; as his works even to this pre-
 "sent doe testify, he being famous amongst most
 "men for his books which he left behind him: as for
 "example, that book which is thus intitl'd concerning
 "the concord of *Abels*, and *Jesús*, and those other
 "books of his, which however for they be of, which are
 "found amongst lovers of learning. Let what we
 "have said therefore bear Evidence both of the de-
 "struction of this lying Accuser, and also of *Origen's*
 "great knowledge in the *Grecian* Learning. Con-
 "cerning which, *Origen* (in an Epistle of his, where-
 "in he makes an Apologie for himself, to some
 "who blam'd him for his too great studiouness
 "about this sort of learning) writes these words:
 "When I employ'd my self wholly in the Scri-
 "pure, the fame of my progress in Learning
 "spread it self every where, there resorting to
 "me sometimes Heretics, at other times those
 "who studied the *Grecian* Learning, and especially
 "such as were skilled in Philosophy, I thought it
 "convenient to make researches into Heretics
 "Opinions, and into whatsoever things are re-
 "ported to be said by Philosophers concerning
 "the truth: this we did, both in imitation of *Pan-
 "temus*, who profited much before us, (who was
 "furnished with no small stock of provisions of
 "this sort.) And also of *Heracleus*, who at this
 "time fies among the Presbyters of *Alexandria*;
 "of whom I found with a
 "Philosophy Master, under
 "whom he studied diligently
 "five years before I began to
 "be an Auditor of his do-
 "ctrine. And for this rea-
 "son, he wearing a common
 "habit before, put it off, and
 "put on a Philosophical
 "habit, which he retains

ca'd *Celer*, an Monk on the
 South side of *Spain* within the
 straits of *Gibraltar*: he wrote
 eleven books *κατὰ πνεύματος*.
 Concerning *Τελεμαχίου*, see
Thibaut, and *Saidas*. *Valf.*
 * *Cheremon* was a *Strick* Philo-
 sopher: *Origen*, in his books
 against *Celsus* quotes *Cheremon's*
 book De *Genesi*: he taught Philo-
 sophy at *Alexandria*, and *Diop-
 phus* *Alexandrian* succeeded him
 in his School. See *Sisutius* in *Diop-
 phus*. *Valf.* Of this *Cheremon*, see *Martialis* Epig. book 11,
 Epig. 32.

* This *Corcoran* after *Leptinus*
 taught Philosophy at *Rome*
 in the Reign of *Claudian* *Nero*:
 he wrote many things concerning
 Philosophy, and his Epique: he
 fies dedicates his life *κατὰ*
 him, as to his Master; he wrote a
 book De *κατασκευῇ* *Philosophίας*, which
 is cited by the *Eynallogist* in the
 word *ζῆλος*, but the name is cor-
 rupted by *Albus* *Manianus* and
 call'd *Plotinus*. *Valf.*
 And the precepts of the divine Philosophy re-
 main'd uncorrupted, and unshaken in *Ammonius*
 even till his death; as his works even to this pre-
 sent doe testify, he being famous amongst most
 men for his books which he left behind him: as for
 example, that book which is thus intitl'd concerning
 the concord of *Abels*, and *Jesús*, and those other
 books of his, which however for they be of, which are
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 have said therefore bear Evidence both of the de-
 struction of this lying Accuser, and also of *Origen's*
 great knowledge in the *Grecian* Learning. Con-
 cerning which, *Origen* (in an Epistle of his, where-
 in he makes an Apologie for himself, to some
 who blam'd him for his too great studiouness
 about this sort of learning) writes these words:
 When I employ'd my self wholly in the Scri-
 pure, the fame of my progress in Learning
 spread it self every where, there resorting to
 me sometimes Heretics, at other times those
 who studied the *Grecian* Learning, and especially
 such as were skilled in Philosophy, I thought it
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 Opinions, and into whatsoever things are re-
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 temus*, who profited much before us, (who was
 furnished with no small stock of provisions of
 this sort.) And also of *Heracleus*, who at this
 time fies among the Presbyters of *Alexandria*;
 of whom I found with a
 Philosophy Master, under
 whom he studied diligently
 five years before I began to
 be an Auditor of his do-
 ctrine. And for this rea-
 son, he wearing a common
 habit before, put it off, and
 put on a Philosophical
 habit, which he retains

* We may from these words
 gather that *Heracleus* and *Origen*
 had the same Philosophy Master,
 which *Porphyrius* affirms was *Am-
 monius* the most famous Philoso-
 pher of his Age. *Valf.*
 * The Philosophy habit was
 the *Platonian*, or *Clauical*, which was
 the usual Badge of the *Greek* Phi-
 losophers, different from that
 which was worn by the ordinary
 Greeks; which those Christians
 who were conversant with these
 Philosophers: thus our *Eusebius* affirms of *Justin* the Martyr (B. 4.
 Chap. 11.) *ὅτι τὸν ἑσθλοτέρου ὁμοίαν ἀνδρῶν τὸν δὲν ἔλαττον, οὐκ ἔστιν*
 in a Philosophick habit was a preference of the divine Word.
 Hence we may conjecture that *Heracleus* had at that time no
 peculiar habit, being that *Heracleus*, a Presbyter of *Alexandria* and
 afterwards Bishop, always retain'd his Philosophy habit. *Valf.*

fewe days of *Antidriſt*. Moreover, this Perfection began when *Maximin* was Emperour, (after a long continu'd Peace in the Church,) because of frequent, and most dreadful Earthquakes, which the Heathens, as they usually did, imputed to the Christians. *Jeromianus* in his Epistle to *Cyprian* attests this: See *Barnabas* at the year of Christ, 237. *Valf.*

CHAP. XXIX.

Concerning Fabian, how unexpectedly he was Elected by God Bishop of Rome.

GORDIANUS *Ordianus* having succeeded *Maximinus* in the Roman Empire, *Anteros* succeeds *Pontianus*, who had been Bishop of the Church of Rome six years. And *Fabian* succeeds him after he had perform'd the Office for a month. They report that after the death of *Anteros*, *Fabian*, together with some others of his acquaintance, came out of the Country to Rome to sojourn there; where he unexpectedly came to be elected Bishop, through the Divine and Celestial Grace. For when all the Brethren were assembled together in the Church, in order to the Election of one who should succeed in the Bishoprick, and many of them had intentions of [E]lecting [several eminent and worthy men, *Fabian* being there present, no one so much as thought of him. But on a sudden, as they report, a Dove came flying from above, and sat upon his head, which seem'd to be a representation of the Descent of the holy Ghost upon our Saviour in the shape of a Dove: upon which all the people, being at the same time moved as it were by the divine Spirit, cry'd out with all imaginable alacrity and one common consent, "He is worthy: And without any delay they took him, and set him in the Bishop's Chair. At that time also *Zebinus* the Bishop of *Antioch* came to dying, *Babylas* succeed'd in the presidency. He, the Election of *Babylas* also takes upon him the [Episcopate] of charge of the Church at *Alexandria*, after *De-* which we *metrius* had executed that Office for forty three years. And *Dionysius* succeeds in the Catechetick School there, who also was one of *Origen's* scholars.

his tenth chapter of the 9th book. And in the relation of what things were done at *Erastus*'s Election, (recorded in *Augustinus*'s Epistle) these acclamations are read, which were then us'd; they cry'd out twenty times, *Dignus, & pius est, he is worthy and just*; and five times, *bene meritis, bene dignus est, he is very deserving, he is very worthy*. *Valf.*

* The M^d. Maz. and Fuk. M. SS. adde these words, *had executed that Office for forty three years*: but the Kings M. S. and *Rufinus* own them not. *Valf.*

CHAP. XXX.

Who were Origen's Scholars.

WHILE *Origen* executed his accustomed duty at *Cæsarea*, many, not only Natives of that Country, but also infinite others, from places most remote, forsaking their own Countries, resorted to him to be his disciples. The most eminent of them, we understand, were *Theodorus*, (who was also call'd *Gregorius*, one of the most famous Bishops in our Age,) and his brother *Abendhorus*. He by perswasion introduced them (being too much addicted to the love of the *Roman* and *Greek* Learning, having infus'd

* *Epiphanius* means by the *Roman Learning*, the *Civil Law*, which *Gregory* learn'd at the City *Rome*, at that time when *Origen* perswaded him to nobler studies, as he, in his *Oratio* to *Origen* testifies. The same thing also *Origen* attests in his Epistle to *Cyprian*, Chap. 13. of his *Epistola*. *Valf.*

into them a love of Philosophy,) to exchange their former studies, for the study of Divinity: when they had convers'd with him five years complete, they made for great an improvement [of their knowledge] in the divine Scriptures, that while they were both as yet young, they were judg'd worthy of the Government of the Churches in *Pontus*.

CHAP. XXXI.

Concerning Africanus.

AT this time *Africanus*, * the Author of 1 suppos'd the books entitled *Celsi* was very famous; that there is existant an Epistle of his written to *Origen*, words, in which he suspects the History of *Sulphana* in *Daniel*, to be puerile, and fictitious. *Origen* the book very fully answers this Epistle. There also came entitl'd to our hands five books of this same *Africanus*'s *Celsus*; *Amali*, written with great care and accuracy; in which books he says he took a journey to *Alexandria*, because of the great fame of *Heraclius*; neither in who, as we before signifi'd, was intrusted with the care of the Church there for his eminent knowledge in Philosophy, and other Heathen Learning. There is also existant another Epistle of this besides, it is the same *Africanus*'s to *Arifides*, concerning the disagreement which is thought to be betwixt *Matthæw* and *Luke*, in the Relation of Christ's Genealogy. In which he manifestly demonstrates of an Ecclesiastical Writer, that he was a very judicious person, who came to his hands; which [Epistle] I mention also took, and placed it in the first * book of this work in hand, being its proper place.

nothing else, but certain Medicines made up of Herbs, Metals, Magick figures, Chams, and the like: for, as *Suidas* witnesses, these *Celsi* contain nothing else, and have their Title from *Pompey's Celsus*, or *Girdle*, because they treat of love ailments. Besides, this *Africanus*, the Author of these *Celsi*, seems to be a distinct person from *Africanus* the Chronologer, whom *Epiphanius* mentions, for as *Suidas* says, this Author of the *Celsi* was a *Libyan* by birth, and was call'd *Σελος*. But *Scaliger* in his *Annotaviones* upon *Epiphanius* calls him *Sextus Africanus*. But perhaps that *Σελος* in *Suidas* ought to be made *Σελος*. And so he may be call'd *Africanus Celsus* from the title of his books, even as *Clement* was call'd *Stratemon*. But this *Africanus* the Chronologer was born in *Patriſia* says *Epiphanius* the *Chronologer*; and in a town call'd *Emmanas*, and his name was *Julius Africanus*, this *Africanus* was a Christian, but the other was a Heathen, as appears by his books. There was also another *Julius Africanus* who wrote a book *De Apparatu Belli*, which book in the M. S. Copy of the King's Library has the title of *Κέντρον*, and under that title it is quoted by *Politianus* in his *Disquisitiones*. The *Grecks* indeed were proud in pressing titles before their books, they seem therefore to call those books *Celsi* which were fill'd with knowledge of divers kinds, like the *Cosmas*, which amongst the *Grecks* signifies a *Girdle* wrought of divers colours: for that same reason were *Clement's* books call'd *Stratemon*. *Valf.*

* Book 1. Chap. 7.

CHAP. XXXII.

What Expositions Origen wrote at Cæsarea in Palestine.

ABOUT this time *Origen* wrote his [Comments] upon *Exodus*, and those upon *Exodus* at the same time, of which books, there came to our hands thirty five Volumes upon the third part of *Exodus*, into the *Vision* of the four footed beasts in the wilderness: And twenty five Volumes upon *Ezekiel*, which were all he wrote upon the whole Prophet: making his abode at that time at *Athens*, he finish'd his Commentaries upon *Ezekiel*. He also began his Comments upon the *Canticles*, and there proceeded in them to the fifth book: but

but he afterwards return'd to *Cæsarea*, and there finish'd them, being ten books in number. But what necessity is there at present to write an exact Catalogue of this mans works, which requires a work it self, which we have also written in our *History* of *Pamphilus*'s Life, the blessed Martyr of our times. In which, endeavouring to prove how great *Pamphilus*'s care and love towards that sacred Learning was, we have publish'd the Catalogues of *Origen's* works, and of several other Ecclesiastical Writers which he Collected. From whence, he that is desirous, may have a full information concerning all the Monuments of *Origen's* labours which came to our hands. But now we must proceed to the subsequent series of our History.

* *Epiphanius* wrote these most elegant books concerning *Pamphilus* the Martyr's Life, as *Hieronymus* witnesseth in his *Apology* against *Ros*. *Ros* is the name of the Martyr, where he also quotes a piece of that work, out of the third book he also mentions those books in his Epistle to *Marcellus*; * was in *Eusebius*'s third book the *First Pamphilus*, wherein he wrote a Catalogue of *Origen's* works. *Valf.*

* The Med. and Fuk. M. SS. read it *ἡγεμάντης*, all in one word, not *ἡγεμάντης*. The *Grecks* call the *ἡγεμάντης* who were both *Martyrs*, and *Presbys*; therefore *Pamphilus* being a *Presbyter*, and a *Martyr*, may well be call'd *ἡγεμάντης*. The *Grecks* in their *Menologies* have three sorts of *Martyrs*, some they call *παράκλητοι*, i.e. great *Martyrs*; some *ἡγεμάντης*, i.e. holy *Martyrs*; others *ἡγεμάντης*, i.e. the Bishops or fourtimes *Presbys* who suffer'd *Martyrdom*: all the rest they call *παύροις*, namely *Martyrs*: there is also another title yet, namely *ἀγασμένοι*; but this is only proper to *Stephen*, and *Thecla* he being the first of men, and the first of women which were crown'd with *Martyrdom*. Hence we may see what decency the *Grecks* use in comparison of the *Latins*; they give Epithets to their Saints, with which, as with titles they are honour'd, distinguished from other men. *Valf.*

CHAP. XXXIII.

Concerning the Error of Beryllus.

BERYLLUS, who was mention'd a little before, Bishop of *Bostra* in *Arabia*, subverting the Ecclesiastical Canon, endeavour'd to induce into new Doctrines alienating from the Faith: during to affirm that our Lord and Saviour, before his coming amongst men * had no proper different substance. Neither any Godhead of his own, but only the Deity of the Father residing in him. Many disputes and conferences having been held by the Bishops against this man about that point, amongst the rest *Origen* was call'd; at first he enter'd into a friendly discourse with the man, that he might discover what his Opinion was, which when he understood by his discourse, he reprehended him being not Orthodox; and having convinc'd him by Arguments and Demonstrations, he took *De Beryllus* him as it were by the hand, and set him into the right way of the true Doctrine, and reſtated him in his former good opinion. There are also written monuments extant to this day both of *Beryllus*, and also of the Synod which was convened upon his account, which contain *Origen's* questions proposed against him, and the disputes holden in his presence, after the manner of his times, which confounded these two terms, *Substance*, and *idea*: concerning the true signification of them, see *Socrates*'s Ecclesiastical History, book 4. chap. 7. where these terms are largely discuss'd. *Beryllus* erred in that he believ'd Christ had no proper personality before his incarnation; but he was orthodox in that he holds Christ had not a Godhead proper to himself, only the Godhead of the Father residing in him; for the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty part of *Exodus*, there was but three Gods, not one God: therefore if this were *Beryllus*'s opinion he may be excus'd: but he erred in that he affected the Son by himself is not properly God, but has only a derivative divinity from the Father. For if he affected him as the Son, he was not personally before his incarnation, it follows that he deprived him of his Divinity. *Valf.*

* *Arnasius* indeed here may be best explain'd by the words of *Nicephorus*, who says, he regain'd him gently, and calmly. *Valf.*

Church, and all that was done at that time. Infinite other *Memories* the Antients of our times have deliver'd to Posterity concerning *Origen*: which I intend to omit, as not pertinent to this present subject; but what things concerning him, are necessary to be known, may be read at large in that *Apology* for his Martyr which was written by me, and *Pamphilus* the holy Martyr of our times; which we, fellow-labourer, carefully and joyfully compos'd up, and also in the account of some of his quarrelsome Accusers, his first *Apology*.

Epiphanius says, *Eusebius* wrote six books in defence of *Origen*, *Rufinus* translated the first of these books, and put it out under the name of *Pamphilus* the Martyr; for which he most severely reprov'd by *Hieronymus*, for that he set forth a book of *Eusebius*'s, (whom *Jerome* always calls an *Heretic*) under the name of *Pamphilus* the Martyr. But *Rufinus* may make answer for himself from these words of *Eusebius*, who says that that *Apology* was written by both of them, which also *Photas* confirms with his 1 testimony; *Photas*'s *Bibliotheca*, Chap. 1. 20. From this book, as well as from *Eusebius*'s own words, we may gather, that *Origen* had many Enemies and opposers, because of the newness of his opinions. The chiefest of them was *Metastachius*, concerning whom, and the reason why he is not mentioned by *Eusebius* in his History, see B. 6. Chap. 24. note (c.) *Valf.*

CHAP. XXXIV.

Concerning Philip the Emperour.

WHEN *Gordianus* had held the Roman Empire six complete years, *Philip*, together with his son *Philip*, succeeded him. The report is, that he, being a Christian, upon the day which is the last of the *Feasts of Easter*, was desirous to be a partaker, together with the congregation, of the prayers of the Church: but could in no wife be permitted to enter into the Church by him who was then Bishop, before he had made a general confession of his sins, and recounted himself amongst their number, who were reckon'd the *Leper*, and stood in the place of penitents: for here had he not done this he would not have been admitted by the Bishop, because of his many offences: as *revel'd* and his reported that he willingly obey'd, and demonstrated in his deeds, the sincerity and devotedness of his affection towards the fear of God. * This story concerning *Philip* the Emperour, whom *Babylas* would not admit into the Church, being then Bishop, is told by the Author of *Gibon*, *Alexand*, and also by *Cyprian* in his Oration concerning holy *Babylas*; but he does not name the Emperour. *Valf.*

CHAP. XXXV.

How *Dionysius* succeeded *Heraclius* in his Bishoprick.

IT was the third of *Philip's* Reign in which *Heraclius* dyed, after he had Govern'd the Church sixteen years, and *Dionysius* succeeded him in the Bishoprick of *Alexandria*.

CHAP. XXXVI.

What other books were written by Origen.

AT this time therefore, the faith (as it was meet) daily increasing, and our doctrine being boldly preach'd amongst all men, *Origen*, *Pamphilus* (as I said) was now above sixty years of age; and because he had now gotten a most excellent habit of *Martyr* in speaking through long use and exercise, he permitted the *Noraries* to * write his discourses which of *Ap* *Origen* he deliver'd in publick, but never before this time of his, would he suffer that to be done. About this time *Valf.*

DECIUS

"(whoever he was who fo damag'd this City,) had fir'd up, and encouraged the tumult of the Heathens against us, exciting them to their Country Superstition. They being prick'd forward by him, and having obtained free power of acting all mischief, thought it the most acceptable service * & worship of their Gods to laughter us. First of all therefore they lay hands upon an old man named *Metrus*, and bid him pronounce some Atheistical words; and because he obey'd them not, they beat him with clubs, and prick'd him in the face and eyes with sharp Reeds, and when they had led him into the Suburbs, they ston'd him to death. Afterwards they dragg'd a believing woman call'd *Quinta*, to the Temple of their Idol, and compell'd her to fall down and worship; but she turning away her face, and abominating it, they bound her feet, and dragg'd her through the City, which is pay'd with sharp stones, and having dash'd her against Millstones, and scourg'd her, they led her to the place where with the City, and ston'd her. Afterwards all with one accord violently broke into the houses of pious men, and every one of them ran to their Neighbours, whom they knew, and plunder'd and rob'd them; their goods which were of greater value they * purloin'd, but the lumber, and what was made of wood they cast forth, and burnt in the streets: so that the City seem'd as if it had been taken by an enemy; but the Brethren withdrew themselves thence and privately fled."

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"(whoever he was who fo damag'd this City,) had fir'd up, and encouraged the tumult of the Heathens against us, exciting them to their Country Superstition. They being prick'd forward by him, and having obtained free power of acting all mischief, thought it the most acceptable service * & worship of their Gods to laughter us. First of all therefore they lay hands upon an old man named *Metrus*, and bid him pronounce some Atheistical words; and because he obey'd them not, they beat him with clubs, and prick'd him in the face and eyes with sharp Reeds, and when they had led him into the Suburbs, they ston'd him to death. Afterwards they dragg'd a believing woman call'd *Quinta*, to the Temple of their Idol, and compell'd her to fall down and worship; but she turning away her face, and abominating it, they bound her feet, and dragg'd her through the City, which is pay'd with sharp stones, and having dash'd her against Millstones, and scourg'd her, they led her to the place where with the City, and ston'd her. Afterwards all with one accord violently broke into the houses of pious men, and every one of them ran to their Neighbours, whom they knew, and plunder'd and rob'd them; their goods which were of greater value they * purloin'd, but the lumber, and what was made of wood they cast forth, and burnt in the streets: so that the City seem'd as if it had been taken by an enemy; but the Brethren withdrew themselves thence and privately fled."

"the translation of that Empire, which had been most favourable to us; and much fear of a threatening storm appear'd. And now arrived means the [Imperial] Edict, almost like that fore-mentioned by our Lord, & re- preferring those most terrible [times] in so much that even the Elect, if it were possible, should be discouraged. Indeed all were put in great fear. Immediately many of them who were more eminent, yielded up themselves [to their Idolatry] through fear: others, who had to do in the management of the Publick Affairs, were forc'd through the necessity of their offices [to yield]; and they induced * others of their acquaintance, who, being summon'd by name, repaired to their impure and profane sacrifices. Some looked pale, and trembled, as if they themselves were about to have been sacrifices and victims, not sacrificers to their Idols. So that they rendered themselves the subject of laughter to the multitude that stood round about them: because they demonstrated themselves to all, to be fearful both of death and of sacrificing. But others of them ran to the Altars more willingly, protesting very confidently [that they never were Christians before. Concerning whom the Lords predication is most true, that they shall hardly be saved. As for the rest, some of them who adhered to the one or the other of those parties we have mentioned, some fled away, others were apprehended. And of these [though] some preceded so far as till [they came to] bonds and imprisonment, and others of them had been imprisoned several days; yet before they were brought to the tribunal, they renounc'd [the Faith.] Some of them after they had persecuted some time in suffering torments, yet for fear of what might follow renounc'd [their Religion.] But the steadfast, and blessed Pillars of the Lord, being strengthened by him, and having received power and patience equal and unvanquishable to their strong faith, became admirable witnesses of his kingdom. The first of which was *Julianus* a Gouty man, who could neither go nor stand, he, together with two other men who carried him, was brought before the Judge: one of those persons straightway deny'd [Christ.] But the other whose name was *Cronius*, but was surnamed *Ennus*, together with the old man *Julianus*, having confessed the Lord, rode upon Camels through the whole City (which you know is very large) and were scourged as they sat on high, and at last in the presence of all the multitude standing round, they were condemn'd

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"by an exceeding hot fire. A Soldier who at tended on them they were lead [to the stake,] thrust away all those who abused them, and exclaim'd against him, this most valiant champion of God (by name *Jesus* was call'd in question, and after he had beat'd himself nobly in a great combat in defence of Piety, he was beheaded. Also another man, a *Lycian* born, (both according to his name, and also agreeable to the divine benediction truly still'd *Macarius*) after much exhortation of the Judge to a renunciation, being nothing subdu'd therewith, was burn'd alive. After these *Eumachus*, and *Alexander*, after a tedious imprisonment, which they endur'd, having suffered infinite tortures, as * iron rats chers, scourges, were also burnt to death with unflaked lime: with them all to four women: *Ammonian*, a holy Virgin (whom the Judge for a long time and with much earnestness tortured, because she had before hand said the would utter nothing he should enjoy her,) when she had verified her promise, he was led to execution. Now the rest were these: *Mercuria* a most virtuous and venerable Matron: and *Dionysia* the mother of a numerous issue, but did not love her children more then the Lord: and another *Ammonian*. The Judge being now ashamed that he tortured them yet in vain, and that he was thus overcome by women, flew them with the sword, before they underwent the trial of tortures. For *Ammonian* their leader had suffered tortures for them all. Heron also, and *Ater*, and *Isidorus*, *Aegyptians*, and with them *Diocorius*, a lad of about fifteen years of age, were first of all endeavour'd to deceive the youth with words, as thinking him flexible and easie to be perwaded; he endeavoured also to force him by torments, [supposing] him to be remiss and inclinable to yield; but *Diocorius* was neither mov'd by persecutions, nor yielded he to torments. When [the Judge] had most barbarously torn the flesh with stripes, and they persisted, he delivered them also to the fire, but he dismiss'd *Diocorius*, because he was lovely in the eyes of the people, and he also himself admir'd him for his most prudent answers to his questions: Saying, he allow'd him space for repentance because of his tender age. And now the most excellent *Diocorius* continues with us, reserved for a greater and more lasting combat. Also one *Nemefion*, another *Aegyptian*, was falsely accused as a companion of thieves: but having before the *Centurion* cleared himself of this accusation brought against him, as being most absurd,

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CHAP. XLII.

Concerning some other things which Dionysius relates.

"Several others were torn in pieces by the Heathens, both in the Cities, and in the Country Villages: one of them I will here speak of for examples sake. *Ischyrius* was a Mercenary * Officer under one of the Magistrates. He, whom he loved, injured him to sacrifice: but when he obeyed him not, he was injurious to him, when he still persisted to be disobedient, he badly reproach him. After he had patiently sustained all this, he took a great stake, and having run it through his guts and bowels, murdered him. What need I reckon up the multitudes, which wandered in deserts and mountains, and dyed by Persecution, thirst, and cold, and by diseases, thieves, and savage beasts? Such of them as survived are witnesses of their choice and victory: but I will add one fact for a manifestation of the truth hereof. There was one *Cheremon* a very aged man, Bishop of the City called *Nile*, he together with his wife

BECHIUS.

CHAP. XLVI.

Concerning Dionysius's other Epistles.

HE also wrote an Epistle concerning Repentance to them in Egypt: in which he layeth down his Opinions concerning the lapsed, and makes distinctions in the degrees of faults. There is also extant a particular book of his concerning Repentance, to Conon Bishop of the Church of Hermopolis. And another objuratory Epistle to his flock at Alexandria. And amongst them there is an Epistle written to Origen concerning Martyrdom. And an Epistle to the Brethren at Laodicea, over whom Theymidreus was Bishop: He also writ concerning Repentance to the Brethren in Armenia, over whom Mercurianus was Bishop. He writes to all these, and also to Cornelius Bishop of Rome, after he had received his Epistle concerning Novatus. Where he declares that he was invited by Helenus Bishop of Tarsus in Cilicia, and those who were with him; and also by Firmilianus Bishop of Cappadocia, and by Theophilus

b Macentius and Christophorus, translatē omphroditē, an hortatory Epistle; but not well; Eusebius uses the same word in his former books. Valef.

c In the Max. Med. and Fulk. M. SS. in Head of *αὐτοῦ*, *τὸ ὑποκείμενον* 3 he was Bishop of Armenia the left, as I think. Valef.

Bishop of Palestine, to meet them at the Synod at Antioch, where some men endeavoured to establish the Novatian Schism. ^d Moreover he a we mult sends him word that he had heard Fabius was understand dead, and that Demetrianus ^e this News was appointed to be his successor in the Bishoprick of Antioch. He also writes concerning the Bishop of Jerusalem in these very words: "Also blessed Alexander being in prison, there died a happy death. There is extant besides this, another Epistle of his sent by Hippolytus to the Brethren at Rome, concerning the Office of a Deacon. He also wrote another to them translatē concerning Peace, and concerning Repentance like ^f *de Ministeriis*, as if confessours there, who even at that present were favourers of Novatus's Opinion. He also sent to those same men two other Epistles, after their return to the Church. He also compiled many more Epistles written to divers persons, wherein he has left to them, who at this time studiously the Ministers of the Church. ^g *de deo* Gaer, who published Georgius Syncellus, and illustrated him with his Notes, thinks that this *diakonikon* was a kind of an Ecclesiastick Epistle, as were the Synodical, the Dimissory Epistles, and the like: but I rather assent to Rufinus, that it was called *diakonikon*, because it treated concerning the Duty of a Deacon. Valef.

The End of the Sixth Book of the Ecclesiastical History.

THE

THE SEVENTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

The PREFACE.

Dionysius the Great, Bishop of Alexandria, shall again assist us with his words in the Composure of this Seventh Book of the Ecclesiastick History; who particularly relates all the Actions of his own Times, in the Epistles which he left to Posterity: And our Narration shall take its beginning from hence.

CHAP. I.

Concerning the wickedness of Decius and Gallus.

GALLUS.

GALLUS succeeds Decius, who was slain in a short time, together with his Children, before he had fully completed the Second year of his Reign. About this time died Origen, the Emperor had seven years wanting one. But ^a *deus* ^b *deus* ^c *deus* ^d *deus* ^e *deus* ^f *deus* ^g *deus* ^h *deus* ⁱ *deus* ^j *deus* ^k *deus* ^l *deus* ^m *deus* ⁿ *deus* ^o *deus* ^p *deus* ^q *deus* ^r *deus* ^s *deus* ^t *deus* ^u *deus* ^v *deus* ^w *deus* ^x *deus* ^y *deus* ^z *deus* ^{aa} *deus* ^{ab} *deus* ^{ac} *deus* ^{ad} *deus* ^{ae} *deus* ^{af} *deus* ^{ag} *deus* ^{ah} *deus* ^{ai} *deus* ^{aj} *deus* ^{ak} *deus* ^{al} *deus* ^{am} *deus* ^{an} *deus* ^{ao} *deus* ^{ap} *deus* ^{aq} *deus* ^{ar} *deus* ^{as} *deus* ^{at} *deus* ^{au} *deus* ^{av} *deus* ^{aw} *deus* ^{ax} *deus* ^{ay} *deus* ^{az} *deus* ^{ba} *deus* ^{bb} *deus* ^{bc} *deus* ^{bd} *deus* ^{be} *deus* ^{bf} *deus* ^{bg} *deus* ^{bh} *deus* ^{bi} *deus* ^{bj} *deus* ^{bk} *deus* ^{bl} *deus* ^{bm} *deus* ^{bn} *deus* ^{bo} *deus* ^{bp} *deus* ^{bq} *deus* ^{br} *deus* ^{bs} *deus* ^{bt} *deus* ^{bu} *deus* ^{bv} *deus* ^{bw} *deus* ^{bx} *deus* ^{by} *deus* ^{bz} *deus* ^{ca} *deus* ^{cb} *deus* ^{cc} *deus* ^{cd} *deus* ^{ce} *deus* ^{cf} *deus* ^{cg} *deus* ^{ch} *deus* ^{ci} *deus* ^{cj} *deus* ^{ck} *deus* ^{cl} *deus* ^{cm} *deus* ^{cn} *deus* ^{co} *deus* ^{cp} *deus* ^{cq} *deus* ^{cr} *deus* ^{cs} *deus* ^{ct} *deus* ^{cu} *deus* ^{cv} *deus* ^{cw} *deus* ^{cx} *deus* ^{cy} *deus* ^{cz} *deus* ^{da} *deus* ^{db} *deus* ^{dc} *deus* ^{dd} *deus* ^{de} *deus* ^{df} *deus* ^{dg} *deus* ^{dh} *deus* ^{di} *deus* ^{dj} *deus* ^{dk} *deus* ^{dl} *deus* ^{dm} *deus* ^{dn} *deus* ^{do} *deus* ^{dp} *deus* ^{dq} *deus* ^{dr} *deus* ^{ds} *deus* ^{dt} *deus* ^{du} *deus* ^{dv} *deus* ^{dw} *deus* ^{dx} *deus* ^{dy} *deus* ^{dz} *deus* ^{ea} *deus* ^{eb} *deus* ^{ec} *deus* ^{ed} *deus* ^{ee} *deus* ^{ef} *deus* ^{eg} *deus* ^{eh} *deus* ^{ei} *deus* ^{ej} *deus* ^{ek} *deus* ^{el} *deus* ^{em} *deus* ^{en} *deus* ^{eo} *deus* ^{ep} *deus* ^{eq} *deus* ^{er} *deus* ^{es} *deus* ^{et} *deus* ^{eu} *deus* ^{ev} *deus* ^{ew} *deus* ^{ex} *deus* ^{ey} *deus* ^{ez} *deus* ^{fa} *deus* ^{fb} *deus* ^{fc} *deus* ^{fd} *deus* ^{fe} *deus* ^{ff} *deus* ^{fg} *deus* ^{fh} *deus* ^{fi} *deus* ^{fj} *deus* ^{fk} *deus* ^{fl} *deus* ^{fm} *deus* ^{fn} *deus* ^{fo} *deus* ^{fp} *deus* ^{fq} *deus* ^{fr} *deus* ^{fs} *deus* ^{ft} *deus* ^{fu} *deus* ^{fv} *deus* ^{fw} *deus* ^{fx} *deus* ^{fy} *deus* ^{fz} *deus* ^{ga} *deus* ^{gb} *deus* ^{gc} *deus* ^{gd} *deus* ^{ge} *deus* ^{gf} *deus* ^{gg} *deus* ^{gh} *deus* ^{gi} *deus* ^{gj} *deus* ^{gk} *deus* ^{gl} *deus* ^{gm} *deus* ^{gn} *deus* ^{go} *deus* ^{gp} *deus* ^{gq} *deus* ^{gr} *deus* ^{gs} *deus* ^{gt} *deus* ^{gu} *deus* ^{gv} *deus* ^{gw} *deus* ^{gx} *deus* ^{gy} *deus* ^{gz} *deus* ^{ha} *deus* ^{hb} *deus* ^{hc} *deus* ^{hd} *deus* ^{he} *deus* ^{hf} *deus* ^{hg} *deus* ^{hh} *deus* ^{hi} *deus* ^{hj} *deus* ^{hk} *deus* ^{hl} *deus* ^{hm} *deus* ^{hn} *deus* ^{ho} *deus* ^{hp} *deus* ^{hq} *deus* ^{hr} *deus* ^{hs} *deus* ^{ht} *deus* ^{hu} *deus* ^{hv} *deus* ^{hw} *deus* ^{hx} *deus* ^{hy} *deus* ^{hz} *deus* ^{ia} *deus* ^{ib} *deus* ^{ic} *deus* ^{id} *deus* ^{ie} *deus* ^{if} *deus* ^{ig} *deus* ^{ih} *deus* ⁱⁱ *deus* ^{ij} *deus* ^{ik} *deus* ^{il} *deus* ^{im} *deus* ⁱⁿ *deus* ^{io} *deus* ^{ip} *deus* ^{iq} *deus* ^{ir} *deus* ^{is} *deus* ^{it} *deus* ^{iu} *deus* ^{iv} *deus* ^{iw} *deus* ^{ix} *deus* ^{iy} *deus* ^{iz} *deus* ^{ja} *deus* ^{jb} *deus* ^{jc} *deus* ^{jd} *deus* ^{je} *deus* ^{jf} *deus* ^{jj} *deus* ^{jk} *deus* ^{jl} *deus* ^{jm} *deus* ^{jn} *deus* ^{jo} *deus* ^{jp} *deus* ^{jq} *deus* ^{jr} *deus* ^{js} *deus* ^{jt} *deus* ^{ju} *deus* ^{jv} *deus* ^{jw} *deus* ^{jx} *deus* ^{jy} *deus* ^{jz} *deus* ^{ka} *deus* ^{kb} *deus* ^{kc} *deus* ^{kd} *deus* ^{ke} *deus* ^{kf} *deus* ^{kg} *deus* ^{kh} *deus* ^{ki} *deus* ^{kj} *deus* ^{kl} *deus* ^{km} *deus* ^{kn} *deus* ^{ko} *deus* ^{kp} *deus* ^{kq} *deus* ^{kr} *deus* ^{ks} *deus* ^{kt} *deus* ^{ku} *deus* ^{kv} *deus* ^{kx} *deus* ^{ky} *deus* ^{kz} *deus* ^{la} *deus* ^{lb} *deus* ^{lc} *deus* ^{ld} *deus* ^{le} *deus* ^{lf} *deus* ^{lg} *deus* ^{lh} *deus* ^{li} *deus* ^{lj} *deus* ^{lk} *deus* ^{ll} *deus* ^{lm} *deus* ^{ln} *deus* ^{lo} *deus* ^{lp} *deus* ^{lq} *deus* ^{lr} *deus* ^{ls} *deus* ^{lt} *deus* ^{lu} *deus* ^{lv} *deus* ^{lw} *deus* ^{lx} *deus* ^{ly} *deus* ^{lz} *deus* ^{ma} *deus* ^{mb} *deus* ^{mc} *deus* ^{md} *deus* ^{me} *deus* ^{mf} *deus* ^{mg} *deus* ^{mh} *deus* ^{mi} *deus* ^{mj} *deus* ^{mk} *deus* ^{ml} *deus* ^{mm} *deus* ^{mn} *deus* ^{mo} *deus* ^{mp} *deus* ^{mq} *deus* ^{mr} *deus*

"succeeding according to his desire) persecuted the holy men who offered up their prayers to God for his peace and safety, and together with them, drove away those prayers, by which they interested for him. This he writes concerning Gallus. ^a *deus* ^b *deus* ^c *deus* ^d *deus* ^e *deus* ^f *deus* ^g *deus* ^h *deus* ⁱ *deus* ^j *deus* ^k *deus* ^l *deus* ^m *deus* ⁿ *deus* ^o *deus* ^p *deus* ^q *deus* ^r *deus* ^s *deus* ^t *deus* ^u *deus* ^v *deus* ^w *deus* ^x *deus* ^y *deus* ^z *deus* ^{aa} *deus* ^{ab} *deus* ^{ac} *deus* ^{ad} *deus* ^{ae} *deus* ^{af} *deus* ^{ag} *deus* ^{ah} *deus* ^{ai} *deus* ^{aj} *deus* ^{ak} *deus* ^{al} *deus* ^{am} *deus* ^{an} *deus* ^{ao} *deus* ^{ap} *deus* ^{aq} *deus* ^{ar} *deus* ^{as} *deus* ^{at} *deus* ^{au} *deus* ^{av} *deus* ^{aw} *deus* ^{ax} *deus* ^{ay} *deus* ^{az} *deus* ^{ba} *deus* ^{bb} *deus* ^{bc} *deus* ^{bd} *deus* ^{be} *deus* ^{bf} *deus* ^{bg} *deus* ^{bh} *deus* ^{bi} *deus* ^{bj} *deus* ^{bk} *deus* ^{bl} *deus* ^{bm} *deus* ^{bn} *deus* ^{bo} *deus* ^{bp} *deus* ^{bq} *deus* ^{br} *deus* ^{bs} *deus* ^{bt} *deus* ^{bu} *deus* ^{bv} *deus* ^{bw} *deus* ^{bx} *deus* ^{by} *deus* ^{bz} *deus* ^{ca} *deus* ^{cb} *deus* ^{cc} *deus* ^{cd} *deus* ^{ce} *deus* ^{cf} *deus* ^{cg} *deus* ^{ch} *deus* ^{ci} *deus* ^{cj} *deus* ^{ck} *deus* ^{cl} *deus* ^{cm} *deus* ^{cn} *deus* ^{co} *deus* ^{cp} *deus* ^{cq} *deus* ^{cr} *deus* ^{cs} *deus* ^{ct} *deus* ^{cu} *deus* ^{cv} *deus* ^{cw} *deus* ^{cx} *deus* ^{cy} *deus* ^{cz} *deus* ^{da} *deus* ^{db} *deus* ^{dc} *deus* ^{dd} *deus* ^{de} *deus* ^{df} *deus* ^{dg} *deus* ^{dh} *deus* ^{di} *deus* ^{dj} *deus* ^{dk} *deus* ^{dl} *deus* ^{dm} *deus* ^{dn} *deus* ^{do} *deus* ^{dp} *deus* ^{dq} *deus* ^{dr} *deus* ^{ds} *deus* ^{dt} *deus* ^{du} *deus* ^{dv} *deus* ^{dw} *deus* ^{dx} *deus* ^{dy} *deus* ^{dz} *deus* ^{ea} *deus* ^{eb} *deus* ^{ec} *deus* ^{ed} *deus* ^{ee} *deus* ^{ef} *deus* ^{eg} *deus* ^{eh} *deus* ^{ei} *deus* ^{ej} *deus* ^{ek} *deus* ^{el} *deus* ^{em} *deus* ^{en} *deus* ^{eo} *deus* ^{ep} *deus* ^{eq} *deus* ^{er} *deus* ^{es} *deus* ^{et} *deus* ^{eu} *deus* ^{ev} *deus* ^{ew} *deus* ^{ex} *deus* ^{ey} *deus* ^{ez} *deus* ^{fa} *deus* ^{fb} *deus* ^{fc} *deus* ^{fd} *deus* ^{fe} *deus* ^{ff} *deus* ^{fg} *deus* ^{fh} *deus* ^{fi} *deus* ^{fj} *deus* ^{fk} *deus* ^{fl} *deus* ^{fm} *deus* ^{fn} *deus* ^{fo} *deus* ^{fp} *deus* ^{fq} *deus* ^{fr} *deus* ^{fs} *deus* ^{ft} *deus* ^{fu} *deus* ^{fv} *deus* ^{fw} *deus* ^{fx} *deus* ^{fy} *deus* ^{fz} *deus* ^{ga} *deus* ^{gb} *deus* ^{gc} *deus* ^{gd} *deus* ^{ge} *deus* ^{gf} *deus* ^{gg} *deus* ^{gh} *deus* ^{gi} *deus* ^{gj} *deus* ^{gk} *deus* ^{gl} *deus* ^{gm} *deus* ^{gn} *deus* ^{go} *deus* ^{gp} *deus* ^{gq} *deus* ^{gr} *deus* ^{gs} *deus* ^{gt} *deus* ^{gu} *deus* ^{gv} *deus* ^{gw} *deus* ^{gx} *deus* ^{gy} *deus* ^{gz} *deus* ^{ha} *deus* ^{hb} *deus* ^{hc} *deus* ^{hd} *deus* ^{he} *deus* ^{hf} *deus* ^{hg} *deus* ^{hh} *deus* ^{hi} *deus* ^{hj} *deus* ^{hk} *deus* ^{hl} *deus* ^{hm} *deus* ^{hn} *deus* ^{ho} *deus* ^{hp} *deus* ^{hq} *deus* ^{hr} *deus* ^{hs} *deus* ^{ht} *deus* ^{hu} *deus* ^{hv} *deus* ^{hw} *deus* ^{hx} *deus* ^{hy} *deus* ^{hz} *deus* ^{ia} *deus* ^{ib} *deus* ^{ic} *deus* ^{id} *deus* ^{ie} *deus* ^{if} *deus* ^{ig} *deus* ^{ih} *deus* ⁱⁱ *deus* ^{ij} *deus* ^{ik} *deus* ^{il} *deus* ^{im} *deus* ⁱⁿ *deus* ^{io} *deus* ^{ip} *deus* ^{iq} *deus* ^{ir} *deus* ^{is} *deus* ^{it} *deus* ^{iu} *deus* ^{iv} *deus* ^{iw} *deus* ^{ix} *deus* ^{iy} *deus* ^{iz} *deus* ^{ja} *deus* ^{jb} *deus* ^{jc} *deus* ^{jd} *deus* ^{je} *deus* ^{jf} *deus* ^{jj} *deus* ^{jk} *deus* ^{jl} *deus* ^{jm} *deus* ^{jn} *deus* ^{jo} *deus* ^{jp} *deus* ^{jq} *deus* ^{jr} *deus* ^{js} *deus* ^{jt} *deus* ^{ju} *deus* ^{jv} *deus* ^{jw} *deus* ^{jx} *deus* ^{jy} *deus* ^{jz} *deus* ^{ka} *deus* ^{kb} *deus* ^{kc} *deus* ^{kd} *deus* ^{ke} *deus* ^{kf} *deus* ^{kg} *deus* ^{kh} *deus* ^{ki} *deus* ^{kj} *deus* ^{kl} *deus* ^{km} *deus* ^{kn} *deus* ^{ko} *deus* ^{kp} *deus* ^{kq} *deus* ^{kr} *deus* ^{ks} *deus* ^{kt} *deus* ^{ku} *deus* ^{kv} *deus* ^{kx} *deus* ^{ky} *deus* ^{kz} *deus* ^{la} *deus* ^{lb} *deus* ^{lc} *deus* ^{ld} *deus* ^{le} *deus* ^{lf} *deus* ^{lg} *deus* ^{lh} *deus* ^{li} *deus* ^{lj} *deus* ^{lk} *deus* ^{ll} *deus* ^{lm} *deus* ^{ln} *deus* ^{lo} *deus* ^{lp} *deus* ^{lq} *deus* ^{lr} *deus* ^{ls} *deus* ^{lt} *deus* ^{lu} *deus* ^{lv} *deus* ^{lw} *deus* ^{lx} *deus* ^{ly} *deus* ^{lz} *deus* ^{ma} *deus* ^{mb} *deus* ^{mc} *deus* ^{md} *deus* ^{me} *deus* ^{mf} *deus* ^{mg} *deus* ^{mh} *deus* ^{mi} *deus* ^{mj} *deus* ^{mk} *deus* ^{ml} *deus* ^{mm} *deus* ^{mn} *deus* ^{mo} *deus* ^{mp} *deus* ^{mq} *deus* ^{mr} *deus* ^{ms} *deus* ^{mt} *deus* ^{mu} *deus* ^{mv} *deus* ^{mw} *deus* ^{mx} *deus* ^{my} *deus* ^{mz} *deus* ^{na} *deus* ^{nb} *deus* ^{nc} *deus* nd *deus* ^{ne} *deus* ^{nf} *deus* ^{ng} *deus* ^{nh} *deus*

of *Constantin* had been long since assembled: *Alfo Dionysius Alexand.* in his Epistle to *Philemon* Presbyter of *Rome*, which he wrote about the beginning of the presidency of *Xystus*, faith, that this Synod was solemnly assembled by the Bishops which preceded a long time. Therefore this Synod seems to have been assembled about the end of *Alexander* *Severus*'s Reign: about which time, as *Eusebius* in the 6th book of this History recordeth, *Primitianus* was newly promoted to the dignity of Priest in the Church of *Caesarea*. Therefore I cannot assign to *Baronius*, and *Binius*, who reckon this Synod of *Constantin* in the year of Christ 258 which was the 2^d year of *Stephen*'s presidency.

Valerius is written: *thou shalt not remove thy neighbour's landmark, which thy fathers have set in thee*. His fourth Epistle concerning *Baptism*, is written to *Dionysius*, who was at that time Presbyter of the Church of *Rome*, and a little while after obtained the Bishoprick there. From which Epistle we may learn what a learned and admirable man this *Dionysius* was, by *Dionysius Alexandrinus*'s testimonies of him. After other things he writes to him in that Epistle concerning *Novatus* in these words:

CHAP. VIII. Concerning *Novatus*'s Heresy.

FOR we may with sufficient reason abominat^e *Novatians*, who stir^d up Schism in the Church, and deduced some of the Brethren to blasphemies and impieties, and induced most profane Doctrine concerning God, and calumniously accused our most gracious Lord Jesus Christ as unmerciful; besides all these things he disalloweth of holy Baptism; and utterly abolisheth Faith, and the Confession of Faith that were before Baptism; and he perfectly banisheth the holy Ghost from them, (although there true name) were some hope that it still rested in them, or would return to them again.)

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Concerning the Baptism of Heretics, that it is impious.

Dionysius's fifth Epistle was written to *Xystus* Bishop of *Rome*. In which after much discourse against Heretics, he relates this very difficult which happened in his days. "For truly (Brother) I want your advice, and desire your judgment. Such a thing as this, coming to my knowledge, I fear lest I should err in it. For one of the congregation of the Brethren, who was accounted an ancient believer, a person who had been a member of the congregation before my ordination, (yea and as I think) before ever belied *Hereticus* was constituted Bishop: this man (I say) being professed at the baptism of some who were lately baptized, and having heard the Questions, and their Answers, came to me weeping, and lamenting his own state. And falling down at my feet he made a confession of, and renounced the Baptism which he had received from the Heretics, that it was not of this kind, neither had it any likeness at all to this of ours; but was full of impieties, and blasphemies. He also said that he was now most grievously afflicted in mind, and had not the confidence to lift up his eyes to God, having been initiated by such impious words and ceremonies. For this reason he prayed that he might partake of the most pure baptism, Adoption, and Grace. Which thing I durst not perform; but told him that the daily communion with *Heretics* the Church he had long enjoyed was sufficient for that. For I durst not revitalize one who (as it is said) had heard the giving of thanks, and had received the gift of the congregation faith. I answered him, and who had stood before the holy Table, and stretched out his hand to receive the holy food; and who had received it, and for a long time had partaken of the body and blood of our Lord Jesus Christ. Moreover, I said him he of a good courage, and approach the holy Communion with a steadfast faith, and good confidence. But he catcheth not his lamentations, and has been afraid to come to the holy baptism."

Valerius is written: *thou shalt not remove thy neighbour's landmark, which thy fathers have set in thee*. His fourth Epistle concerning *Baptism*, is written to *Dionysius*, who was at that time Presbyter of the Church of *Rome*, and a little while after obtained the Bishoprick there. From which Epistle we may learn what a learned and admirable man this *Dionysius* was, by *Dionysius Alexandrinus*'s testimonies of him. After other things he writes to him in that Epistle concerning *Novatus* in these words:

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Table

"Table, and can scarce endure to be present at the prayers, although he be desired. There is also extant another Epistle of his, besides those before spoken of, concerning *Baptism*, which is directed from him and the Church he presided over, to *Xystus* and the Church at *Rome*. In which Epistle he enters into a prolix argumentation about, and discourses at large upon the Question proposed. There is also extant another Epistle of his, besides these concerning *Lucianus*, which he wrote to *Dionysius* the Roman. But thus much concerning these things.

CHAP. X.

Concerning *Valerian*, and the Persecution in his Reign.

Moreover, *Gallus* having not possessed the Empire two complete years, was slain; *Valerian* and *Gallienus* his son, succeeded in the Government. Again therefore what *Dionysius* relateth concerning this [*Valerian*] we may gather out of his Epistle to *Hermannus*, in which he makes this Narration: "This also is revealed to St. John, for faith he. And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him, [to continue] Christ's forty and two months. It is matter of wonder to see how both these things are fulfilled in *Valerian*, and especially if we consider how he behaved himself before the Persecution, how kind and how loving he was to the servants of God: for no Emperor of all his predecessors was so courteously, so lovingly disposed towards them (no not those who are manifestly reported to have been Christians,) as he was, who at the beginning of his Empire seem'd most merciful, most loving towards them. His whole household was filled with pious men, and was seemingly a Church of God. But his Master, and Chief of the Magicians of *Aegypt*, perished seven years, as 'tis acknowledged by all; in his former three years he was mild towards the Christians, but in his latter tricenarium he raised a persecution against the Church. *Valerian* began to reign in the year of Christ 253. (about the end of the year) *Plotinus* a *Maximus* being dead, this is manifest from the old Coins produced by *Oco* and *Goltur*, wherein *Valerian* is inscribed T. R. I. B. N. P. O. T. E. S. T. A. C. Conf. Alfo, T. R. I. B. P. O. T. S. Conf. 4. The same may be gathered from *Gallienus*'s Coins. *Valerius* is written: *thou shalt not remove thy neighbour's landmark, which thy fathers have set in thee*. His fourth Epistle concerning *Baptism*, is written to *Dionysius*, who was at that time Presbyter of the Church of *Rome*, and a little while after obtained the Bishoprick there. From which Epistle we may learn what a learned and admirable man this *Dionysius* was, by *Dionysius Alexandrinus*'s testimonies of him. After other things he writes to him in that Epistle concerning *Novatus* in these words:

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"Iwaded him to change his resolution: bidding him murder and persecute those pure and holy men, as being impugners and obstructors of accursed and abominable forceries. For there were then, and are yet living men, who with their very aspects, or blowing upon, or words, these are powerful enough utterly to dissipate the temple of cheats of noxious Demons. He advised him to perform impure rites of initiation, abominable enchantments and execrable sacrifices, to cut flutes, the throats of miserable Infants, to sacrifice the children of unhappy parents, to rip open the bowels of new-born babes; and to tear in pieces and cut asunder God's own workman; to blow ship, as if by these Acts he should purchase upon for himself a prosperous felicity. He also adds Demas these words. "Indeed, *Macrianus* offered acceptable thank-offerings to the Demons for the temples. Empire which he hoped for, who at first when he was nam'd the Emperors Rationalist, did get; these mind nothing that was reasonable, or for the thing publick: But he lay under the curse of the Prophet, which faith, I Wo to them who promise after their own hearts, and regard not the things publick good. For he did not understand that there was a providence which over-ruled all things. Neither had he regard to the judgment of him, who was before all, is in all, and through all. Upon this account he was indeed an *Antichrist*, adversary of his Catholic Church: but he alienated, and banished himself from the mercy of God, and fled away from his own salvation as far as he could, in this thing verifying *Jerem*, and his own name. After some other passages he again faith. "For *Valerian*, who was induced to act these things by his means, was exposed to affronts and reproaches, according to what was spoken to *Esfaias* saying, They have chosen their phrase own ways, and their gold deligh in their own ministrations, I also will chuse their delusions, and recompence their sins upon them. This *Macrianus* was most extraordinarily desirous of the reference to the Demons, the Demons, and not *Barabara*, the Emperors, as some think; which interpretation if we should follow, the fence would be lost; but in our translation, the fence is plain and entire. And also although here we find *Maximian*, yet the Max. Med. and Fuk. M. SS. read *Maximianus*. So likewise the Writers of the Roman History, and the old Coins, name this Tyrant. *Valerius* is written: *thou shalt not remove thy neighbour's landmark, which thy fathers have set in thee*. His fourth Epistle concerning *Baptism*, is written to *Dionysius*, who was at that time Presbyter of the Church of *Rome*, and a little while after obtained the Bishoprick there. From which Epistle we may learn what a learned and admirable man this *Dionysius* was, by *Dionysius Alexandrinus*'s testimonies of him. After other things he writes to him in that Epistle concerning *Novatus* in these words:

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M

eminent

“*ceptable time have I heard thee, and in a day of salvation have I helped thee. But because you are inquisitive after our affairs, and desirous to be informed in what condition we live: you have fully heard, how when I, Caius, Festus, Peter, and Paul were led away Prisoners by the Centurion, and the Magistrates of Alexandria*”

¶ T^{he} *flourishing* of the Church, and the Guards and Officers that were with them, & some of them of *Marcus* came upon them, and took us away by force, dragging us by violence who were unwilling, and not follow them. But at this present, I, and Caius, and Peter being alone, and deprived of the rest of the brethren, are shut up in a defert, and most uncomfortable place of *Liberia*, being three days journey distant from *Paphlagonia*, and a little after these words, he said

Some have hid themselves secretly in the City
that they may visit the brethren, As *Maximus*
Diocorus, *Demetrius* and *Lucius*, who are
Presbyters. (For *Fauftus* and *Aquila* being
men more eminently known in the world, tra-
vel up and down *Aegypt*.) But the Deacons
that are surviving, beides those that died in
the Plague, are these: *Fauftus*, *Lucius*, *Cher-*
mon, *Enphusius*, [I say] one whom God hath
impowered from the beginning, and furnished
with great vigour to fulfil the Office of Minis-
tration to the Consecrours in Priests, and to the
perform the Funeral Rites to the bodies
of the perfected and blessed Martyrs, with great
hazard and danger. For to this very present
the Governour causeth not cruelly to lay
some who are brought before him, (as I be-
fore told you) but in pieces others with
torments, and bonds, giving a strict charge
that they may approach them, and making dilige-
nt search whether any one be seen to come neere
them. Notwithstanding, God through the
cheerfulness and fortitude of the brethren, doth
ineffectually repress the afflicted. These are *Di-*
ocysus's words, and are contained in that Epistle

significant from other Officers besides a Captain, we will therefore render it the *Dumviri*, or as we call them, the *Sherrifs*, or *Magistrats* of *Alexandria*; which are in Greek often called *gynetai*. Now it was the duty of these Magistrats to apprehend Criminals, commit them to prison, examine them, &c. still reserving the power of judging to the Roman Prefect. Wherefore 'tis not here absurd, but very reasonable to say, these *Dumviri* assisted the Governour in leading these men into banishment: the following words also *εγγυηται* and *σφαζει* confirm our opinion: for *εγγυηται* are the *Guards* which belong to the Prefect's *σφαζει* are the Officers belonging to the *Dumviri*, or *Sherrifs*. *Athanas*, in his *Epistle ad Solitarios*, calls this Magistrate, or *Dumviri*, *εγγυητης*. *Valer*.

¶ These things happened in the first Perfection under Decius at the time when *Dionysius*, by the sentence of *Sabinus* the Governor, was led to *Volupter*. See his own Epistle to *Fabianus* the 40. book. And whoeuer does compare it with this Epistle, he will conclude them both to be written concerning the same thing. Wherefore *Eulphius* makes use, he thinks that the subject of this Epistle here to *Dionysius* is that thing which happened in *Valerian's* Reign; for none of these things which he here mentioneth, happened in *Valerian's* Reign, but in the Perfection which began a little before *Decius's* Reign, as *Dionysius* himself faith in his Epist. against *Germanus*, which *Eulphius* quoth in the 6th book. But in the Perfection under *Valerian*, he had only those companions which he mentions in the beginning of this chapter. *Valef.*

^r Rufinus instead of *ποσει* readeth *πυρρ*, and accordingly he translate the place, *some who dyed in the Island*: but *Dionysius* means the *Plague*, which in *Gallus* and *Volusianus's* time, spread it self quite through the *Roman Empire*, as *Eusebius* and others Record. *Valeſ.*

of Christoph, renders the word *desecrated*, by a long Periphrasis thus: *all linens, quibus corpora beatorum Martyrum iam vasa de iudæorum inuenerunt, conficienda*: he all along having relation to the usage in our days, for with us the dead are wrapped in linnen cloth, and so interred. But the Antients, I mean the Chirifians, used to wrap the dead in mott coolly clothes, and so bury them: but for *Christophorum* translation, we have *Abanasus's* authority, who faith, *in his life of S. Anthony*, that the *Ægyptians* used to wrap their dead bodies, especially those of the holy Martyrs in *linen*, and did not intert them, but lay them upon beds and kept them within their own private houses. *Idem*

We must further understand, that this *Englishman* whom he before called a Deacon, was a *Great* while after constituted Bishop of the Church of *Laudicea in Syria*. And *Maximus*, who he said was then a Presbyter, succeeded *Dionysius* himself in the Government of the brethren at *Alexandria*. *Faustus* also, (who together with *Dionysius* was at that time famous for his being a Confessor) was referred even till the Persecution in our days, and being very old, and full of years, he was perfected by Martyrdom, being beheaded even in our Age. But thus much concerning what happened to *Dionysius* about that time.

while after that Eusebius was ordained Bishop of Laodicea: for he suc-
ceeded Socrates, as Eusebius attests a little lower. Vales.

*Concerning the Martyrs which suffered at Cæsarea
in Palestine.*

IN this Persecution under *Valerian*, three men of *Cajarea* in *Palestine* very eminent for their confession of *Christ*, were crowned with divine *Martyrdom*, being made food for the wild beasts. One of them was called *Prifus*; the other *Malelus*; and the name of the third was *Alexander*. They report that these men, living in the *Country*, should blame themselves sift for being careless and slothful persons, because they were negligent of, and did not eagerly catch at the crown of *Martyrdom*, feeling that was a feasible time of distributing those rewards of victory to them who had the help of celestial love in their. Then, when they had confuted about these things amongst themselves, they began their journey to *Cajarea*, and went immediately to the place where the *Judge* was, and received the aforementioned sentence of death. Besides these, there was a woman of the same *City*, in the same *Persecution*, who they report, strive in the same combat: But 'tis said that she was one of *Marcion*'s Sect.

Concerning the Peace under Gallienus.

But not long after, *Varian* being captured and enslaved by the *Barbarians*, his son Reipend alone, who behaved himself more prudently in his Empire. He immediately put a stop to the Persecution against us by his Edicts, and we command that the Prelates of our Religion should securely, and with freedom execute their usual Offices, by his Rescript which runs thus: EMPEROR CÆSAR PUBLIUS LICINIUS GALIENUS, PATER FELIX AUGUSTUS, T. DOMINVS. Panna. De-

metrius, and the rest of the Bishops: We have commanded that the Indulgence of our Gracious Bounty be published through the whole World: That all shall quickly depart out of Religious places. And for this cause you are impowered to

What Bishops flourish in those times

✠ *Xyflus* was dead long before he died a famous Martyr in the persecution under Valerian, and *Tufus* and *Bajfus* were Confessors on the same Confession, the *Confession of Augsburg*, as in our days, we may see in *Cyprian's* Epistle. *Valis*,

How Marinus was Martyred at Cæsarea

A General peace being at this time restored to the Churches in *Cæsarea of Palestine*, *Marcus Hemerius*, a man honoured with a Military dignity, and eminent for decent arts and liberal riches, was beheaded for his Christian profession of Christ upon the following account. There is a certain dignity amongst the *Romans* termed the *Vine*, which those that obtained, are called to be made Centurions; a place being vacant, *Marcus* placed himself in order it was called to that promotion: when he was forthwith to have been invested in the

^b The phrase in the original is [Τὸ κάλινον] which we have rendered [The Vine]. It was enacted by a Law amongst the Romans, that no Citizens should be beaten with rods, but with Vine leaves. See Livy, in his 7th Book: upon this account the Soldiers were by the Centurians beaten with Vines; whence at last the Vine came to be the badge of the Centurians Office. *Spurarius* (in the life of Hadrian) uses it in this sense; and so does *Plutarch* in *Gallo*. In the *Maz*, *Puk*, and *Med*, M. SS. there is a flog here; but in the *Kings* M. SS. there is none; which punctuation in the three M. SS. is named, *Salmajis* (in his notes on *Spurarius*) defends against *Isaewles*, (in his notes on the same Author), who thought that *Spurarius* was a badge which denoted those that were to be choiced for slavery.

Centurions, who indeed bear that Office, when there was a place vacated. And therefore Casaubon read this passage thus [*There a certain dignity amongst the Romans termed the Vine, which those it obtain are said to be made Centurions when there is a place vacant*] which reading agrees with the Kings; M. S. But *Salmastus* makes it (as we do) at the word [*Centurions*], which doubtless is the true reading: See note (b) in this chapter, *Vale*].

A Relation concerning Aftyrius.

A *Seyrius* also is much fam'd for his Religious boldness and freedom at that time : A man who was a *Roman* Senator, a singular favourite of the Emperours : and both for his nobleness of Birth and Estate, known to all persons. He, being present at the death of the forefaid Martyr, took up the Corps, wrapped it in a white and precious garment, laid it upon his shoulders and carried it away ; and when he had adorned it very richly, he deposited it in a decent Grave. These persons familiars, who lived till our days, relate infinite other things concerning him.

*Concerning the mighty Miracles of our Saviour
at Paneas.*

Amongst which they relate this Miracle. At *Casarea-Philippi*, (which the *Phœnicians* call *Panæus*) they report there are springs to be

here calls *οσιρινας*, *Phanicians*, are the *Grecians* which in
nicia. For *Paneus* is a Greek name, the *Syrians*, or rather
Phenicians, called this City *Dan*, as *S. Jerom.* affirms in
on Genesis; his words are these; *Dan Phenices oppidum*

“Teachers of the Brethren in every particular Village, (such Brethren also as had a mind to come being present,) I advised them that there might be references made into this Doctrine, in the presence of a publick Assembly. And when they produced this Book as a defence, and an impregnable bulwark, fitting with them three whole days together from morning till evening, I endeavoured to discusse the contents thereof. In all which time I did extraordinarily admire the constancy of the Brethren, their love

τ' *Ευπαισθητότης*, is the term in the original; I have rendered it *docilitatem*, aptness to be taught. For auditors are properly said *Ἀσκηθεῖν*, when they apprehend the sense of words. Vale.

“sents. For we took special care never pertinaciously to defend our former opinions, when once they were found to be erroneous: neither did we shun the objections of others: But to the utmost of our power, we endeavoured to

^h The Greek phrase is ἐμπα-
ρεύει ὑμᾶς ἀκριβοῦς, which Va-
lesius renders, *et ea de quibus in-
finita erat disputatio eniti*; and
we, *to keep close to the points of the
Question in hand, or the present
question.*

I This phrase is irregularly used, as regards its truly translated thus; *exanimis*, or *passivus*, *gravidus*, or *passivus*, *with heart unsatisfied*, *and* *was spread abroad*; but some translate it

"confer with others: But with a good conscience, unfeignedly, and with a hearty display" to God, we received what-ever was grounded upon the demonstrations and declarations of the sacred Scripture. In the conclusion, the chief maintainer and champion of this Doctrine, by name *Crocato*, confessed, and made a profection to us in the Audience of all the Brethren there Assembled, that he would no longer adhere to this opinion, nor dispute concerning it, nor mention it, nor preach it, so powerfully was he convinced by the Arguments which had been brought against it. And the rest of the Brethren, which were present, rejoiced at this conference, "and at the reconciliation and unanimity which was amongst all men.

simplicibus
cordibus, with pure and single hearts: which sense though the words
may bear, yet it is not so good in this place, as the other Version.
Vale.

Valf. Συγκατάβασις, is not put in this place for dispensation, but for the same as συγβιβας, (i. e.) an union, and reconciliation: and so Dionysius uses the word a little before: St Paul also in his Epistle to the Colossians, Chap. 2. v. 2. & 19. useth συγκατάβασις, and συγκαταδοις, in this sense. *Valf.*

CHAP. XXV.

Concerning the Revelation of John.

Having interposed some words, he afterwards says thus concerning the *Revelation of John* : " Indeed some of our Ancestours disowned, and wholly rejected this Book ; confuting every Chapter, and demonstrating it to be an unknown and senseless work ; and that the Title is forged ; for they say it is not *John's*. Neither is it a *Revelation*, because it is covered over with so thick and dark a veil of Ignorance. And that not only no Apostle, but also no holy or Ecclesiastick person could have been the compiler of this work : but that it was written by *Cerinthus*, the founder of the Heretic, called from him the *Cerinthian Heresie*, who was desirous to have

"a creditable name prefix before his forgery: GALLIENE.
 "for this, they say, was *Carinthus's* Opinion and
 "Doctrine, that Christ's Kingdom should be ter-
 "restrial: And whatsoever he, being a carnal
 "and voluptuous man most lustful after, in these
 "he dream'd the Kingdom of Christ confisted,
 "as in indulging the belly, and the parts beneath
 "the belly, I mean, in eating, drinking, and mar-
 "rying, and also in festivals, sacrifices, and kil-
 "ling victims, by which these might with
 "more specious pretences be acquired, I dare
 "not indeed reject this Book, since many of the
 "Brethren have it in great esteem. But this is
 "the Opinion I have of it, I think the sense or
 "subject thereof surpasseth my apprehension, and
 "that there is a mysterious and admirable mea-
 "ning covertly contained in every part of it; yet
 "though I do not understand it, yet I suppose
 "there is a more profound meaning compre-
 "hended in the words. I do not judge of, nor
 "fathom these things by the line of my own
 "reason; but attributing much more to faith,
 "I esteem them more sublime than to be com-
 "prehended by me. I do not condemn those
 "things I could not understand, but I the rather
 "admire them because I cannot see through
 "them. After these words, having carefully
 "look't into the whole Book of the *Revelation*,
 "and demonstrated that it was impossible to be
 "understood according to the obvious sense of the
 "words, he goes on, saying; "But having fini-
 "shed his Prophetic, (as I may call it,) the
 "Prophet pronounceth blessing upon all them
 "who keep it, and moreover on himself too; for
 "he saith: *Blessed is he that keepeth the words
 "of the Prophesie of this book: And I am John * Revelat.
 "which saw and heard these things. I do not
 "indeed deny that his name was *John*, and that this
 "was *John's* Book: [for I grant that it was
 "written by some holy and divinely inspired
 "person:] But I cannot easily be brought to
 "give my consent that this was *John's* the Apostle,
 "the son of *Zabedee*, the brother of *James*, the
 "Author of the *Gospel according to John*, and of
 "the Catholic Epistle. For I conjecture by the
 "Genus and Nature of them both, by the form

of the title, and the method
and a disposition (as per
call it) of the Book, that
it is not the same writer.
For the *Evangelist* does
no where insert his name;
neither does he make him-
self known either in his
Epistle, or Gospel. After-
wards he thus proceeds a-
gain: "John no where
[speaks] either as con-
cerning himself, or as con-
cerning another. But he

that wrote the *Revelation*
 "prefixeth his name at the very beginning :
 [where he says,] * *The Revelation of Jesus* * *Revelation*
of Jesus which gave unto him to shew to his ser-
 vants quickly, and he sent and signified it by his
 Angel unto his servant John, who bare record
 of the word of God, and of the testimony [of
 Jesus Christ, and] of all things which he saw."
 And afterwards he writes an Epistle [to the
 seven Churches in Asia, Grace be unto you &c.] *Ver. 4.*
 "The grace be unto you, and peace, from him
 that is, and was, and is to come, and his
 angels." Now the Evangelist has not pre-
 fixt his name, not not before his Catholic Ec-
 clesie : But, without any circumlocution, has
 made his beginning from the Mytery of the
 "Divine

GALLIENUS. "Divine Revelation. * That which was from the
"beginning, which we have heard, which we have
"seen with our eyes. For upon account of this
"kind of Revelation the Lord hath pronounced

† *Muthc.* "Peter blessed in these words, † *blessed are thou*
16. y. 17. "*Simon Bar-jona: for flesh and blood hath not*
"*revealed it unto thee, but my Father which is in*
"*heaven.* But neither before the second, nor
third *Epistle of John* which are extant, although
they are very short; *is John's* name expressly
prefixed; but he is namelessly intitled the *Elder*.
But the other [*John*] thought it not enough to
name himself once and so to proceed in his re-
lative, but he again repeateth his name. * 1
"*John, even your brother and companion in tribu-*
"*lation, and in the kingdom and patience of Jesus.*

* Revalat, "was in the Isle that is called Patmos, for the word
c. i. v. 9. "of God, and for the testimony of Jesus Christ.

† Revelat. "And at the cloſe of this Book he ſaith. † Bl-
6.22.v.7,8. ſed is he that keepeth the ſayings of the Propheſie

"of this book. And I John saw these things and heard them. Therefore that it was John who wrote these things, we ought to believe, because he affirms it. But what John it was 'tis uncertain; for he does not say that he himself wrote them, but that John who was the author of the Gospel is called the beloved Disciple of the Lord; or that he was he who lay in the bosom of the Lord; or that he was the brother of John; or that he was the person who with his own eyes and ears saw and heard the Lord. For certainly he would have mentioned some of these forementioned [descriptions,] if he were desirous to have made himself apparently known: But he has recorded none of these passages in his writings, but files himself our brother and companion and witness of Jesus, and calls himself blessed, because he saw and heard these Revelations. I suppose there were many of the same name as John, the disciples of Jesus, through their love to admiration of his glorious emulation of him, and because they were desirous to be beloved of the Lord as he was, had a great love for this name.

b We ought to take special notice of this passage concerning the primitive Christians custom of calling their children, by the names of *Peter* and *Paul*, which they did both for the reverence and love

they bare to those Saints, and
also that their children might be
blessed and comforted in the
fellow of God when those men
were called to their Ordin
that concerning St Meletius his
the Antiochian had such a
reverence and esteem for him, that
the parents called their children
after his name, if they might
call him in a usual maner
ordained with his preference.
The same father also in his 21
Heavily upon Grefe, advise his
children that they should not
ever call their children by the
names of their good friends
fathers, or some noble Hero
names, but that they should ra
ther give them the names of some
men who were famous for virtue
and piety, and that if they
for their example, might be excite
to an imitation of them. *Psalm*

* Acts 17, 25. and 13, 5.

“placing of them, this *John* who wrote the Re-
 “*lation*, may with good reason be suspected to be
 “a distinct person from the other *John*; for
 “there is a mutual agreement betwixt *the Gospel*
 “and *the Epistle*, and they both begin alike: the
 “*Gospel* begins thus: *In the beginning was the*
 “*word*. *The Epistle* thus: *GALLI-NUS.*
 “*gament*, by
 “which he
 “proves that
 “*the Gospel*
 “and *Reve-*
 “*lation* were
 “not so irre-

That which was from the
beginning. The Gospel
says: And the word was
made flesh and dwelt a-
mongst us; And we beheld
his glory, the glory as of
the only begotten Son of
the Father. The Epistle
says the fame with a ve-
ry little variation: That
which we have heard,
which we have seen with
our eyes, and which we
have touched upon, and our
hands have handled of the word
of life, for the life was man-
ifested: For that was his
preaching; directing his
words *to us*; which call

“passages he has declared) against those, who deny that Christ came in the flesh. Wherefore for set purpose he subjoineth this, *And what we have seen we bear witness to, and shew unto you that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard, declare we unto you.* He is constant to himself, and does not in the least wander from his subject propoed, but in the

"I am ...
 He does persecute all points,
 some of which expellions
 he will briefly recore.
 He will thus carefully
 read them, will forth in
 Gospel and Epistle, very
 frequently meet with life; very often with
 light; an avoiding of darkness; very frequently
 with truth; great joy, the right and bloud of
 our Lord; judgment; forgiveness of sinners;
 the love of God towards us; the commendation
 of mutual love one towards another; and that we
 ought to keep all the Commandments. There is
 also contained in them the

“condemnation of the World,
“of the Devil, and of Anti-
“christ; the promise of the
“Holy Ghost; the Adoption
“of the sons of God; a Faith
“Universally required of us;
“mention of the Father and the Son in every
“place. In summe, they who note the phrase
“in all things throughly may easily discern, that
“the *Genius* and *Stile*, both in the *Gospel*, and the
“*Epistle* appears to be one and the same. But the
“*Revelation* is altogether different from, and unlike
“to these, it has no allusion to, nor (as I may fo-
“say) familiarity with either of those; nor has the
“*Revelation* fo much as one shabie in any such
“is common to these; Neither does the *Epistle*
“ (for I omit the *Gospel*) make the least mention
“ of the *Revelation*; nor the *Revelation* of the
“ *Epistle*. And yet *Paul* in his *Epistles* mentions
“ something concerning his *Revelations*, which he
“ did not digest into a volume by himselfes.
“ Furthermore by the phrase, the difference be-
“ twixt the *Epistle* and *Gospel* and the *Revelation*,
“ may be easily conceived: for those are not only

^d κεφάλαια in this place signifies *Periods* or *sentences*, by which an entire sense is concluded. *Characters* also they may be called, the Greeks also call them *συναπταίς*, the Latines *Capiula*. Valef.

^c Ἐλεγχῶ τὴν κόσμον, must I think be rendered here rather the *condemnation of the world*, than the *reproving of the world*. In the *old Glossary* we find Ἐλεγχῶ to signify *judicium*. Valci.

CHAP. XXVII.

Concerning Paul of Samotacia, and the Heresie founded by him at Antioch.

Dionysius, namefake to Dionysius Bishop of Alexandria, succeds Xystus, after he had prefided over the Church of Rome * Eleven years. About the same time also died Demetrius Bishop of Antioch, whom Paul of Samotacia succeeded in take, for his Bishoprick. This Paul had an abject and low Xystus was opinion of Christ, contrary to the Doctrine of the Church, as if he had been by nature no more than a mercur man; Dionysius Bishop of Alexandria, but he was intreated to come to the Synod: He only two having complained of his Age, and also of his infirmity of body deferred his coming: But he openly declared by letter what was his sense and his opinion concerning the matter in debate. But the rest of the Pastors of the Churches from all the parts hasted to Antioch, and were convened there, as against the corrupter of Christ's flock.

first published, and that book is most exact in its account of the times of the Pope's reign to Liberius: the same also says Xystus suffered Martyrdom on the right of the lake of Argente, but our Author neither here, in his History, nor in his Chronicle mentions any thing of Xystus's Martyrdom, which I really admire, and should more admire, did not I certainly know that Eusebius is not over solicitous and curious in his History concerning what things were done in the Western parts. Moreover Eusebius in his Chronicle of the Eight Years to Xystus, and he says that Dionysius succeeded Xystus in the 13th Year of Gallienus, and that Maximus succeeded Dionysius, Alexandria, in the 11th year of the said Gallienus the Emperor, which is most absurd, whereas 'tis evident that Dionysius, Alexand. dedicated his four books against Sabellius to Dionysius Roman, as our Author tells us in Chap. 26. of this 13th Book. Valef.

CHAP. XXVIII.

Concerning the Eminent Bishops of those times.

The most eminent of these assembled were Firmilianus Bishop of Caesarea in Cappadocia; Gregory and Athenodorus both brothers, Bishops of the Churches of Pontus: Besides these there were Helenus Bishop of Tarsus, and * Nicomachus Bishop of Iconium: Also Hymenaeus Bishop of Jerusalem, and Theoctemus Bishop of Caesarea upon the Confines of Jerusalem: Besides these, Maximus, who with great commendation governed viated, and the Brethren of Bofra. And a great many should more may be reckoned; who, together with Presb. Theoctemus or byters and Deacons, were convened in the afore-mentioned City at the time aforesaid, and upon the same account. But these were the most eminent of the old of them. All these therefore being assembled in the same place together, divers times and often, disputations and Questions were raised in every which Synod. On the one side Paul of Samotacia entertains a col- deavoured to conceal and hide his Heterodox Opinion; on the other, these persons striving amongst with all diligence to denude and make apparent his Heresie and Blasphemy against Christ. In the which sub-

the Council of Nice, Nicomachus Bishop of Bofra is named the Bishops of the Province of Arabia: but the common M. SS. read Nicomachus, and so we find it in the M. S. of G. J. F. J. which is of no less antiquity than the other. Valef.

We here translate it, *dispute times*, though some Greek Copies read only *quodam tempore*, but all our M. SS. read *quodam tempore*; hence follows the word *quodam tempore*, which we must in no wise suppose to be superfluous here. Eusebius says, there were many Synods assembled at several times, and in every Synod there were many Seldons or Arians. The first Synod against Paul was at Antioch, the second year of Gallienus; of which Synod Firmilianus was President: concerning which see Baronsius, Anno Christi 265, and 266. Valef.

interim

Amo
Christi.
265.

interim Dionysius * dies in the twelfth year of Gallienus's Empire, after he had prefided in the Bishoprick of Alexandria seventeen years. Maximus succedeth him. But Gallienus, having held the Empire fifteen years complete, Claudius was constituted his succesor. He, having Reigned two years, left the Government to Aurelianus.

CHAP. XXIX.

How Paul being confuted by Malchion a Presbyter, (who formerly had been one of the † Sophists) was disposed.

In this Emperours time was the last Synod convened, which consisted of a very great number of Bishops: The Author of that Heresie at Antioch being now convicted, and by all manifestly condemn'd of false Doctrine, was excommunicated out of the Catholic Church, which was intended heaven. But one Malchion most especially contended and convinced him being desirous to keep himself conceal'd: He was a most eloquent man, and Master of the Grecian Philosophy, School at Antioch. And moreover for his surpassing sincerity in the faith of Christ, he was honoured with a Presbytership of the Church there. Now this man having undertaken to dispute against Paul, (the Notaries having written down all the passages of that disputation, which is at this time extant) was the only person that was able to detect and convince that crafty and deceitful fellow.

In pag. 228, utterly destroys this Opinion of Baronsius: for it says that Paul of Samotacia was excommunicated 160 years before that time; and if we reckon backwards we shall find, that the year of Constantine and Paternus's Confession, that is, the year of Christ 320, is the 160 year backwards from the time that book was written, which was Theodosius 13th, and Valentinianus 34th being Confessors. Moreover, if Baronsius should think these things done in the 24th year of Aurelianus, he must necessarily make Dionysius to continue Bishop of Rome till that year; but that is contrary to the Authority of the Lib. Pontifical. Further, in the second year of Aurelianus his Reign, there was a War waged against Zenobia, when Antioch, and other Cities were taken, so that 'tis impossible there should be a Synod of Bishops that year there. Valef.

Letentius in his full book against Nestorius has a fragment of this disputation. In Theodoret, this Malchion is called Malchion; but I say this man gained such honour in the Constitution of Paul, that he was thought worthy to be Canonized in the Greek Menology at the 28 day of October. Valef.

CHAP. XXX.

Concerning the Epistle of the Bishops against Paul.

The Prelates therefore, being assembled together, by common consent wrote an Epistle to Dionysius Bishop of Rome, and Maximus Bishop of Alexandria: and then sent it over all the Provinces: both manifesting their diligence to all men, the perverse Heterodoxy of Paul, the Confutations and Disputes which were held against them; and also giving in a Narration of the whole Life and Morals of the man, whose words in which Epistle, that Posterity may remember them, it will be convenient here to relate.

THE EPISTLE.

To Dionysius and Maximus, and to all our fellow-Ministers over the whole world, Bishops, Presbyters, and Deacons; and to the whole Catholic Church under heaven; Helenus, Hymenaeus, Theophilus,

Theoctenus, Maximus, Proclus, Nicomas, * Aelianus, in the Paul, Bolanus, Protogenes, Hierax, Eutychius, Theodorus, Malchion, and Lucius: And all the rest of the Bishops of the Neighbouring Cities and Provinces. Say, M. SS. which are with us, the Presbyters, and Deacons; 'tis with and the Churches of God, To the beloved Brethren thus, in the Lord, health. Alas!

some words merp'd, they add these following. We have written to you, and introduced many of the Bishops far Remote; that they would come and assist in the Caring of this Perfidious Doctrine: for we wrote to Dionysius Bishop of Alexandria, and to Firmilianus Bishop of Cappadocia, men of blessed Memory. The first of them wrote to Antioch, in which Cyrinus was President, and in the Council of Elitioris. Valef.

Hence we may gather the Epistle of Dionysius, Alexand. to Paul of Samotacia, which is inserted in the 11th Volume of the Bibliotheca Patrum, is supposititious, together with the Propositions of Paul, and Dionysius's Answers to them. For the Fishes of the Council of Antioch do here affirm, that Dionysius did not write to Paul, but to the whole Church of Antioch. In that Epistle which goes under the name of Dionysius, we find that he wrote to Paul twice, but the title of the Epistle and Answer is not at all like Dionysius's works. So that Lamaly perfwaded, although Baronsius takes that word to be true and Genuine, it is false, and adulterate. Valef.

The Greek words [αὐτῶν τῶν ἀπὸ τῶν ἀδελφῶν] must be translated, *from the Religion of our country*; for we have rendered them in English accordingly: but Christoph. scold'd to follow that excellent version of Rufinus which agrees with us. Valef.

In the interim of our assembling, and whilst we were sending for him, and expecting his coming he died. After some other passages they describe his Morals, and what course of Life he lead, in these words: But since he turn'd to a forged and spurious Opinions, departing from the true Rule, it is not our concern to examine the Actions of one that is out of the Church: Neither how he, who led the way was formerly poor, and indigent; (having had faith in no Epistle from his Parents, nor got any thing by *carava*, the true rule. See the fourth book of our Author's *Eusebius* and Chap. 23, where we find the same use of *carava* exactly with this here. Valef.

Extortion is twofold; and is committed either by the terror of Authority, as when a Soullier, or Magistrate demands any thing; or else by *deceit and cunning*, when under pretence of favouring, or favouring and helping a man we get something from him. And this latter is that which the Fathers of the Council of Antioch here mean: The Greeks call it *carava*; so here, *carava* means *carava*; to which the Latin word *consequi*, and *consequi* does exactly allude, in which sense they were used among the old Lawyers. We also find the word in the Gospel, where John gives this command to the Soulliers: (Viz.) *Nonne dicitur vobis, Luke Chap. 3, 14. And among the Grecians, the ancient use of the word *carava* in the same sense as *consequi*. So Antiochene and Ptolemaeus, use the word. Valef.*

* καὶ Ἐγγύλιον is by Langus very well translated *praeside accipere*, to take by force; St Paul uses this term, Col. 3, 18. Valef.

N

brides

GALLIENUS. * onely written most * correctly and agreeable to the purity of the Greek tongue, but they are * See *Guido* ver. 24. * also compeled with great elegance in the words, without any of the difficultie: So impossible it is for any error, or mislapse.

By both faculties he means that which the Greeks call *λογιστική* and *ῥητορική* (i. e.) external and internal *ῥητορική*, which afterwards mentioned, *ῥητορική* is *ῥητορική*, the gift of knowledge and the gift of speaking; by which (subsequent words the preceding are explained. Valef.

CHAP. XXVI.

Concerning Dionysius's Epistles.

There are extant many more of Dionysius's Epistles * besides these. As for example, his Epistles to Ammon Bishop of Berenice against Sabellius, and an Epistle to Telephorus; also one to Enphorax; and again another to Ammon, and Enphorax. He also wrote four more Books upon the same subject, and dedicated them to his namefake Dionysius Bishop of Rome. There are also more of his Epistles besides these extant amongst us; and moreover some Books of his, which are something verbose and prolix, and are written in an Epistolary form: As for example, his Books concerning *Nature*, which are dedicated to Timotheus a child, concerning *Temperance*, which he dedicated to Enphorax: Besides these Books, in his Epistle to Basilides Bishop of Penopolis, he says he wrote a comment upon the beginning of Ecclesiastes. He has also left us several Epistles which he wrote to this Basilides. Thus much which many are Dionysius's works. But now after an is an Epistolary relation of those things, we will deliver to the knowledge of Posterity an account of our own Age.

Epistles were something prolix, they were therefore called Books, Rufinus truly calls Dionysius's Epistles concerning *Baptism*, Books, and the four Books against Sabellius here mentioned are nothing else but a longer sort of Epistles, which Eusebius testifies: for he faith that all the rest of Dionysius's books were written in an Epistolary form and style. Valef.

Dionysius Alexand. in his Epistles against Sabellius seemed not to be Orthodox as touching the Trinity of Christ, and he was accused of it before Rome, by some of the Bishops of Penopolis, who went to Rome. Dionysius Roman, called a Synod, heard the Accusers, and having examined some select Opinions in Dionysius's Epistles, he wrote to Dionysius Alexand. desiring him that he would more fully declare his faith and opinion concerning those matters. Upon this account Dionysius Alexand. wrote four Epistles to Dionysius Roman, which he intitled *ἐκ τῶν ἐν ἀπολογίᾳ* (that is, concerning the confutation of his Accusers, and concerning his own Apology or defence of himself. Valef.

Eusebius, in his 14th Book *De Praeparatione*, produces an excellent piece of this Book *De Naturā*. It was dedicated, *Τιμοθέῳ τῷ παιδί*; this word being doubtfully taken to signify either a son, or any other child or servant, 'tis some difficulty to determine who the person was, to whom it was dedicated, some say to his son: I have here rendered it to a child. For I cannot think that Dionysius was ever married. The like difficulty occurs in Book 6, Chap. 40. Valef.

Of these Epistles written by Dionysius to this Basilides, only one is now extant, which Theodorus Balamo has preserved for us, Valef.

DIOCLETIAN beasts; they were all killed with the sword, and instead of being buried in the earth, were committed to the furies of the Sea.

that the confidant (concerning whom see B. 4. chap. 15. note n.) were sent in to slay, or cut the throats of offenders, in the *Arena*. We must not think these Martyrs were beheaded. *Valf.*

CHAP. VIII.

Concerning those who [suffered] in Egypt.

SUCH was the combat of those *Egyptians*, who gloriously fought for Religion at *Tyre*: those [Egyptians] also may be deservedly accounted admirable, who suffered Martyrdom in their own country. Where infinite numbers of men (together with women and children) containing this temporal life in respect of our Saviours doctrine, underwent various sorts of death. Some of whom, after their flesh had been torn off with torturing irons, after they had been racked, most cruelly scourged, and [undergone] infinite other tortures, of different sorts and horrible to be heard, were committed to the fire: others were drowned in the Sea. Other some cheerfully offered their heads to be cut off by the Executioners: some died under their tortures: others were destroyed by famine. Again, others were crucified; some of them according to the usual manner of crucifying malefactors, but others after a more cruel manner, being nailed to the Cross with their heads downwards; and kept alive, until they died by famine on the very Crosses.

CHAP. IX.

Concerning those [who suffered] at Thebais.

BUT the pains and tortures, which the Martyrs underwent at *Thebais*, surpass all relation; for they were torn all over their bodies, until they expired, with [sharp] shells instead of torturing irons. Women were tied by one of their feet, and drawn up on high into the air, with their heads downwards, by certain machines; and their bodies being naked and wholly uncovered, were made a most detestable, most cruel, and inhumane spectacle to all that lookt upon them. Again, others being bound to trees and boughs, were killed: for by certain engines they drew together the [two] brought boughs, and having fastened the Martyrs legs to each of them, they suffered the boughs to return into their natural fit, designing [thereby] to pull asunder their members, against whom they had invented these [ways of death]. And all these things were performed, not for a few days, or during some short time, but continued for the space of whole years: sometimes no more than ten, at other times above twenty in number, were destroyed: sometimes not less than thirty; at others near sixty; and again, at another time, an hundred men, together with very small children and women, were killed in one day, being condemned to various and interchangeable sorts of punishments. We also our selves, being conversant in those places, saw very many becom[ing] [destroyed] together in one day; wherefore I think that some were beheaded; and others underwent

• Hence it may be concluded [destroyed] together in one day; wherefore I think that some were beheaded; and others underwent *Eusebius* which is also attested by *Theodorus Metochita*, (as lived in Egypt; where he says, that not only the Egyptians but all those who lived in that country, used an intricate and obscure style in their writing. Amongst which he reckons our *Eusebius*. *Valf.*

the punishment of fire. Inasmuch that the Executioners sword became blunt, and being rendered unfit for use, was broken; and the Executioners themselves being tired, succeeded one another by turns. At which time also we beheld a most admirable ardour of mind, and a truly divine strength and alacrity in those who believed in the Christ of God. For no sooner was sentence pronounced against the first, but others ran hastily from some other place before the Judges tribunal, and confest themselves to be Christians. They regarded not dangers, nor those various sorts of tortures; but with an undisturbed cheerfulness made a bold confession of the v[er]suprem God; and with joy, laughter and delight received their last sentence of death; in such sort that they sang, and to the very time of their expiration shouted forth hymns and thanksgivings in praise of God the maker of all things: such admirable persons were these. But these in a most especial manner deserved the greatest admiration, who [although] eminent for riches, nobility, glory, eloquence and Philosophy; yet preferred the true Religion, and the faith in our Lord and Saviour Jesus Christ before all these. Of this sort was *Philosorus*; a person that bore no ordinary office, was the Emperours *Rationalist* at *Alexandria*; who together with his dignity the *Presbiter*, or *Roman* honour, being attended with a guard of Soldiers, did daily exercise a judiciary power.

Philosorus also, Bishop of the Church of the *Thumites*, a person eminent for his discharge of the public Offices and places of Magistracy in his own country, and famous for his Philosophick studies. I here two persons (although they were persecuted by very many of their relations by friends, and moreover by persons of honour, yet notwithstanding the Judge himself brought them to take pity on themselves, and have compassion on their wives and children, yet) I could in no wise be induced by such persons as these, that (out of a desire to preserve their own lives) they should condemn the laws [made] concerning the confession and renunciation of our Saviour, but having stoutly bore up against all these menaces and conumelies of the Judge, with a manly and Philosophick mind, or rather with a pious and religious heart, they were both beheaded.

think, 'tis a *Schelon* added to explain what before, of *Ælius* does not signify *Magistrate*, but *personage of honour*. Besides, no body was killed *Ægyptus*, but the judge himself. *Valf.* See *Valf.* note on B. 4. of *Ann. Marcellinus*.

In the *Acts* of the passion of *Phileas* this president is called *Cilician*: he was President of *Thebais*, says *Epiphanius*. Therefore *Phileas* suffered at *Thebais*, not at *Alexandria*, as some think. In following chapter, where he quotes *Phileas* his Epistle, which he wrote to the *Thumites* from *Alexandria*, a little before his suffering Martyrdom. But, being (as I said) condemned by *Cilician* President of *Thebais*, 'tis manifest that he suffered there. *Valf.*

CHAP. X.

The written informations of *Phileas* the Martyr at *Alexandria*. In the Med. and Mz. MSS. the title of this chap. is, thus, [The written informations concerning what was done at *Alexandria*.] The title of the foregoing chapter is thus written, [I bid you the Martyrs relation concerning those who suffered at *Thebais*.] I doubt not but those words [Phileas the Martyr] belong to the title of this too. For here *Eusebius* (out of *Phileas* Epistle to the *Thumites*) relates the Martyrdoms of the *Alexandrines*. *Valf.*

BUT because we have said that *Phileas* was a person worthy of great esteem for his *Græcian* literature, let him be produced as a witness for

DIOCLETIAN for himself, both to demonstrate what a person he was, and also to relate the Martyrdoms which in his time happened at *Alexandria*, which he will [declare] more accurately than we can, in these words:

OUT OF PHILEAS'S EPISTLE TO THE THUMITE.

These words should be Printed in Capital Letters. In the Kings M. S. they are disjointed from the Text: In the Med. M. S. they are plac'd in the Margin: but in the Fok. and Savil. M. SS. they are united. *Valf.*

"All these Examples, Precepts, and good Doctrines being deposited for us in the divine and sacred Scriptures, the blessed Martyrs, who were conversant amongst us, without any delay manifestly fix'd the eye of their mind upon the Supreme God, and willingly embracing death upon account of piety, they steadfastly adhered to their calling: for they found that our Lord Jesus Christ had been incarnate for us, that he might abolish all manner of sin, and provide us with assistances for our entrance into life eternal. For he thought it not robbery to be equal with God: but made himself of no reputation, and took the form of a servant: And being found in fashion as a man, he humbled himself unto death, even the death of the Cross. Wherefore

"the Martyrs (who were full of Christ) zealously affecting the best gifts, endured all manner of torments, and all sorts of tortures that could be invented, not only once, but some of them a second time also. And when the Soldiers that were of the guard endeavoured with much earnestness [to strike a terror] into them, not only by all manner of menaces in words, but by deeds, they were in no wise discouraged in mind, because perfect love casteth out fear. Whole fortitude and courage under each torture what words would be sufficient to relate? For, free leave being granted to all persons that would be injurious towards them, some beat them with clubs, others with rods; others some with scourges; again, some scourged them with thongs of leather; others with ropes: and the spectacle of their tortures was variously entangled, and full of malicious cruelty. For some [of the Martyrs] were hung at their hands bound behind them; some were hung at an angle of wood, and others were hung, and had their sides torn with iron-nails. *Valf.*

"*Ælius* (the term here) seems to signify some thing more than iron-nails. For *Hydrius* interprets *ἀκροβύλιον* by *Σίδηρος*, a two-edged sword. Note here the cruelty of the Judges; who were not contented with iron-nails only, but used knives also, or razors, with which they cut the sides of the Martyrs. *Valf.*

"And *τὴν σάκος* signifies, a Porch, Gallery, or walking place under-roped with Pillars: in such Philosophers taught and disputed: the *Stoicks* had their name from hence: *σὺν τὴν σάκος* signifies, a sharper pain to them than

"all sorts of tortures. Others were bound face to face to Pillars, their feet not touching the ground; that so their bonds being strained by the heaviness of their bodies, might with stretching be the closer drawn together: and this they endured not

"only as long as the Gouverneur talked with them, and was at leisure to hear them; but almost a whole day together: for when he went away [to hear] others, he left Officers, that were empowered by him, to be watchful over the former Martyrs, whether any one of them, or Officers, who were being overcome by the sharpness of his tortures, would seem to abandon his resolution. He also commanded they should be straitened with bonds without any commiseration, and afterwards, when they were dead, that they should be thrown on the ground, and drag'd up and down. For they ought not [he said] to take the least care of us; but that all persons should think of, and behave themselves towards us, as if we were not men. This second torture (after they had beaten us with stripes) our Adversaries invented. There were some also, who after they had been scourged, lay in the stocks, both their feet being stretched to the fourth hole, in so much that they were forced to lie in the stocks with their bellies upwards, being unable to stand because of their fresh wounds, caused by the stripes, which they had all over their bodies. Others threw themselves upon the ground, where they lay by reason of the innumerable wounds made by the tortures; yielding a more miserable spectacle to those that lookt on them, than in the very time of their being tortured; and bearing in their bodies the various and different sorts of tortures invented for them. These things being thus performed, some [of the Martyrs] expired under their tortures, having made the adversary ashamed by their persevering constancy. Others, being half dead, were shut up in prison, where having been sorely afflicted with the smart of their wounds, they ended their lives not many days after. The residue having been refreshed with methods of cure, became more stout and confident by time, and their abode in prison. Therefore, when afterwards command was given, that they should choose, whether by touching the detestable sacrifices they would free themselves from all molestation, and obtain from them an execrable liberty; or whether, refusing to sacrifice, they would receive the sentence of death: without any delay they cheerfully proceeded to death. For they well knew what was before prescribed to us by the sacred Scriptures: for he [says the word of God] that sacrificeth to other Gods, shall be utterly destroyed. And again, Thou shalt have no other Gods, but me. [Exod. 34. 17. Exod. 34. 17.]

Such were the expressions of [Phileas] the Martyr, (a true Philosopher, and also a sincere lover of God,) which he sent to the Brethren of his Church, before his last sentence of condemnation, being yet in prison: whereby he informed them both in what condition he was in; and also exhorted them fitly to retain their piety in Christ after his death, which was now approaching. But what need we spend many words in relating

• After these words *Christophorus* has inserted many Chapters, out of that *Appendix* which *Robert Stephens* has published at the latter end of this Eighth Book, but that *Appendix* is an entire Book, and separated from this work, to wit, the *Ecclesiastical History*; in which *Eusebius* describes the sufferings of the *Palestine* Martyrs, and especially the passion of *Justus* *Philadelphus*. *Valf.*

Pamphilus. Some tedious person added this book to the eighth book of the *Ecclesiastical History*, because their Subjects were very like; whose Copy the Transcribers afterwards following, placed it in their Copies. In all the M. SS. which could ever yet be found, this book is extant after the end of B. 8. in such manner as Robert Stephens published in *Christophorus* therefore did ill, and contrary to the authority of all Copies, to put this book in here, as if it had been part of the Eighth book of the *Ecclesiastical History*. *Masculus* was more prudent, who (following *Stephens's* Edition in his Version) translated the eighth book as he found it in the Greek, and wholly omitted this Appendix: which neither *Ruffinus*, nor *Nicéphorus* seem to have found in their Copies. Besides, the Titles of the Chapters of Book 8. (which, as usually, are preter before it) were sufficient to have put *Christophorus* in mind, that this Appendix did in no wise belong to the Eighth Book. *Valf.*

DIOCESTIAN the conflicts of the divine Martyrs over the whole world (whose new combats were succeeded by other conflicts that were as new;) and especially when as they were assaulted not in an ordinary way, but in an hostile manner?

CHAP. XI.

Concerning what was done in Phrygia.

FOR at that time some armed Souldiers invaded a whole City of Christians, that was very populous, in *Phrygia*, and, having set it on fire, burnt the men (together with the women and children) whilst they called upon Christ the Supreme God. The reason hereof was this, the whole body of inhabitants of that City, the *Curator*, the *Curator*, together with all the rest who were of the Magistracy, and all the common people, professing themselves to be Christians, would never in no wise obey those that commanded them to sacrifice to Idols. Another person also, by name *Adulphus*, (a man descended from a noble family in *Italy*, that had obtained a *Roman* dignity, of a person that had passed through all degrees of honour in the Palace of the Emperours, in so much that he had faithfully discharged the Office of *Christians: Receiver General*, which amongst them is called *aiti* [by *St. Master of the private Revenue*, and that of *aiti* at *aiti* *Rationalis*]; besides all this, he was famous for his *claudius* virtuous performances in Religion, and for his *excellent* confessions of the Christ of God,) was adorned with the crown of Martyrdom, having undergone the conflict upon account of Religion, whilst he bore the Office of *Rationalis*.

to pater conventualem comenavit; i. e. others were very hasty to murder (the Christians) as was one in Phrygia who burnt all the inhabitants, together with the wife they dwelt in, at one and the same time. Vals.

The *Curator* of the City was he, who looks after the Treasure, and what ever else in general belonged to the revenue of the City, this is manifest from the *Parallels of the Law*; he is also called *Logista* (from the Greek word *logos*, which is the term here in the original) in *Leg. 3. Cod. de modo multandi*. Hence [as *Valf.*] was used to signify the performance of the *Curator* Office, or place. See *Valf.*'s notes on *Amian. Marcellinus*, pag. 36.

Magistratus, is the term in the original; which the *Lutins* called *Magistratus*, or *magistratus*. 'tis so common in this term throughout the whole title *Col. Theod. de Decretationibus: et in Optato*, lib. 3. Sec. in which places (and in many others) *Magistratus* and *Domnus* are promiscuously used. The chief Magistratus amongst the *Corinthians*, *Rhodiens*, *Tarsetis*, *Ephefians*, and *Philippians*, was called *ephephus*; and also amongst the *Antiochians* the *ephephus* got the Precedency and chief place, the name of *ephephus* being suppressed: See *Clarus* in Book 8. Epist. 11. *ad Antiochum*. Lastly in all *Grecian* Cities it was at length customary to call the chief Magistratus *Strategi*; as 'tis manifest from the old *Coyas* and marbles. See *Valf.*'s his notes on *Amian. Marcellinus*, B. 31. pag. 433, 434.

Adulphus, *Adulphus*: to *Ruffinus* and *Gelestinus* wrote his name *Alfius*. This person is mentioned in the *Greek Menaeum*, on the third of *October*. There was at the same time another *Adulphus*, who suffered Martyrdom at *Rome*; and is mentioned at the seventh of *February* *Valf.* He means the *Presbyter*, or *Superior* of the *Revenue*. *Ruffinus* renders this place thus: *rationis summam partem administrans*; which is truly translated *Valf.*

Concerning these *Magistratus* private, see *Leg. 2. a. 4. Cod. Theod.*

De jure fisci. These Officers are usually joyned with the *Rationalis* in the *Col. Theod.* See *Valf.*'s notes on *Amian. Marcellinus*, Book. 15. pag. 78.

CHAP. XII.

Concerning many other men and women, who suffered Martyrdom in a various and different manner.

WHAT need is there now of mentioning the rest by name, or of recounting the multitude of men, or delineating the various sorts of tortures [endured by] the admirable Martyrs of Christ? Part whereof were beheaded, as it happened to those in *Arabia*; and part were [killed] by having their legs broken, as it befall those in *Cappadocia*. Some, being hung up on high by the feet with their heads downwards, (as a flow fire having been

a Such a fire is that, which is made of straw and small sprigs of trees. It is called a *flow*, or *flow* fire, to difference it from the *flow* fire, which is the unquenchable fire, which we took notice of before. This fire was kindled at some distance, that so the Martyrs might be choked with the smoke, rather than burnt. *Pisina* the Martyr seems to have been killed by such a fire, as his *Acts* do attest. *Severus* (in his third book *De trid*) seems to mention this sort of punishment, in these words, *Et circumdatus defixis corporis igne. Vals.*

b *Ruffinus* translates *ephephus*, which is the term here, *grid-iron*: So also the *Old* *Gloss* renders this term, *Valf.*

b *Grid-irons* set over the fire, not till they were killed, but that their punishment might be prolonged: others were more ready to thrust their right hands into the fire, than to touch the impious sacrifices. Whereof some, avoiding the being put to the test [whether they would sacrifice,] before they would be apprehended and fall into the hands of those that laid wait for them, threw themselves headlong from the tops of high houses, having accounted death to be a gain, because of the malignities of the impious. Also, a certain holy woman, (admirable for her virtuous soul, and [her comely] joy, eminently famous, beyond all at *Antioch*, for riches, descent, and reputation,) had educated two daughters (virgins that were eminent for beauty, and in the flower of their age) in the precepts of Religion: when many, moved thereto by envy, used all manner of industry in inquiring out the place where they abounded; and it being at length understood they lived in a foreign country, they were with much diligence summoned to *Antioch*: after the woman knew, that she and her daughters were now incompanied with the Souldiers sent, perceiving her self and daughters reduced to an inextinguishable fire of peril, she exhorted the virgins, expressly declaring to them themselves that would befall them from the Souldiers, and that of all evils, ravishment was the most intolerable, the menaces whereof it was unlawful for them to endure even to hear: Moreover, having said, that to yield up their souls to the service of devils, was worse than all sorts of death, and all manner of destruction; there was but one way (he declared) to avoid all these evils, which was to flee to the Lord for refuge. Immediately after these words, having all agreed to embrace the same advice, they adorned their bodies

DIOCESTIAN bodies with a decent dress: when they had gone half their journey, having intreated their guard for a short recess out of the way, and that being granted them, they threw themselves into a River which ran hard by: thus these persons [drowned] themselves. At the same City of *Antioch*, another pair of virgins, in all points divine, and truly Sisters, eminent for descent, splendid as to dress, in the flower of their age, beautiful in body, chaste of mind, pious in their convulsions, admirable for their industry, (as if the earth were unable to bear so great an ornament,) were by the command of the worshippers of *Demon*, cast into the sea. These things were done amongst those [at *Antioch*]. But 'tis horrid to hear the relation of what others suffered in *Pontus*: some had sharp reeds thrust up the fingers of both their hands from the very tops of their nails: others had melted lead poured upon their backs, even whilst they melted metal boiled, which [ran down and] burnt the most necessary parts of their bodies: again, others without any commiseration endured obnoxious tortures (which are unfit to be related) in their privy members, and bowels; which those courageous and just judges involved with much earnestness and labour, demonstrating thereby the acuteness of their wit, as if the very power and strength of wisdom [consisted in] such cruel inventions: and striving continually (as if it had been for rewards in a combat) to outdo one another in finding out new sorts of tortures. These calamities therefore were not ended, till such time as [the Judges,] despairing of making any further addition to these miseries, wearied with slaughters, filled and fatiated with the effusion of blood, brook themselves to the thoughts of clemency and humanity, that in future they might seem to invent no further cruelty against us. For it was unfit (they said) to pollute the Cities with the blood of their inhabitants, and to defame the government of the Emperours (which was benign and gentle towards all persons) by so superlative a cruelty: but that rather it was fit, that the humanity and beneficence of the Imperial authority should be extended to all persons, and that [the Christians] should not any longer be punished with death, in regard those of our Religion were exempted from such punishment by the indulgence of the Emperours. At that time therefore a command was given to pluck out the eyes [of the Christians] and that they should have one of their legs lamed. For such was their civility towards us, and this seemed to them the most gentle punishment [that could be inflicted] on us. In so much that, upon account of these impious wretches [towards us,] it is impossible to give in any further

account of the multitudes (which indeed are altogether innumerable) both of them who had their right eyes first thrust out with a sword, and after they had been thus pricked out, their [eyeballs] were feared with a red-hot iron; and also of those who had their legs lamed (as far as the bending of their knees) made useless by being fastened with hot irons; after which they were condemned to the brazen mines which were in the Province, not so much for the service they could do, as upon account of the affliction and misery they should [endure there]. Besides all these, there were many others, who were assaulted with several sorts of combats, which 'tis not possible to give a catalogue of; for their courageous exploits do surpass all relation. Therefore, the noble Martyrs of Christ, having obtained great renown over the whole world in these [combats,] You must did both deservedly amaze every where the spectators of their courage, and also exhibit in themselves manifest tokens of the truly divine and inexplicable power of our saviour. Indeed, the had spoken mention of every particular person of them by name, would be very tedious, if not a thing impossible.

translated these words ill, thus [at this time;] and from them began a new Chapter. *Valf.* The term here is [ἀσπλην,] *asclepius*. It seems to be used for [ἀσπλην,] in which *Eusebius* does frequently use it. But if any one will translate it [sceler,] I shall not withstand it. *Valf.*

CHAP. XIII.

Concerning those Prelates of the Church who demonstrated the integrity of the Religion they affirmed by [the] [effusion] of their own blood.

NOW, of those Ecclesiastical Prelates, who suffered Martyrdom in the most eminent Cities, the first that must be commemorated in the monuments of the pious, may be *Antimachus*, a witness of Christ's kingdom, Bishop of *Nicomedia*, who was beheaded in that City. But, of the *Antiochian* Martyrs [we will mention] *Lucianus* a Presbyter of that Church, a person most eminent [for sanctity] throughout his whole life: he at first made a declaration of the celestial kingdom of Christ in words, and by an Apologetic oration, at *Nicomedia*, in the presence of the Emperour; and afterwards he [asserted it] in deeds and real performances. But the most eminent Martyrs in *Phoenice* (which were most acceptable to God, and Patrons of Christ's flock) were *Tyrannius* Bishop of the Church at *Tyre*, and *Zenobius* a Presbyter at *Sidon*; also *Silvanus* Bishop of the Churches at *Emfisa*. This [prelate last named] being, together with some others, cast as food to the wild-beasts at the very City of *Emfisa*, was received into the number of the Martyrs. Both the other rendered the doctrine of the divine faith famous at *Antioch*, by their most patient suffering [of tortures] until their deaths; [Tyrannius] the Bishop was drowned in the depths of the Sea; and *Zenobius* (a most incomparable Phrygian) died courageously under the tortures, which were applied to his sides. Amongst the Martyrs of *Palmyra*, *Silvanus* Bishop of the Churches at *Gaza*,

a *Ruffinus* says an Edict of the Emperour was set forth, whereby such a sort of punishment was commanded them: so that it was inflicted on the Christians: But I think this not to be true. For the Magistrates themselves, being overcome by the constancy of the Christians, at length brook themselves to this sort of punishment on their own accord. *Valf.*

of this lenity used by these impious wretches [towards us,] it is impossible to give in any further

was, together with nine and thirty others, beheaded at the mines of brals, which are in *Pheon*. *Allo Pelus* and *Nilus*, *Ægyptian* Bishops, together with some others, were burnt to death at the same place. Amongst which number we must in no wise omit the mention of *Pamphilus* the Presbyter, the most admirable person in our age, and the greatest ornament of the Church at *Cæsarea*: whose fortitude and courageous exploits we must declare at a fit and convenient opportunity. [Moreover,] of those who were persecuted by a glorious Martyrdom at *Alexandria*, throughout all *Egypt*, and *Thebais*, the first to be mentioned is *Peter*, Bishop of *Alexandria*, a most divine teacher of the Christian Religion; *also*, *Paulus*, *Ælius*, and *Ammonius* (perfect Martyrs of Christ) who were his Presbyters. For in that time, *Epiphanius*, *Macarius*, and *Theodoros*, Bishops of Churches in *Egypt*. Moreover, there were many other eminent [Martyrs] who have an honourable mention among the Churchmen, as in those places and Countries. But our design is not to commit to writing the conflicts of all those who suffered for the worship of God over the whole world, nor yet to give over, in an accurate relation of every accident that befell them, but of those rather, who with their own eyes beheld what was done. Moreover, those [conflicts] our selves were present at, we will work to the knowledge of posterity in another book: But in this present book I will annex to what has been declared a revocation of what had been practised against us, and the accidents that befell us, which will be most useful to the Readers. Therefore, before the war [was denounced] against us, (during the time that the Emperours were friendly and peaceable towards us,) how great a felicity and plenty of all that is good the life of *Pamphilus* the Martyr. *Christophorus* [who had inferred that whole Appendix, before this chapter, to omit these words of *Eusebius* here, lest *Eusebius* should seem to have forgot his name. I must indeed confess, that in the *Maz*, *Med*, *Fuk*, and *Savil*, M.S.S. the reading is [ἀντὶ τῆς ἐκκλησίας, we have declared;] but if that reading be true, *Eusebius* must mean his books concerning the life of *Pamphilus* the Martyr, which (as before we observed) he wrote before his Ecclesiastical History. *Valf.*

¹ In the *Maz*, & *Med*, M.S.S. this person is called *Dion*; in *Robert Stephens* he is named *Dilian*. *Valf.*
² He means doubtless his book concerning the *Martyrs of Palestine*. For no other book but that can be found, wherein *Eusebius* relates the conflicts of the Martyrs which he himself had seen. The opinion of *Christophorus* is from this passage further disproved, who supposed the book concerning the *Martyrs of Palestine* was part of this eighth book: upon which account, after these words [in another work] he omitted some words, and inferred others, against the authority of all Copies. *Tarnius* was friendly heretic, and therefore at the margin of his copy he put this Greek Scholion at these words, [Συμεωνος οὗ πατρός μου τῆς ἐκκλησίας ἐκ τῆς ἐκκλησίας, note, that you will meet with this writing immediately after this eighth book. *Valf.*

³ How great the felicity of the Roman Empire was, in the reign of *Diocletian* and *Maximian*, *Macarius* attests in his *Genethliacum*, about the latter end. Neither did the *Romans* ever succeed more prosperously in their wars against the *Barbarians*, than at that time. The *Barbarians* were in every engagement slain, and the limits of the Roman Empire enlarged. If we read the Histories of those times, we shall find that the affairs of the Empire were never in a better posture, when four Princes, to wit, two *Augusti*, and as many *Cæsars*, did each of them severally repel the *Barbarians*. But although *Diocletian* and *Maximian* obtained for many victories over the enemies of the Roman Empire yet they triumphed but once, a little before they resigned the Empire, as *Eutropius* and *Zonaras* do relate. The words of *Diocletian* are these: *utique una de privato habitis imperii infigne munus*; *Nicomedia* *Diocletianus*, *Herculeus* *Meditolanus*, *prius triumphum illustri*, *quoniam Roma ex numeris gentibus orerant, postea ierusalem inflavit, etc.* *Hieronymus* [in his *Chronicon*] likewise relates the triumph of *Diocletian* and *Maximian* on the twentieth year of *Diocletian*. At which place *Scaliger* (in his *Animæ versionis*) remarks, that *Hieronymus* has committed an *Anachronism*. For he says, this triumph was performed on the twentieth year of *Diocletian*, four months before he put off his purple. But *Scaliger* himself is mistaken rather than *Hieronymus*. For if *Diocletian* triumphed in the twentieth year of his Empire, that is

some few months before he resigned it, it must be said he triumphed about January, in the year of Christ 304, and put off his purple on the *Kalends of April* of the same year; which time of his Resignation, *Idatius* declares (in *Festus*). Whence it follows, that he triumphed in winter time, and in the depth of winter travelled from *Rome* to *Nicomedia*; neither of which was probable. For neither did the *Romans* usually triumph in winter, nor was *Diocletian* (by reason of his age and infirmity of body) able to endure the trouble of a tedious journey. Besides, in the nineteenth year of his Empire, in *March* and *April*, *Diocletian* was at *Nicomedia* at which time the persecution against the Christians began, as our *Eusebius* attests in chap. 5. He was at *Nicomedia* also, when the Palace there was burnt; (as *Conflantine* witnesseth in his *Oratio ad Iulianum cæsum*, chap. 25.) which fire happened some months after the persecution was begun. Let us therefore suppose, that that happened in *May*, it is credible that *Diocletian* could go from *Nicomedia* to *Rome* without being weary, and thence to *Nicomedia*, put off his purple there, and retire into *Dalmatia* to lead the rest of his life in retirement there: it is it (I say) credible he could do all this within ten months space? Besides, the difficulty, by which *Diocletian* was for some time put out of his wits, seized him but at *Nicomedia*, a little after he raised the persecution; as *Conflantine* relates. Wherefore, 'tis very improbable, that *Diocletian*, troubled with such a distemper, undertook such a long journey. Further, the *Antiquities* of the panegyric [spoken to *Maximian* and *Conflantine*, does expressly affirm, that *Diocletian* and *Maximian* triumphed at *Rome* some years after the death of *Diocletian*. Let us therefore, for his words, *Scaliger* therefore is much mistaken, in saying *Diocletian* and *Maximian* triumphed in the twentieth year of *Diocletian*'s Empire: *Hieronymus*, more truly, placed it on the eighteenth of *Diocletian*. In which year *Idatius* (in *Festus*) observes, that the Emperours gave command by their Edicts, that *Rome* should be sold cheap, which seems to have been ordered by them after the triumph, to please the people of *Rome*. But *Cædrenus* places this triumph on the seventeenth year of *Diocletian*. *Valf.*

Roman Empire was dignified with, what words *Diocletian* can be sufficient to declare? At which time, those, in whose hands the supreme power was, having completed the tenth and twentieth year of their Empire, lead their lives in a firm and continued peace, [spending the time] with festivities, public shows, most splendid banquets, and delights. When their Empire was after this sort enlarged without any manner of impediment, and daily augmented with an increase of greatness, on a sudden they revoked the peace with us, and raised a perfidious war against us. The second year of this war was not completed, when a new and unexpected accident subverted the state of affairs all over the world throughout the whole [Roman] Empire, scarce completed. For, as he that had the precedence amongst the former Emperours, (having been visited by this unforefate difturbance, which drove him into a diffidence of the ordered and mad temper of mind,) betook himself Empire, to a private and Country life, together with that made by *Diocletian* and *Maximian*. [Emperour] who was the next in dignity to him. These affairs were no longer transacted after the same manner, but the whole *Roman* Empire was divided into two parts; which, as it has been re-

of the second year of the perfection, on the *Kalends of April*, in the year of Christ 304, the perfection having been begun in the month of *March* of the foregoing year. Whence therefore *Eusebius* says [the second year of this war was not completed,] his meaning must be this [it was the second year current of the war, when the peace was made.] which place of *Eusebius* *Conflantine* occurs in chap. 3. of his B. concerning the *Martyrs of Palestine*, about the end of the chapter, it is to be taken. *Valf.*
⁴ *Christophorus* translates these words [τοῦ ἀποστόλου τῆς ἐκκλησίας] thus, *primum nostrum armarium aulæ, the first author of our services* [which verities is not good; but he seems to have understood *Nicomedia* herein; who (in B. 7. chap. 16.) writes out this passage of *Eusebius*; and instead of his words here set down, use these [τοῦ ἀποστόλου τῆς ἐκκλησίας, the author of our mischief]. *Valf.*

⁵ For *Conflantine* and *Galerius* parted the Empire between themselves: which was the first division of the Empire, as *Eusebius* here offers. For although there had been more than one *Augustus* at the same time, yet they governed the *Roman* Empire together, without making any division of it; this was in the Reign of *Marcus* and *Verus*. Neither was there any division made of the Empire in the reign of *Diocletian* and *Herculeus* *Maximianus*; when those two Emperours divided the Empire between themselves, as *Epiphanius* B. 17. Concerning this division of the Empire [which *Rome* was much disquieted at] *Porphyrius* (in his *Panegyric* to *Conflantine*, written by him in the 15th year of *Conflantine*'s reign) speaks these words,

Imperii pars fissa, postea, discepta
Septem, & Augustus marchus perditus iura. *Valf.*

corded, was an accident that never happened before. Within some small interval of time, the Emperour *Conflantine* (a person of extraordinary mildness throughout his whole life, most favourable to his subjects, and one that had a singular affection for the divine doctrine [of our Religion,] ended his life according to the common function of nature, leaving his own Son *Conflantine* Emperour and *Augustus* in his stead. And he died amongst the [Romans,] he being after his death vouchsafed all honours due to an Emperour. He was the middle and most benigne of all the Emperours; and moreover, the only person of those Princes in our days, that passed over the whole time of his government suitably to his Imperial Majesty: he behaved himself with the greatest graciousness and candour imaginable towards all persons, both in other matters; and also was in no wise a confederate in the war raised against us, but preserved those worshippers of God, that lived under his government, free from harm and injuries: and, having neither demolished the fabrics of the Churches, nor attempted any other new design against us, he obtained an honourable and three happy conclusion of his life: he reigned the only person [of all the four Emperours] who [ended his life in his Imperial government] tolerably, and gloriously, [leaving] his own Son *Constantine* (a most prudent and pious Prince) his successor. [the] *Conflantine*, Son to this man, being immediately in the *Maz* from the very time [of his fathers death] promoted, *Fuk*, *Savil*, *Med*, *M.S.S.* claimed supreme Emperour and *Augustus* by the words here God exhibited himself an emulator of his father: these pious towards our Religion. Such a person was he: afterwards *Licinius*, by the common suffrage of the Emperours was declared Emperour and *Augustus*: at which *Maximianus* was sorely displeased, who until that time had been honoured only with the title of *Cæsar* by all men. He therefore, being a person of a most tyrannical disposition, by violence possessed himself of that dignity, and was by himself declared *Augustus*. *Valf.*

¹ The meaning of his passage is not, that *Conflantine* was the first that was deified amongst the [Romans,] he being after his death vouchsafed all honours due to an Emperour; but (for many Emperours, before *Conflantine*, were by the Senate accounted amongst the number of the deities) but that, of the four Emperours who governed the Empire together (to wit, *Diocletian*, *Maximianus*, *Conflantine*, and *Galerius*) *Conflantine* was the first that obtained this honour, because he was the first of them, that died. *Valf.*

² In the Kings M.S. able and three happy conclusion of his life: he reigned the only person [of all the four Emperours] who [ended his life in his Imperial government] tolerably, and gloriously, [leaving] his own Son *Constantine* (a most prudent and pious Prince) his successor. [the] *Conflantine*, Son to this man, being immediately in the *Maz* from the very time [of his fathers death] promoted, *Fuk*, *Savil*, *Med*, *M.S.S.* claimed supreme Emperour and *Augustus* by the words here God exhibited himself an emulator of his father: these pious towards our Religion. Such a person was he: afterwards *Licinius*, by the common suffrage of the Emperours was declared Emperour and *Augustus*: at which *Maximianus* was sorely displeased, who until that time had been honoured only with the title of *Cæsar* by all men. He therefore, being a person of a most tyrannical disposition, by violence possessed himself of that dignity, and was by himself declared *Augustus*. *Valf.*

³ About that time [*Maximianus*] whom we before manifested to have re-assumed the Empire after his resignation of it, being found to have contrived machinations in order to the death of *Conflantine*, ended his life by a most infamous death: he being the first, whose Monuments, Statues, and what ever else of that nature has been usually erected in honour of the Emperours, were abolished, upon account of his being a profane and most impious person, [the] *Conflantine*, Son to this man, being immediately in the *Maz* from the very time [of his fathers death] promoted, *Fuk*, *Savil*, *Med*, *M.S.S.* claimed supreme Emperour and *Augustus* by the words here God exhibited himself an emulator of his father: these pious towards our Religion. Such a person was he: afterwards *Licinius*, by the common suffrage of the Emperours was declared Emperour and *Augustus*: at which *Maximianus* was sorely displeased, who until that time had been honoured only with the title of *Cæsar* by all men. He therefore, being a person of a most tyrannical disposition, by violence possessed himself of that dignity, and was by himself declared *Augustus*. *Valf.*

⁴ The words which we before manifested to have re-assumed the Empire, after his resignation of it, are wanting in the *Maz*, and *Fuk*, *M.S.S.* They are in the Kings M.S. and in the *Med*, *M.S.* they are written at the margin here, in the same hand in which that M.S. is written. Moreover, although *Eusebius* here says, he before related, that *Maximianus* *Herculeus* re-assumed the Imperial dignity, yet *biherito* I cannot find the place where *Eusebius* has said this. *Valf.*

⁵ *Πρώτος τῶν τῶν* (the expression here) is to be understood in the sense of what we explained a little before in this chapter, [πρώτος τῶν τῶν] the first that was deified [See note (1.) in this third chapter. *Valf.*

CHAP. XIV.

Concerning the Morals of those that were the enemies of Religion.

Maximian (Son to this man,) who had a most possessible himself of the government of *Rome*, at first hypocritically pretended [himself] a professor of our faith, that he might thereby please and flatter the people of *Rome*. Upon this account he commanded his subjects to forbear persecuting the Christians, making a show of piety, and [being desirous] to seem benign, and much more mild than the former Governors. But in his practices he manifested himself not to be such a manner of person, as 'twas hoped he would have proved. But, having applied himself to [the commission of] all sorts of impious facts, he omitted no manner of action that was impure and libidinous. He committed adulteries and rapes of all sorts. He parted the husbands [by divorce] from their lawful wives, whom (when he had by unclean means abused) he most dishonourably sent back again to their husbands. Nor did he make it his business to be thus injurious towards obscure persons, and those of mean quality, but towards them especially, who were advanced to the highest place of honour in the Senate of *Rome*; insulting over the most eminent personages. All persons therefore, both the vulgar, and the Magistrates, in great fear of him, as the obscure, standing in awe of his honours, were sorely afflicted with his intolerable tyranny. And although they were quiet, and patiently bore the austere servitude [they were oppressed with]; yet none could to avoid the bloody cruelty of the Tyrant. For, one time, upon a very trivial pretence, he delivered the people of *Rome* to be slain by his own guards. And to innumerable multitudes of the *Roman* people (not *Scythians*, nor *Barbarians*, but his own Citizens) were killed with spears and all sorts of weapons in the midst of the City. Moreover, 'tis impossible to enumerate how many laughable and many ridiculous things were made of those that were Senators, to the end their offences might be seized, infinite numbers of them being sent to death at several times for various crimes framed [against them]. At length, as the complement of his impieties, the Tyrant proceeded to Exercise the delusions of Magic Art: sometimes ripping up women great with child; or otherwhiles searching into the bowels of new-born infants, he also killed Lyons, and [performed] some other horrible rites, to call forth the Demons, and repel the approaching war. For he most undoubtedly presumed, that by these performances he should obtain the victory. Whilst this person therefore tyrannized at *Rome*, 'tis impossible to relate what mischievous acts he perpetrated, and [how miserably] he enslaved his Subjects: in whom they were reduced to such extreme penury and want of necessary sustenance, as ('tis recorded by those of our times)

bonds, by reason of which some happened to have [the fines] of their hands weakened and made feeble. Nevertheless they all endured whatever befell them agreeable to the secret judgment of God. For one being taken by the hand by some others, who led him to the Altar and thrust the impure and detestable sacrifice into his right hand, was dismissed, as if he had sacrificed. Another, who had not in any wise touched [the sacrifice], yet when others affirmed that he had sacrificed, went silently away. A third, taken up half dead, was cast forth as if he had been so really, and being loosed from his bonds, was computed amongst their number who had offered sacrifice. A fourth, crying out, and making protestation that he would not perform what he was enjoined by them to do, was stricken on the mouth, and being silenced by a great company of persons purposely appointed upon that account, was forcibly thrust out, although he had not sacrificed. * So highly did they every way esteem their being thought to have perfected what they desired! Of all these therefore, who were so numerous, only *Alphus* and *Zacharias* obtained the crown of holy Martyrdom. Who, after they were scourged, and had had their flesh scraped off with torturing irons, when they had endured most grievous bonds and cruciating pains therein, after various other tortures they were put into the stocks, where for four and twenty hours space their feet were diffended to the fourth hole, and having confessed that there was but one only God, and one King Jesus Christ, as if they had uttered something against the numerous and impious, they underwent the same sort of punishment with the first Martyr [*Proculus*], and were beheaded on the seventeenth day of the month *Decem*, which day amongst the *Romans* is before the fifteenth of the *Calends* of *Decembris*. *Zacharias* was led before the tribunal, having an heavy iron-chain about his neck. Valef.

CHAP. II.

Concerning Romanus the Martyr.

Moreover, what was done about *a Romanus* on the very same day at *Antioch*, does worthily deserve to be commemorated: for he being born in *Palestine*, was a *Deacon* and *Romanus's*, the one, they say, was condemned by *Asterides* the *Pro-consul* at *Antioch*, in the Reign of *Valerian*; the other was a *Deacon* of *Caesarea* (concerning whom *Eusebius* here speaks) who, as they affirm, suffered under *Diocletian*. But, in as much as they confess, that both of them suffered on one and the same day, (for they affirm that both of them had their tongues cut out, and their both throats after they were cut out, and that both of them were afterwards strangled in prison,) 'tis plain, that the *Greeks* mistake in their making of them two distinct Martyrs. I wonder that this opinion of theirs should please *Baronius* in his notes on the *Martyrologie*. If there were two Martyrs called by the same name, to wit, *Romanus*, and if they both suffered at *Martyrdom* on the same day at *Antioch*, why does *Eusebius* mention but one here? It will perhaps be answered, that *Eusebius* was resolved to speak of the Martyrs of *Palestine* only in this book, and therefore that he only mentioned *Romanus* the *Deacon*, because he was a *Palestinian*. But *Eusebius* has made mention of this Martyr in another place, to wit, in his second Book concerning the *Resurrection* and *Ascension* of *Christ*, where he acknowledges but one *Romanus* who was Martyred at *Antioch*. Valef.

* Amongst the Primitive Christians, especially in the smaller Towns, because the Clergy were few in number, one and the same Clergy-man performed two or three Offices. Hence 'tis, that in the *Acts* of *Proculus*, the Martyr, (which we related before) *Proculus* is said to have born three Offices at the same time in the Church of *Syrophobila*, to wit, the Office of a *Reader*, of an *Interpreter*, and of an *Exorcist*. After the same manner therefore *Romanus* was both a *Deacon*, and also an *Exorcist* in the Church of *Caesarea*. See *Actus Apostolorum*, *Actus*, or *Novi Testamenti*, ch. 101. Valef.

* *Exorcist* in the Church of *Caesarea* coming to *Antioch* at that very time when the Churches were demolished; and having seen many a man, woman times four, and children flocking in crowds to the Temples of the Idols, and offering sacrifice, he judged the fight thereof to be a thing intolerable, and being incited by a zeal for the divine worship, he in the drew near; and crying out with a loud voice, Church, [began] to rebuke them. Being forthwith apprehended upon account of this his boldness, he demonstrated himself (if ever any other person did) to be a most courageous witness of the Truth. For, when the Judge had condemned him to be burnt to death, having gladly received his sentence of condemnation with a cheerful countenance and a mind most courageously disposed, he was led to execution. Then, being bound to the stake, and the combustible matter being laid together, whilst the officers, that were about to kindle the fire, waited for the determination of the Emperor who was then present, he every cryed out, where is the fire [provided] for me? I am in their command. When he had said this, he was by him brought before the Emperor, in order to his being punished with a new sort of punishment. [to wit], the cutting out of his tongue. Having the sword cut out of his tongue, he gave a real demonstration to all men, that the divine power is always present with those who undergo any sort of torture whatsoever for Religion, which does mitigate their pains, and corroborates them with an alacrity of mind. This his courageous person therefore being sensible of the newness of his punishment, was in no wise terrified, but willingly put forth his tongue, and with a most ready alacrity produced it to those who demanded it out. After which punishment he was put into bonds, and being for a long time afflicted in his prison, in conclusion (when the twentieth year of his imprisonment was at hand) he renounced Christ, as *Eusebius* declares in his second *sermon* concerning the *Resurrection*; where he speaks of the tortures inflicted on *Romanus* which he mentions not here. Valef.

* I suppose he means *Galerius Caesar*: for *Diocletian* made his abode then at *Nicomedia*. The *Caesars*, like *Apparitors* and *Officers*, went all over the bounds of their own district. Indeed, in that year when the persecution began, *Diocletian* lived (together with *Galerius*) at *Nicomedia*, in *April*, as *Eusebius* attests in his eighth book. Also, a little after the persecution began, when the Imperial Palace at *Nicomedia* was burnt by Lightning, *Diocletian* was at that City, as *Constantine* informs us in his *Oratio ad Coenae sanctorem*. Wherefore he could not be at *Antioch*, when *Romanus* was condemned to be burnt, which happened about the beginning of the Persecution. For *Romanus* was strangled on the 15th of the *Calends* of *Decembris*, after he had lain in prison some months, as *Eusebius* here attests. Valef.

* This place is in an especial manner to be taken notice of, because it most evidently declares, that the persecution which *Diocletian's* Persecution began, was not at *Antioch*, but at *Caesarea*. For *Eusebius* says, that in the first year of the Persecution the Emperor *Vicenalia* (i. e. the Festivals for his having arrived to the twentieth year of his Reign) were kept; which can only fall on that year, wherein *Diocletian* was the eighth time Consul, and Maximian the seventh. For, in this year (which was the year of Christ 303.) *Diocletian's* twentieth year was begun at the fifteenth of the *Calends* of *October*, that being the first of *Diocletian's* Reign, *Carinus* U. and *Numerianus* C. in the year of Christ 284; as 'tis set forth in the *Alexandrian Chronicle*. But, there arises no small difficulty from what *Eusebius* here says, to wit, that *Romanus* suffered *Martyrdom* on the 17th day of *November*, when *Diocletian's* *Vicenalia* were kept. Whence it seems to follow, that the first day of *Diocletian's* Reign must have been in the month of *November*, and not in *September*, as the *Alexandrian Chronicle* attests. Wherefore, 'tis necessary, that either in our *Eusebius*, or in the *Alexandrian Chronicle*, there is some mistake. Unles we say, that *Diocletian's* *Vicenalia* were kept at *Antioch* not on the same day which was the first of his Empire, but a little later. *Eusebius* indeed says (in his *Chronicon*) that *Constantine's* *Vicenalia* were kept at *Nicomedia*, and in the following year celebrated at *Rome*.

of

of the Emperours Reign was come, wherein, according to the usual indulgence, liberty was publicly proclaimed to all persons in all places that were in bonds, he only, lying in the stocks, and having both his feet diffended to the distance of five foles, was strangled, and (according to his desire) was adorned with [the Crown of] *Martyrdom*. This person being a *Palestinian*, although he suffered [at *Martyrdom*] without the limits of his own Country, yet deserves to be reckoned amongst the Martyrs of *Palestine*. These things were after this manner performed in the first year of the Persecution, when it raged against the Prelates only of the Church.

should be discharged from their imprisonment; the Emperours Edict being set forth for that purpose, which they called an *Indulgent*. See the *God. Theodot.* tit. de indulgentiis criminum. Valef.

CHAP. III.

Concerning Timotheus, Agapius, Thecla, and eight other Martyrs.

Afterwards, in the second year, when the rage of the Persecution against us was become more violent and sharp, *Urbanus* being at that time Governor of the Province, the Imperial Edicts having been then first brought, wherein it was by a general command ordered, that all persons in all places and Cities whatsoever should publicly offer sacrifice and incense to the Idols, *Timotheus* underwent innumerable tortures at *Caesarea*, a City of *Palestine*: after which he was consumed by a remnant of flow fire, and having exhibited a most genuine proof of his sincere piety towards God, by a patient fullness under all his torments, he obtained the Crown belonging to the sacred and victorious Champions of Religion. *Agapius* also, and *Thecla*, who lived in our times, having (together with the fore said *Timotheus*) given a demonstration of their most undaunted courage and steadfastness of mind, were condemned to be devoured by wild beasts. Who is he that would not have wondered at the sight of what followed hereupon, or that would not have been astonished at the hearing a relation thereof? For, when the Heathens celebrated their public Festivals, and [exhibited] their usual shews, there was a great report, that together with those others whom they had a mighty esteem for, the [Christians] also, lately condemned, were to be exposed to a combat with the wild beasts [in the Amphitheatre]. This report therefore being increased and spread every where, six

* These words [*ἐν τῷ αἰῶνι, who lived in our times*] are, without reason, added by *Eusebius*. For by them it was his intention to manifest, that he should be distinguished from the other *Thecla*, who was companion to *S. Paul* the Apostle. In the *Menaeum*, at the 19th of *August*, this *Thecla* is called, [*ἡ ὁμοῦ, B. C. 100*], *Byzicia* is the meaning whereof I know not. For this *Thecla* here spoken of was a *Palestinian*, not born at *Bryce*: a City of *Thrace*. Yet, it may be, this *Thecla* was a *Thracian*; for neither were all those Martyrdoms *Eusebius* here relates, *Palestinians*; nor does he in this book, treat of the Martyrs of *Palestine*, but of those who suffered *Martyrdom* in *Palestine*. Valef.

* The reading here is, *ἐν τῷ αἰῶνι αὐτῇ, αὐτῇ, αὐτῇ*, together with those others whom they had a mighty esteem for. *Christophorus* read *ἐν τῷ αἰῶνι*, but took it in the newer gender; for thus he has rendered it, *inter alia quae magnopere ipsi in opusculo erat ad contemplandum, amongst other things, which they had a great desire to be spectators of*. I suppose it to be spoken in the masculine gender; and that he means those more eminent *Bejjants*, who amongst the *Gresians* were termed *αὐτοῦ, i. e. the stoutest and strongest sort of men, who let themselves out to combat with the wild beasts before the people in the Amphitheatre*. Such a one was he, whom the people in the Amphitheatre at *Constantinople* called for, in these words, *δοῦν ἡμῖν ἀνδρῶν ἀνδρόνων μαχηδῶν, such were Callidorus* (*Histor. Tripart.* lib. 2.) this renders, *crudeles bestias artifice parabolis comparantur*. Valef.

youths, whereof one was born in *Pontus*, by name *Tymonius*, another born at *Tripolis* a City of *Phoenicia* whose name was *Dionysius*, the third was Sub-deacon of the *Diocletianus* Church, his name *Romulus*; besides the two *Egyptians*, *Lucius* in the name of *Lucius*, and another *Alexander*, name *Mar*, and fake to the former, born at *Caesarea*: [these five Mod.M.S.S. young men, I say,] having first bound their hands in name together, that they might thereby manifest their great readines and alacrity to undergo [at *Martyrdom*], ran in great haste to *Cyrenus*, as he was going to the *Amphitheatre*, and content themselves (which to be Christians; and, by their being prepared to [endure] all sorts of tortures, they demonstrated, that those who make their boast in the worship of the supreme God, can in no wise be terrified at instead of the furious assaults of the wild beasts. The President himself, and those who stood round him, having been forthwith struck with no small amazement, [these Confessors] were [ordered to be] shut up in prison. Not many days after two others being added to their number, (one whereof, by name *Agapius*, having before them undergone horrid and various sorts of tortures, had formerly [been signalized] for several confessions: the other mistreated bodily necessities to them, his name *Dionysius*) all these, being now made up eight in number, were beheaded on one and the same day at *Caesarea*, to wit [on the twenty fourth day of the month *Dysistrus*, which precedes the ninth of the *Calends* of *April*. At the same time happened a change of the Emperours, he that had the precedence of all the rest and the next to him in place, [having left off their Imperial attire] put themselves into a private habit: and the affairs of the Empire began to be in an ill posture. The *Roman* Empire being soon after divided, there brake out an implacable war between [the *Romans*] themselves: neither could the divisions, and (which were the consequences thereof) the tumults be made up and appeased, before the *Christians* throughout the whole *Roman* Empire had a peace ratified and fixed to them. For, as soon as that peace (like light after a cloudy and most darksome night,) dashed forth its rays upon all men, the publick affairs of the *Roman* Empire were again reformed to their pristine stability, amity, and peaceableness; all persons recovering that mutual friendliness which had been derived down to them from their Ancestours. But we will give an exacter account of these matters at a more opportune place and time. Now we are to prosecute the subsequent series of our narration.

CHAP. IV.

Concerning Apphianus the Martyr.

Maximianus Caesar, from the very time of his coming to the Empire, (as if he would a Christian demonstrate to all men the tokens of his innate piety) had harried against God, and of his own impiety, attempted a more violent persecution against those of our Religion, than the preceding Emperours he transgressed it. *Maximianus Caesar*, who by his own power and strength had possessed himself of the Empire: as if *Augustus*, which is the Greek term here, signified by his own power and strength. Indeed, *Maximianus* proclaimed himself *Augustus*, as *Eusebius* relates in Chap. 13, Book 8. But he was made *Caesar* by *Galerius Maximianus*. Moreover, *Eusebius* speaks here of *Maximianus*, whilst he was only *Caesar*, and of the time when he had that title first conferred on him, to wit, in the second year of the persecution, immediately after the relaxation of our Religion, than the preceding Emperours he transgressed it. The import therefore of *Eusebius's* *Diocletianus*, and *Herculanus*. words

invincible constancy in the confession [of Christ,] and of their courageousness in enduring famine and scourges, they suffered the same punishments with the forementioned persons; some other Confessors in the City of *Caesarea* being added to their number. Soon after these, others were taken at the City

Gaza, * who were Afflicted to bear the sacred Scriptures read, some of whom suffered the same tortures in their feet and eyes with the forementioned persons; but others of them under-went more acute and horrid tortures in the fides of their bodies. One of which number, as to her Sex a woman,

but a person of a masculine and courageous temper of mind, unable to endure the menaces of ravishment; having uttered some expressions against the Tyrant, (because he committed the Government [of Provinces] to such cruel Judges,) was first scourged; then, being hung up a great height on [an Engin of] wood, he was tortured in the fides of her body. But when the officers, appointed for that purpose, did, by the Judges order, apply their tortures to her with a most continued and exquisite vehemency, another woman, who (like the former) had taken upon her the vow of virginity, (as to the composition of her body she was indeed no very taking object, and her aspect was defensible, but she was endowed with a courageous temper of mind, and was corroborated with a valour above her Sex, and far excelled those Champions amongst among the *Christians* to much famed for their freedom in speaking,) being unable to endure the sight of those merciless, cruel, and inhumane practices, cried out with loud voice to the Judge, out of the midst of the crowd, *How long wilt thou thus unmercifully torture my Sister?* The Judge, highly exasperated by that expression, forthwith gave command the woman should be laid hold on. She was then held forth before him; and * having affirmed to herself our Saviours venerable appellation, first she was solicited by kind words to offer sacrifice; which when she refused to do, they drew her by force before the Altar: But she, behaving her self like her self, retained her former alacrity of mind, with an intrepid and undaunted foot trampled upon the Altar, and overturned that, together with * what lay upon it. Upon which account the Judge, enraged like a Savage beast, first gave order, that she should suffer more and greater tortures in her sides, than any one had before undergone: [for] he seemed in a manner desirous to gorge himself with her raw flesh. But when his rage was fatiated, he ordered they should both (namely this last with her whom the called sister) be fastened together, and condemned them

* That is, having acknowledged her self to be a Christian.

* He means the *Frankincense*, &c. *Valf.*

* This Vir-
gin Mary, who was born in the Country of the *Gazites*: you must understand that the other, well known to most men by the name of *Valentina*, says she had her original extract at *Caesarea*. But with respect to what expressions can I deliverly feel forth that the *Greco-an Menology*; where this passage occurs, at the 15th of July: on the same day, the Holy Mary, *Valentina* and *Ther*, which were Egyptians, being brought to the City Dio *Caesarea* before *Firminianus* the Judge, made confession of Christ's Name, who in our God, after which, their left feet being burnt, and their right eyes pulled out, they were killed with a sword, and their bodies burnt. But this account disagrees with our *Eusebius's* relation here. For he says, the one was born at *Gaza*, the other at *Caesarea*: and he makes no mention of the burning of their feet, or of the pulling out their right eyes, *Valf.*

Martyrdom (which followed immediately hereupon,) wherewith the thrice-blessed *Paul* was adorned? This person, having had sentence of death pronounced against him at that very interim the *Virgins* were condemned, when he was to be put to death, entreated the Executioner (who stood ready to cut off his head) to allow him a short space of time. Having obtained his request, with a clear and audible voice he first prayed for all those who were professors of the Christian Religion, beseeching God, that he would be reconciled to them, and quickly bestow on them liberty and security: then he supplicated for the *Jews* added to God by [the faith of] Christ: after this, he proceeded in an orderly method, putting up the same petitions even for the *Samaritans*; and besought God for the Heathens, that they, now entangled in error and an ignorance of God, might arrive to an acknowledgment of him, and undertake the [profession of] the true Religion; neither did he [in his petitions] omit to mention the promiscuous crowd that surrounded him. After all these (O the great and ineffable patience and mildness of his mind!) he besought the supreme God for the very Judge by whom he had been condemned to die, for the Emperours, and also for the Executioner (who stood ready to strike off his head,) both in the hearing of him himself, and of all those also that were present, beseeching [God] that the fin they committed [by taking away his life] might not be imputed to them. Having with a loud voice made these petitions, and melted almost all that were present into compassion and tears, because he was unjustly put to death, nevertheless he made himself ready, and, yielding his naked neck to be cut asunder by the sword, he was crowned with divine Martyrdom, on the twenty fifth day of the month *Panemus*, that is, before the eighth of the *Calends* of *August*. Such was the exit of these [Martyrs.] Not long after, an hundred and thirty Champions, of the same country, to wit, *Egypt*, admirable for their constancy of Christ, having by *Maximinus's* order undergone the same calamitous [tortures] in their eyes and feet, with those formerly mentioned who suffered in *Egypt*, were condemned and sent away, part of them to the forementioned Mines in *Palestine*, and part to those in the Province of *Cilicia*.

ment, is not to be despised. Mention is made of this *Paul's* Martyrdom, in the *Menology*, at the fifteenth of July, *Valf.*

CHAP. IX.

That the Persecution was afresh renewed: and concerning Antoninus, Zebina, Germanus, and other Martyrs.

NOW, after such Valiant Exploits as these, performed by Christ's noble Martyrs; when the flame of Persecution was somewhat abated, and as it were, extinguished by their fabled blood; when those in *Thebais* (condemned for [their] confession of] Christ to labour in the Mines there,) were permitted to enjoy rest and liberty; and when we hoped to see some few calm and serene days: then did * *Tha* (who had gotten the power of persecuting) Devil, reassume his rage against the Christians, upon what account or by what impulse, I know not. For, on a sudden, *Maximinus's* Edicts against us were sent to all places throughout every

Province: and the Presidents and * *Præfets* of the *Prætorium* by injunctions, Letters, and Publick Orders, ders excited the * *Curators* in every City, and the *Præfets* of the *Magistrature*, and * *Tabularii* put in Execution the Imperial Edict, * which contained an Order, that the decayed Idol-Temples should with all diligence be repaired; that all persons, men, women, servants, and young children should be compelled to do sacrifice, and by all means imaginable forced to eat part of the flesh which had been offered; that the provisions exposed to sale in the Markets should be defiled with such things as had been sacrificed; and that some should be ordered to fit and watch before the [Publick] Baths, to the end they might pollute such as came to cleanse themselves therein, with the execrable sacrifices. Whilst these things were after this manner put in execution, the anxieties of the Christians, as it was likely, were renewed and increased: yea, the Gentiles that were unbelievers [look't upon] what was done to be intolerable, and condemned these barbarities, as absurd and too outrageous: for, even to them such actions seemed abominable and odious.

* See Book. Chap. 11. note

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* These Officers had in their custody the publick Tables, or Rolls of the Cities, and look't after the accounts of the Tributes. They were first called *Numerarii*: afterwards *Valens* made a Law, that they should be called *Tabularii*. See *Valentin's* notes on *Anm. Martell*, Book. 18. pp. 348.

* Instead of [certain] *adversaries*, as it is in *Robert Stephen's* Copy, in the *Max. Mod. Vul. and Savil: M. SS.* the reading is *in* *Maximian's* *Order*, which contained an Order, that, &c.] which is the better reading, for *Eusebius* here relates the Contents of *Maximin's* Edict. *Valf.*

* *Eusebius* says, When [therefore] such a fierce storm of persecution [was] impending on all persons every where, the divine power of our Saviour did again infuse to great a courage and confidence into his Champions, that, when no body induced or urged them to it, they contemned these high menaces of their Adversaries. Wherefore, three the *Presb.* believers with a joynt consent rush in upon the *Presb.* President then offering sacrifice to Idols, and call mency, be-
cause to him to desist from his error: for there cause he did not torture the Mar-
tyrs; but ask't who they were, they boldly profess them- selves to be Christians: at which *Firminianus* was hereby highly exasperated, and passed sentence of death upon them, * without intimation on them any previous tortures. One of these was a *Presbyter*, of the many by name * *Antoninus*; the name of the second in regard he contemned, the Martyrs (who had provoked and confused him) should be immediately led away to be put to death, without suffering any tortures before their execution: as the common usage was. For the Roman Judges did usually torture the *Christian* Martyrs before they dispatch't them, to the end those valiant Champions might not finish their lives by too easy a death. Nor was this usually done to the Martyrs only; but generally as often as any heinous offenders were brought to examination, they were first tortured. And although the guilty person confess't the fact, yet did not the Judge presently order him to be releas't from his tortures; but continued to inquire out the consequences: for example, how often he had done the fact, with what weapons, and in what places: then he questioned him about his companions and accomplices. See *Terullian's* in his book *Ad Martionem*; and in his *Apologistic*, chap. 2. *Valf.*

* In the *Greco Menology*, this man is called *Antonius*, where (besides *Zebina* and *Germanus*) there is a fourth companion of theirs named, to wit, *Nicophorus*. For the 15th day of November this passage occurs, the birth-day of the holy Martyrs *Antonius* and his fellow, who were [put to death] in the time of *Maximinus*. *Antonius* was an old man; *Nicophorus*, *Zebina*, and *Germanus* were in the flower of their age. They were taken at *Caesarea* and after they had boldly confessed Christ, were slain. Here you see, the Author of the *Menology* has rendered *Presbyter* an old man, not a *Presbyter*. *Valf.*

was *Zebinus*, by Country an *Eleutheropolitane*; the third was called *Germanus*. On the thirteenth day of the month *Dius*, that is, on the Ides of November, all this was done to these persons. On the same day they had a fellow-traveller added to their number, a woman of *Scythopolis*, by name * *Emathia*, who was adorned with the 5th Badge of Virginity. She had not indeed done what the former [three] did, but was carried by force and fettered to the same. Therefore, after she had been scourged and most grossly abused; (all which injurious usages were audaciously perpetrated, without any order from the superiour Magistracy, by one of the *Triumvirs* in the neighbourhood, called *Maxys*, a man worse than his name, one indeed that was stout and of an undaunted courage, but as to his Morals, in all respects very impious of a cruel disposition, and odious to all his acquaintance. This fellow bript the blessed virgin stark naked, (in such a manner that she was covered only from her loyns down to her feet, but the rest of her body was bare;) led her round the City *Caesarea*, and look't upon it as a piece of gallantry to drag her through all the Market-places in the City, and scourge her) after [I say] she had endured in many stripes, having given a demonstration of her most undaunted courage and constancy of mind before the Presidents Tribunal, the Judge commanded the should be burnt alive. This * Man improved his inhumanity and rage, shown towards Gods worshippers, to the silent height, and transferr'd even the Laws of Nature; for he was not ashamed of denying burial to the dead bodies of those sacred persons. Upon which account he gave order, that the dead bodies (which were exposted in the open Air, to be devoured by wild-beasts,) should be carefully guarded night and day; and you might have seen for many days together no small number of men, busily obeying this heastly and barbarous order: some of whom (as if this had been a matter of high concernment) watched on a Tower, that the dead might not be stolen away. Also, the wild-beasts, dogs, and fowls that preyed on flesh, scattered here and there pieces of mens bodies; and the whole City was strewn all over with mens bowels and bones. So that, nothing did ever seem more cruel and horrid, unto those who before had been our enemies; all persons bewailing not so much their calamitous condition towards whom these things were done, as the abuse that was put upon themselves, and on mankind in general. For, even to the very gates [of the City] such a spectacle was propoled to publick view, as surpassed all the bounds of expression, and exceeded any the most tragical relation; [to wit] the flesh of mens bodies, which were devoured not in one place, but lay scattered every where. Yea, some affirmed they saw limbs of men, whole bodies, and pieces of bowels even within the City. After these [horrid butcheries] had been practis'd for many days together, there happened this miracle. The weather was fair, the air clear, and the whole face of heaven most serene and bright; when, on a sudden, from all the columns, which under-prop'd the publick Galleries throughout the City, there fell many drops, in the form of tears: and the Market-places and streets, (no moisture having fallen from the Air,) were wet and besprinkled with water which came from an unknown place. In so much that a report was immediately spread

MAXIMINUS

he continued silent, and was as insensible of pain, as if he had in a manner been lifeless. [Nevertheless] the Judge, still persevering in his merciless and inhuman cruelty, immediately condemned him to be crucified (in the same habit he was in) by a flow fire. And thus this person (although he was the last that entered the combat, yet) prevented his master after the flesh, in that he obtained his departure out of this life before him; those, who were busied about [vanquishing] the former Martyrs, hitherto making some delays. You might therefore have seen *Prophyrus* [for that was his name,] in quality like a valorous champion who had been conqueror in all manner of exercises belonging to the Sacred games, proceeding forth to his death after he had suffered to great tortures, with a body covered all over with dirt, but with a cheerful countenance, and a mind full of joy and confidence: he was most truly filled with the divine spirit; and, being clad in a Philotho Chap. 17. phib habit, (having only a garment wrapt round ¹⁷) about him, in fashion like unto a cloak,) was in a calm and sedate mind he gave commands to those of his acquaintance, and dispatched whatever he had a mind to do, retaining the serenity of his countenance, even when he was at the very stake. Moreover, when the pile, which lay at a sufficient distance, was kindled round about him, with his mouth he attracted the flame on every side of him; and after this expression, which he uttered, when the flame began to touch him, [to wit,] *Invoking Jesus the Son of God to be his helper*, he most courageously continued silent even to the very last gasp. Such was *Prophyrus's* combat: whose consummation *Selenus* a Confessor that had formerly been a Souldier, having related to *Pamphilus*; as being the conveyer of such a message, he was immediately vouchsafed to be joyned in the fame lot with the Martyrs. For he had no sooner related *Prophyrus's* death, and saluted one of the Martyrs with a kiss, but some of the Souldiers seize him, and carry him before the President. Who, as if he refused to hasten *Selenus*, that he might be *Prophyrus's* companion in his journey to heaven, forthwith ordered he should undergo a capital punishment. This *Selenus* was born in *Cappadocia*, but had attained no mean degree of honour amongst the choicest young men that belonged to the Roman Milice. For he excelled his fellow Souldiers in the firmness of his age for Military services, in strength and stature of body, and in valour: in so much that, his aspect was much discount of amongst all men, and the shape of his whole body greatly admired, upon account both of his stature and comeliness. About the beginning of the persecution, he was eminently famous for his enduring stripes in the combat of confession: but after he had left off his Military course of life, he became a zealous emula-

* *HARIDE* is the term in the original; it peculiarly imports that age, which is fit for warfare; which *Livy* calls *Militare aetate*, the Military age; beginning from the seventeenth year of a man's age, says *Plutarch* (in *Græci*.)

tour of those that were *Asseta* in their studies and exercises of piety; and, like a father, and a *Christi* patron, demonstrated himself to be an *Overseer* *pluribus* as it were, and an helper of desolate orphans and widows that were destitute of assistance, and of those that he were reduced to poverty and sickness. Wherefore, by God (who is more delighted with such [performances] as these, than with the smoke and blood of sacrifices) he was deservedly accounted worthy of that admirable and high calling, [to wit] Martyrdom. This was the tenth Champion, who, after the others before mentioned, ended his life on the very same day; whereon (as it is probable) the great gate of heaven was opened by the Martyrdom of *Pamphilus*, (suitable to the worth of that person,) which gave both him, and his companions, an easy entrance into the Celestial Kingdom. Also, *Theodulus* (a venerable and pious old man, belonging to the Presidents own family, for whom *Firmilianus* had a greater esteem than for all his other domesticks; partly upon account of his age, having seen his children to the third generation, and partly in respect of the singular affection and confectionate fidelity, which he had continually retained towards him;) having followed *Selenus's* steps, and performed the same things that he did, was brought before his master, against whom he was more exasperated than against any of the former [Martyrs,] and being forthwith put upon a Cross, he underwent the fate worth of Martyrdom our Saviour suffered. Moreover, one being yet wanting, who might render the number of the forefaid Martyrs completely twelve, *Julianus* intervened to make up their number. At that very interim he was coming from a remote Country, and had not entered the City; but, being informed [of the slaughter] of the Martyrs, ran immediately (in the same habit he had on) out of the road, to see that spectacle. When he saw the dead bodies of those holy persons lying upon the ground, being filled with an extraordinary joy, he embraced every one of them, and kissed them all. Whilst he was doing this, the [Souldiers] that were the instruments to commit those murders, apprehend him, and bring him to *Firmilianus*. He, doing herein what was agreeable to his [usual cruelty,] ordered that this person also should be consumed by a flow fire. Thus was *Julianus* also accounted worthy [to receive] the crown of Martyrdom, leaping for joy, and being exceeding glad, and with a loud voice giving great thanks to the Lord, who had vouchsafed him so great an honour. This *Julianus* was by country a *Cappadocian*; as to his morals, he was eminently pious and circumspect, and famous for his most genuine and sincere faith: he was very active and diligent in all things, being inspired by the holy Ghost. Such was the life [of Martyrs,] who were vouchsafed to arrive at Martyrdom in company with *Pamphilus*. The holy, and truly sacred bodies of these persons were, by the impious Presidents order, watched for the space of four days, and as many nights, and exposed to be devoured by

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by beasts that prey on flesh. But when (as it miraculously happened) no wild beast, or fowl, or dog approached them [during that time,] at last (divine providence to ordering the matter,) they were taken away whole and untorn; and, having been allowed such funeral rites as he himself then, received the usual interment. Whilst the discourse concerning the [Presidents] furious rage against these persons was yet rife in all mens mouths, *Adrianus* and *Eusebius* (arriving from that Country called *Marganæa*, at *Cæsarea*, to give a visit to the rest of the Confessors,) were examined also at the gate of the City, for what reason they came thither. And, having confessed the truth, they were brought before *Firmilianus*: he (as he had usually done before) was in no wise dilatory in his proceedings towards them also; but, after he had furrowed their sides with many tortures, condemned them to be devoured by wild-beasts. Therefore, after two days space, on the fifth of the month *Dyffrus*, (that is, before the third of the *Nones* of *March*, the day whereon the nativity of the public *Genius* (as the Heathens account it) is celebrated at *Cæsarea*, *Adrianus* was cast to a Lion, after which a sword was thrust through his body, and he to ended his life. On the next day after save one, that is, on the very *Nones* of *March*, (which is the seventh of the month *Dyffrus*, *Eusebius* (after the Judge had entreated him with much earnestness, that by offering sacrifice he would procure for himself that which they account liberty,) preferring a glorious death for his Religion before this transitory life, (when he had been exposed to the wild beasts, and been made a sacrifice after the same manner with the former Martyr,) was the last that closed up the Combats of the Martyrs at *Cæsarea*. Moreover, it will be worthy our recording here, how divine providence soon after punished these impious Presidents, together with the Tyrants themselves. For *Firmilianus*, who had been so reproachfully out-cast, then, ragous against Christ's Martyrs, having with him and in *Lidunus's* description, lately published by the Learned *Leo Allatius*. Also the Temple of the *Genius* at *Amiochia* is mentioned by *Julian* in *Misopogon*, which passage we cited before. The *Genius* of *Cæsarea* in *Cappadocia* had its Temple, concerning which *Gregor. Naz.* in his first *Involunt* against *Julian*, pag. 21. in his 19th *Orat.* pag. 309. The *Genius* was a tutelary God, that (as the Heathens thought) had undertaken the particular protection of any City, or Town. *Valf.*

* These words are very obscure, *Christi* person thought they were to be understood concerning the time of the persecution; I am not of his mind. For *Eusebius* speaks concerning what happened, when the fury of the persecution was in some measure abated. Therefore [ἐπὶ τούτῳ] signifies *postea*, afterwards; according to the usual way of expressing himself, both in other places, and also hereafter in this chapter. The following words [ἐπὶ τούτῳ] denote the whole interval of time from the beginning of the persecution to his seventh year, as *Eusebius* informs us in the following chapter. *Valf.*

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for such Offices, condemned them to be employed in looking after ¹⁸ Camels, a brutish sort of creatures, whose bodies are naturally crooked and full of pimples; and how it adjudged them to be amongst keepers of the Emperours horses; also, what the *Ru-* tures they suffered from such as during those times were *Presiden-* the Emperours *Presidents*, and Governors of (i.e. those Provinces, upon account of the sacred vessels that were treasuries belonging to the Church; moreover, *Rome*) the ambitious desires of many, the inconsiderate should be and illegal ordinations, and the schemes amongst the Confessors themselves, besides, what those modern rarities of disturbances with much carnell-ness attempted against the remains of the Church, horses and introducing innovations successively one after another, and, being without intermission authors of evils to such like even in the midst of the calamities caused by the offices. This em- all this [I say] I think fit to omit, as relation was called hereof being in my judgment inconvenient, and *Caesari-* which (as I said in the beginning of the book) and it is I do altogether dislike, and am resolved to avoid mentioning. Supporting it therefore to be most accommodate the *Presiden-* for an history concerning the admirable Martyr, all offices, to speak, write, and inkill into the ears of the *Pun-* lievers what ever is of importance to, and com- *de* *uacer*, mendable in our Religion, and those passages *& Honor*,) which are virtuous and praiseworthy, I thought *Al-* though good to adorn the close of this book with [a re- place of] lation of] that peace, which afterwards appeared to the *Pa-* *delis*, the Emperours

Camels are not spoken of, but those Camels are meant belonging to every City, which were used to fetch wood and other burthens ¹⁹ as appears from the 18th *Lam.* in the *Gild Title*. But *Eusebius* does here speak of the Emperours Horses and Camels, to the feeding whereof some Bishops were condemned. Now, there is a great difference between these two Offices. For the former was a civil Office, to which the *Decorations* of the white Order were promised, as 'tis said in the fore-quoted Law. But the latter was a penal servitude, to which criminals were condemned, as may be collected from *Eusebius's* words here. Moreover, those *Camelarii* (keepers of Camels) were under his care and discipline, that was the *Camelarii priores*, (i.e. the Treasurer of the Privy purse to the Emperor; see *Uell.* notes on *Joan. Marcell.* Book 22. pag. 207.) under whom were the Masters of the *Hocks*, and of the *Stables*; as appears from the *Notitia Imperii Romani*. See the *Ab.* of *Marellus* the Pope. *Valf.*

* He means the Schism between *Melitus* *Leopollitanus* and *Peter* Bishop of *Alexandria*; concerning which see *Athanasius* and *Epi-* *phanius*. He means also *Donatus's* Schism in *Africa*, against *Cæcilianus* the Bishop. *Valf.*

* The place *Eusebius* here speaks of is not to be found in this book. Whence it appears, that this place, concerning the Martyrs of *Pale-* *stine*, is imperfect. Any body may perceive that the beginning of it is wanting. But this defect may be made up from chap. 2. book 8. of the *Eusebius's* History, where *Eusebius* says that, which he mentions here, as spoken of before by himself. *Valf.*

CHAP. XII.

Concerning the Prelates of the Churches.

But, what happened to be done in relation to the Prelates of Churches, during this interval of time, and afterwards; how, instead of being continued Pastors of Christ's rational flock, which they had not rightly and duly governed, divine justice, judging them as it were fit

to be understood concerning the time of the persecution; I am not of his mind. For *Eusebius* speaks concerning what happened, when the fury of the persecution was in some measure abated. Therefore [ἐπὶ τούτῳ] signifies *postea*, afterwards; according to the usual way of expressing himself, both in other places, and also hereafter in this chapter. The following words [ἐπὶ τούτῳ] denote the whole interval of time from the beginning of the persecution to his seventh year, as *Eusebius* informs us in the following chapter. *Valf.*

CHAP. XIII.

Concerning Silvanus, John, and thirty nine other Martyrs.

The seventh year of the persecution against us was now completed, and our affairs, (having by little and little obtained some thing of a tendency towards a quiet posture by a abatement of their heats who had been our malicious detractors,) proceeded on to the eighth year, when no small number of Confessors were gathered together about the Braf mines in *Palestine*, and enjoyed their liberty to such a degree, that they erected buildings to make Churches of; [But] the Governour of the Province (a cruel and wicked person, as he manifested himself to be, upon account of what he did against the Martyrs) making a journey thither, and being informed of their

their way of living in that place, acquainted the Emperor therewith, writing what he judged suitable to calumniate them. Afterwards, the Governor of the Mines came thither, and as if he had an Imperial order so to do,) having separated that company of Confessors, allotted Cyprus to be the place of habitation for some of them, and Libanus for others. He dispersed others of them in several places throughout Palestine, and gave order they should all be wearied out with various sorts of laborious employments. Then he pick't out four, which seemed to be the most eminent persons amongst them, and sent them to the commander in chief of the Military forces in those parts. Two of these were Egyptian Bishops, by name Pelus and Nilus; the third was a Presbyter; and the fourth was Paternubius, a person signally renowned amongst all men upon account of his fidelity in doing all men good offices. This Commander, having asked these men to renounce their Religion, and not obdurate his request, ordered they should be burnt to death.

* His name was Helius; who, together with Paternubius, was burnt to death; as 'tis recorded in the Greek Menas, at the 17th of September. Eusebius mentions Paternubius, in his Ecclesiastical History, chap. 118, where he speaks of the Books written by Pamphilus the Martyr, during his imprisonment, in defence of Origen, Valer.

Again, there were others at the same place, (who were allotted a particular country to inhabit by themselves,) to wit, such of the Confessors, as either by reason of their age, or the mangling of their members, or because of other bodily infirmities, were freed from doing service in those laborious employments. The principal among these was Silvanus, a Bishop born at Gaza, a person that demonstrated himself to be a truly religious and most genuine example of the Christian profession. This man, after he had been signally eminent in all sorts of conflicts (undergone upon account) of confession, from the very first day (as I may say) of the persecution, and during the whole time it lasted, was reserved for this opportunity, that he might in the last place seal up (as it were) all the Combats [of the Martyrs] in Palestine. Many Egyptians were with him; amongst whom there was one * John, who for strength of memory far surpassed all men of our age. This man had been deprived of his eye-sight before. Nevertheless, in the conflicts of confession (wherein he got great renown) when one of his feet (after the same manner that others were ferved) was rendered useless by being ferved with red hot irons, his eyes also (although he could not then see) were burnt out with ferving irons; to such an height of cruelty and inhumanity had the merciless and incompassionate Executioners then arrived in their carriage [towards the Christians]. * This needless to extol this man for his morals, and the Philosophick life he lead, especially since he was not so admirable upon that account, as for his strength of memory; [for] he had whole books of the sacred Scriptures written (not on tables of stone, as the divine Apostle says, nor on parchments, or paper, which are devoured by moths and time, but) on the fleshy tables of his heart,

* By these words Eusebius seems to declare, that this Silvanus was not Bishop of Gaza; for Eusebius only says that Silvanus was born at Gaza, and made Bishop over those Christians that wrought in the Mines in Palestine. The Greeks (in their Menas, at the 17th of September) seem to have taken these words of Eusebius in this sense. For they say that Silvanus was Presbyter of the Church at Gaza; and, after he had suffered most acute tortures at Caesarea, was condemn'd to the Mines, where the Office of a Bishop was conferred on him by the Christians. So the Menas. But Eusebius (in book 13, chap. 13,) does expressly call him Bishop of Gaza. Valer.

* This John is mentioned in the Menas, at the twentieth of September. Valer.

that is on his bright soul, [which were legible] to the most clear eye of his mind. In so much that, when ever he pleaded, he could produce out of his mouth, as it were out of a treasury of Learning, sometimes the books of the Law and those of the Prophets, another while the Historical parts of Scripture, and again at other times the Evangelick and Apostolick writings. I was, I confess, amazed, when I first saw this man standing in the midst of a numerous Ecclesiastick congregation, and repeating some parts of the divine Scripture. For as long as I could only hear his voice, I supposed him to have read what is usually rehearsed in such assemblies. But when I approached very near, and saw plainly what was done, to wit, all the rest [in the assembly] standing round and having their eye-sight clear and perfect, and him making use of the eyes of his understanding only, in really delivering oracles like some Prophet, and far surpassing those that were found and healthy in body; I could not forbear praising and glorifying of God. And I thought that I really believ'd a firm and most evident instance to persuade me to believe, that he is to be accounted truly a man, (not who appears so to be by the external shape of his body, but) who is such in respect of his mind and understanding. For although this person had a mangled and deformed body, yet he demonstrated the strength of his internal faculties to be great and most powerful. Moreover, God himself vouchsafed to allot these forementioned persons (who, living in a place apart by themselves, spent their time according to the usual manner in prayers, fastings, and in the performance of other fervent exercises of Religion,) a blessed and salutary death; reaching out to them his propitious right hand. But * that malicious enemy of * The De: in regard they were carefully armed against him with their continual prayers to God, resolv'd to have them killed and removed from off the earth, as being troublesome to him. Which God permitted him to attempt and perform; both that he should not be hindered from doing mischief, agreeable to his own mind and purpose; and that they might at length receive the rewards of their various combats. Thus therefore nine and thirty persons were beheaded on one and the same day, by an order from the most impious Maximian. These were the Martyrdoms perpetrated in Palestine during the space of ten years, and such was the persecution in our days; which, having begun from those times wherein the Churches were demolished, was much increased in the times succeeding by the Governors' insolencies. Amidst which, their various and different combats who were Religious Champions, made an innumerable company of Martyrs throughout every Province; to wit, in Libya, and throughout all Egypt, Syria, and all those Provinces, which reach from the East round to the Country of Ilyricum. For those regions situate beyond these now mentioned, that is, all Italy, Sicily, France, and those which lie towards the Sun-setting, Spain, Mauritania, and Africa, having not endured the rage of the persecution full out the space of the two first years, were vouchsafed a sudden visitation from God, and [obtained] peace: divine Providence taking compassion on the simplicity and faith of those men. Further, an accident (a parallel to which the Records from the very first beginning of the Roman Empire cannot shew) happened now first in these our days, contrary to all

all expectation. For, during the persecution in our times, the Empire was divided into two parts. Those brethren which were inhabitants of the one part, that just now mentioned, enjoyed peace: but such as dwelt in the other part of the Empire, endured innumerable conflicts [renewed against them] successively. But when divine grace gave some indications of its candid and compassionate visitation of us, then those very Governors of ours (who before had been

raiders of the wars waged against us in our days,) having most miraculously altered their minds, founded a retreat; extinguishing the flame of persecution kindled against us, by Rescripts published in favour to us, and by mild Edicts. * The conclusion of this book, is wanting; but this defect may be easily made up from the last chapter of the eighth Book of the Ecclesiastical History. Valer.

The End of Eusebius Pamphilus's Book concerning the Martyrs of Palestine.

THE NINTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

CHAP. I.

Concerning the counterfeited Cessation [of the Persecution.]

THIS Revocation contained in the Imperial Edict * mentioned before, was published in all parts of Asia, and throughout the Adjacent Provinces. After which publications thus made, Maximian, the Eastern Tyrant, (a person as easy as ever beheaded, and a most deadly enemy to the worship of the suprem God;) being in no wise pleased with these Rescripts, instead of the forementioned Edict, issues out a verbal Order only to those Governors within his Jurisdiction, that they should stop the persecution against us. For, in regard he durst not in any wise oppose the Decree of his superiors, * having concealed the forementioned Edict, and taken such care, as that it should not be publicly propoled in the Provinces under his Jurisdiction; he gives order by word of mouth only to those Governors under him, that they should put a stop to the persecution against us; of which Order they inform

one another by Letters. For Sabinius, who was then honoured with the Prefecture of the Praetorium (the chiefest Office * among them) * Inferred in a Latine Epistle to the Governors of the [of] Provinces declared the * Emperor's pleasure; with them] the reading in Nicephorus is [emp' with him,] shewing, that Sabinius was Prefect of the Praetorium to Maximian. But our Copies do all agree in the former reading, that is [with them,] in the plural number; which is the truth. For, although Sabinius was the Prefecture of the Praetorium (which we may call the Office of Lord-Chief-justice, or of Lieutenant General under the Emperor, to govern Provinces in Civil Causes; see Panciroli, in Notation Imperi, Orient. c. 5,) under Maximian Caesar in the East; yet because he was made Prefect by Galerius, therefore he is called the Prefect of the Emperor, meaning Galerius and Maximian. For the Caesars had not the power of creating Prefects; but they were made by the Augusti, as may be shown from many places in Amm. Marcellinus. Hence 'tis, that Sabinius in his Edict (which I suppose does here infer) always speaks of the Emperor in the plural number, to let the Governors of particular Provinces understand, that that was the command of the Emperor, to wit, Galerius, Constantine, Licinius, and Maximian. Also, by these words [emp' with them] may be meant the Governors of those Provinces which were under Maximian's jurisdiction; for Eusebius speaks of them in the foregoing sentence. Indeed, this exposition seems most natural to me; but then we must render [emp' with them] not with, but amongst them; which rendition the Greek will bear. Valer.

* Rufinus translates this place thus: Sed Sabinius, &c. But Sabinius, who at that time was chief of the Praetorium, and inferred the forementioned Imperial Edict, thereby manifesting to all men that which Maximian had attempted to conceal. But Rufinus has not expell'd Fabius's meaning in this rendition of his words. For Sabinius did not see Galerius the Emperor's decree before his own order; as it was usual for the Prefect of the Praetorium to do, in regard Maximian had made it his business, that that Imperial constitution should be concealed from those Provinces under his Government. For he was highly displeased at Galerius's Rescript; both in regard the Christians (whom he had hitherto most barbarously persecuted,) were delivered from his butcheries; and also because his name was not prefix'd before the forementioned decree. For, after Galerius's and Constantine's name, Libanus's was set before the Rescript; but Maximian's name, (he being as yet but Caesar only) was not there. Therefore, partly for shame, partly out of indignation, Maximian suppressed that Edict. But Sabinius

CHAP. VII.

banishments and most horrid Persecutions were a fresh raised against us; the Prefidens in every Province renewing their cruel inquisitions against us: in so much that some of the most eminent sufferers of the divine faith were apprehended, and without any commiseration had the sentence of death pronounced against them. Three of them having professed themselves Christians, were cast to the wild beasts and devoured by them at Emesa, a City of Phœnicia: amongst them there was a Bishop, one *Silvanus*, a very old man, who

* This *Silvanus* is a had born that Office forty years complete. At the same time also, *Peter*, that most eminent Prelate of the *Alexandrian* Church, (the chief ornament and glory of the Bishops, both for his virtuous life, and his study and knowledge in the sacred Scriptures) being apprehended for no crime at all, was beheaded (contrary to every bodies expectation) by *Maximinus* on order on a sudden, and without any specious pretence. Likewise many other *Aegyptian* Bishops suffered the same death that he did. *Lucianus* also, Presbyter of the Church at *Antioch*, a very pious man, much famed for his continency, and his knowledge in the sacred Scriptures, was brought to the City of *Nicomedia*, where the Emperor then kept his Court; and after he had made his Apology, in defence of that Doctrine which he adhered to, before the President he was committed to prison and murdered. In fine, *Maximinus*, that professed Enemy of all virtue, did in a short time load us with such burdens of afflictions, that this latter storm of Persecution raised by him seemed to us to be in the far more grievous than the former.

tygh's year of the Persecution. But this *Silvanus* was cast to the wild beasts at Emesa on the ninth year of the Persecution. Concerning this man's Martyrdom *Eusebius* has said something before, in his eighth book, although not in its proper place; see B. 8, Chap. 13. Valef.

* *Eusebius* mentioned this man's Martyrdom before in the eighth book chap. 13, but not in its proper place. For the eighth book does not go beyond the eighth year of the Persecution. But *Peter* Bishop of *Alexandria* was Martyr'd in the ninth year of the Persecution (which *Eusebius* expressly affirmeth in the end of the seventh book) upon the seventh (of the Calends of December, as we read in the *Excerpta Chronologica* published by *Scaliger*, *Murard* says the same, and so does *Ado*, and the old Roman Martyrology. The *Greeks* celebrate his birth day on the 14th of November. The *Aits* of this Passion are extant in a M.S. in *Greece*, which the Reverend Father *Franciscus Combefis* has, and will fluently publish, with many other things. Valef.

* *Eusebius* has mentioned this man's Martyrdom at book 8 chap. 13, though not in its due place. But here he renouls the time more distinctly, wherein *Peter* and *Lucianus* suffered; as to what under *Maximinus* not in the Reign of *Galerius Maximinus* as *Baronius* is mistaken in what he says, at the year of Christ 311, cap. 3. Also, *Baronius* is mistaken in placing the Martyrdom of *Peter* Bishop of *Alexandria* on the year of Christ 310, for he suffered in the year of our Lord 311, on the ninth year current of the Persecution. *Baronius*'s error arose from his beginning the Persecution a year too soon; which mistake we have sufficiently confuted before, at book 8, chap. 2, note (A). Moreover, in regard *Lucianus*'s Martyrdom had happened under *Maximinus*, the Martyrdom of *Antimachus* Bishop of *Nicomedia* should, in my judgment, be placed under *Maximinus* also. Indeed, *Antimachus* suffered a little before *Lucianus*, as *Lucianus* informs us in his Epistle to the *Antiochians*, which I made mention of in Book 8, chap. 11, note (A). We may also make the time conclusion from the *Aits* of *Lucianus* the Martyr; where, instead of *Maximinus*, we read *Maximianus*, which is a common error in the *Greeks*. Valef.

* When *Galerius* was dead, *Maximinus* took possession of *Asia* and *Bithynia*, which Provinces (together with *Illyricum* and *Pœonia*) were governed by *Galerius*. For *Galerius* kept these Provinces for himself, as *Eusebius* informs us; the same is asserted by the old Author of the *Excerpta*, which I published at the end of my *Ann. Marcellinæ*. *Maximinus* therefore made his abode at *Nicomedia*, which was the chief City of *Bithynia*; where the Emperor *Maximinus* a palace ever since *Diocletian*'s time. Further, the following words do evidently manifest, that by the term [Emperor] *Maximinus* must be meant. Wherefore I wonder at *Baronius*, for asserting that *Lucianus* suffered under *Galerius*, not under *Maximinus*; when as *Eusebius*, contemporary with *Lucianus*, affirms he was killed by *Maximinus*. Valef.

Concerning the Edict against us, which was [engraved on Brazen plates and] hung up on the Pillars.

Moreover, in the midst of every City (* which was never seen before) Any man Decrees of Cities, and also the Imperial Edicts may justly against us were engraven on Brazen plates, and were exposed to open view. And the boys in the Schools had nothing in their mouths * All day affirm here, long but *Jesus* and *Plat*, and the Acts which that this new error (as before, Were the Decrees of the proud and arrogant infolency of this mans the haired towards God may be manifested; and or the li- a to that it may hence be made apparent, that a divine justice (which hates the impious, and keeps a continual watch against them) did within a very short time pursue and overtake him: by which fled Divine justice he was informed to alter his sentiments soon after concerning us, and to confirm them by his Edicts in writing. But there are the Contents of his Edict.

By our *Eusebius*. But that which he asserts to have never been seen before, is the engraving of these Edicts upon plates of Brass. For (as we observed before, Book 8, chap. 5, note b.) the Imperial Edicts were written on paper. Valef.

* *Kafā mōrū hādārū*, all day long, to *Rufinus* and *Leongus* render it: *Christophorus* and *Maximus* translate it, *quandis, daily*. Valef.

A COPY OF THE TRANSLATION OF MAXIMINUS RESCRIPT IN ANSWER TO THE DECREES OF THE CITIES AGAINST US, TRANSCRIBED FROM A BRAZEN PLATE AT TYRE.

Now at length the infirm Confidence of mans mind, having shaken off and dispersed the cloud and mist of error (which heretofore invested *Christ* the senses of men, not so much wretched, and *Maximus* being involved in the final night of ignorance,) iturthout may discern, that it is undoubtedly governed and that it is strengthened by the indulgent providence of the omight to mortal Gods. It is incredible to express how grate- full, how pleasing and acceptable a thing it is to Desires us, that you give such a proof of your Pious resolution: but then towards the Gods. Indeed, before this time it to be no person was infolent of the obsequency and reli- gious worship you showed towards the immortal Gods; the Tyr- for your faith is made known to them not in bare and empty words, but by un- interrupted and miraculous eminent Acts, upon which account your City may deserve- ly be filled the Seat and Mansion of the immortal Gods. For it is manifestly evident by many instances, that She flourishes by the Arrival and presence of the celestial Deities in Her: Run to! Now your City (care- less of all its own particular concerns, and having no re- gard to the Petitions, which in times past it did usually make [to us] for the welfare of its affairs,) when it was sensible that the Promoters of that accursed

vanity did begin to creep again, and [perceived] that (like fire which is carelessly left and raised up,) it broke forth into violent flames, the brands thereof being rekindled, immediately without the least delay made its address to our piety, as to the Metropolis of all Religion, petitioning for a redress and an assistance. 'Tis evident that the Gods have in- sisted into your minds this wholesome advice upon account of your constant and faithful performance in your Religion. For the most High and Mighty Jupiter, (who presides over your most famous City, and preserves your Country, Gods, your wives and children, your families and houses from all manner of destruction and ruine) hath breathed into your minds this salutary regulation; whence he hath evidenced and plainly demonstrated, what an excellent, noble, and comfortable thing it is, to adore him, and to approach the sacred Ceremonies of the immortal Gods with a due observancy and veneration. For what man can there be found so foolish to mind, or so void of all reason, who perceives not that it comes to pass by the favourable care of the Gods towards us, that neither the Earth does deny to reform the seeds committed to it frustrating the hopes of the husbandmen with vain expectations; or that the aspect of impious War is not ⁴ immovably fixed on the earth; or that mens bodies are not hurried away to the grave being tainted by an in- pectant, when they seem to move neither backward, nor forward in session in the temperature of the Air: or that the Sea, tossed with the blasts of tempestuous winds does not swell and overflow: or that storms breaking forth on a sudden and unexpectedly do not raise a destructive tempest: or lastly, that the Earth (the nurse and mother of all things,) shaken by an horrid trembling arising from its own internal caverns, does not raise vast hills out of its own bowels; or that the mountains which lie upon it are not swallowed up by its unexpected fissures and rents. There is no man but knows that all these calamities, (yea far more horrid than these) [us] in have happened heretofore. And all these evils fell upon us, because of that pernicious error and most should be vain folly of these wicked men, at such time as it a- bounded in their souls, and burthened the whole earth all most with shame and confu- sion: After the interposition of some words, he continues,

Let men now look into the open fields and see the flourish- ing corn, waving its weighty ears; let them view the Meadows gloriously bedecked with flowers and grasses caused by the seasonable springing showers: Let them consider the constitution of the air how temperate and calm it is again become. In future let all men rejoice for that by your Piety, by your sacrifices and Religious worship, the fury of that most Potent and strong God Mars is appeased; and for this reason, let them se- curely solace themselves in the quiet enjoyment of a most prosperous and serene Peace. And, as many as have asserted that blind error, and wholly relinquished those impertinent wandring, by returning to a right and sound temper

of mind, let them rejoice the more upon that account; in regard, (being delivered as it were from a storm impetuous, and from a fatal disease,) they shall in future reap the sweet enjoyments of a happy life. But if any shall wilfully persist in that their execrable vanity and error, let them be banished and driven far from your City and its vicinity (according to your request;) that by this means your City, being (agreeable to your commendable diligence in this affair) freed from all pollution and impiety, may wholly devote it self (according to its natural inclination) to attend upon the sacrifices and worship of the immortal Gods with all due veneration. Now, that you may be sensible how acceptable your address is to this case was to us, and how ready and forward our mind is voluntarily to comply with and reward good desires ever without any decrees, or supplication; we permit your devotedness to ask the greatest favour you have a mind to, upon account of the your Religion attempt. And now therefore make it your business to ask this and have it granted. For you shall obtain it without any delay. And this great boon granted to your City shall endure throughout all ages, such as a testimony of your holy Religious Piety towards the immortal Gods; and shall also be an evidence to your children and descendants, that for this your good course and regulation of life you have received due rewards from our Gracious Goodness.

This Rescript against us was fixed up on the Pillars throughout every Province, and did utterly exclude us from all hopes of safety, as far as it lay in humane power to do. In so much that (according to that divine oracle) * Even the elect themselves, were it possible, would have been lured to (sinned at these things). But now, when all expectation [of assistance from above] was amongst ²⁴ 24: most of us in a manner expired and extinct; while they, who were commissioned to publish the afore said Edict against us, were in some Countries yet on their journey; God the Protector of his own Church, (repelling the outrageous insolence of the Tyrant against us, by stopping his mouth as it were;) did on a sudden demonstrate his celestial assistance in defence of us.

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MAXIMUS. instead of being friends, and bitter enemies instead of confederates. All these calamities therefore, hapning on a sudden at one and the same time, did curb and confute the arrogant boasting of the insolent Tyrant against God, who had impudently bragge^d that in regard of his care in worshipping Idols, and persecuting us, neither War nor Famine, nor Pestilence, had happened in his Reigne. Therefore all these Calamities coming to pass together, and at the same instant were as Prologues and forerunners of his imminent ruine. Both he and his Armies suffered much in the expedition against the *Armenians*: And the residue, who inhabited the Cities under his Government, were miserably oppressed with the Plague and Famine: so that one measure of wheat was sold for two thousand five

burials, * together with their usual pipes and other funeral-music. Thus death fighting with the two forementioned weapons, to wit, the Peckle and the Famine, died in a short time destroy whole families. In so much that you might have seen two or three dead bodies carried out of the same house together to the ^b grave. Such were the rewards of *Maximian's* arrogance, and of the Decrees which the Cities issued out against us. During these fat times all the Heathens had evident demonstrations of the care and piety of the *Christians* exhibited towards all men: for only they (amidst for many and great calamities on all sides) in reality declared their true compassion, and good nature: in some of them employed themselves, every day in taking care of and in burying the dead (for vast numbers died whose funerals no body took care of.) Others gathered together into one body all those in the City who lay under the prefures of the Famine, and distributed bread to them all. So that, when the fame of this action was divulged amongst all men; they all glorified the God of the *Christians*, and did acknowledge them to be pious, and the only true worshippers of God, being convinced sufficiently by their works. Affairs being in this posture, God the great and celestial defender of the *Christians*, (having by the aforesaid calamities manifested his wrath and indignation against all men, because of their barbarous cruelty shewn towards us,) did again restore us to health and glorious friendship with his Providence. For our dear friend us (involved in the thick darkness) the most miraculous light of his peace; and made it apparent to all men, that God himself was always the Overseer and inspector of our affairs; who does sometimes indeed chastise and correct his people with the scourges of affliction: but after sufficient chastisement, he does again show himself gracious and merciful to those that confide in him.

states the place. But all our M. SS. and *Nicepho.* keep to the common reading. *Valef.*

might rather be a more or less related concern for the burial of the dead, we may gather that the custom of burning dead bodies was at that time almost diffused among the *Romans*. But, when this custom has been abolished, it's difficult to determine. The *Romans* seem to have taken up this custom of *burying in graves from the Jews*, and *Christians*: concerning which we have a place very observable in *Macrobius*: for (says he in his *Saturnal*, B. 7. Cap. 7.) *although in those days the custom of burning the dead is antiquated and disannulled: yet History teacheth us that in those days, when they burned the dead, they payed great respect and honour to them*. Valef.

CHAP. IX.

^a Concerning the death of the Tyrants, and what expressions they used before their deaths.

pters are transpos'd; that which ought to be the Title of the tenth Chapter is given to the ninth, and on the contrary that which ought to be prefixt to the ninth is set before the tenth. This mistake was corrected in our translation, but because we would do nothing without the Authority of the M. SS. we did therefore choose rather to follow the mistake, resting satisfied in having advertised the Reader of the mistake. Vale.

CONSTANTINE therefore (who, as we said before, was an Emperour borne of an Emperour, the Pious son of a most Religious, sober, and prudent Father ^b) and *Licinius* (who was next to him in Authority, both honoured for their Wisdom and Piety;) two most Pious [Emperours] having been encouraged by God the supreme King and Saviour of all men, against

LIB. IX.

of Eusebius Pamphilus.

follows this two most impious Tyrants, and engaging them to
 clause a lawful War, (God assisting them,) *Maxen-*
timus was most miraculously vanquished at *Rome*
 by *Constantine*; and *Maximinus* the Eastern Tyrant
 not long furiving *Maxentius*, dyed a most igno-
 minious death, being conquered by *Licinius*, who
 had not yet done any extraordinary
 valiant action. Moreover *Constantine* the former
 of these two (who was the
 chiefest person, both in re-
 spect of honour, place, and
 degree in the Empire) took
 compassion upon those who
 were oppressed with Tyranny
 at *Rome*; and having by
 prayers humbly called upon
 the God of Heaven, and his
 Word Jesus Christ the Sa-
 viour of the world, for his
 helper, he march'd with his
 whole Army in vindication
 of the ancient Liberties
 of the *Romans*. Now *Max-*
entius, confiding more in his
 Magick devices, than in the
 love and favour of his Sub-
 jects, durst not so much as
 stir out of the City gates

* *He hath graven and digged up a pit, and is fallen*
himself into the defilement that he hath made.
* *His travaill shall come upon his own head, and his*
wickednesse shall fall on his own pate. The joynings
thereof of the bridge laid over the River being
after this manner prepared, the passage began to
sink; and the Boxes together with the men in
them defended on a sudden the Bottom of the
River. Thus, this most impious Tyrant in the
first place, and after him his Guards according
to what was foretold in the sacred Scriptures
sunk down like lead into the deep waters. So that
[Confaminthe's Soldiers] who at that time by
divine assistance obtained the victory, in such
fort as the *Isphaelites* heretofore did who were
led by *Moses* that eminent servant of the Lord,
I ought in all reason to
have sung and repeated the
same expressions (though
not in words exactly the
same, yet in reality) that
they heretofore did against
that impious Tyrant [Pha-
raoh,] after this manner:
* *Let us sing unto the Lord,*
for he hath triumphed glor-

CONFAMINTE. [HICHAU] Psal. 17:18.

a I millike *Christophorus*'s Ver-
sion of these words [*ſic me
diverſe*] with he tranſlates
[*ancie poeſie*], could have
sung the ſame rather to
have rendered it [*cœcinit*],
ſhould have ſung,] For Eu-
ſebius ſays, that *Conſtantine* did
ſing, though not in exact
ſenſe, yet really and truly
Faith.

d I dislike *Chrysostom's* Ver-
sion of these words [*ὁ δὲ πῶς*
ἀνέειπεν] which he translates
[*canere potuisset, could have*
sung;] he ought rather to
have rendered it [*ecceinerit,*
should have sung;] For *Euse-
bius* says, that *Constantine* did
sing so, though not in exact
words, yet really and truly,
Valf.

* Exod. 15. 1, 2, 11.

c In the Maz. and Savil. MSS. this place is thus written [βαν-
 δος ἡ σωτηρία μου κύριος ἐστίν
 vñlo' mu' etis σωτηρία, The Lord
 my helper and defender is become
 my salvation:] which reading is
 confirmed by Rufinus's Version,
 who translates it thus [Adjutor
 & protector meus, & factus est
 mihi in salutem.] This passage
 occurs at Exod. 15, 2; where the
 Roman Edition of the Septua-
 gint has not these two words
 [μὴ κύριος] which I wonder at;
 for I am very certain that
 Eusebius made use of the Septua-
 gint translation, Vals.

f Τῶν ἄλλων διακονησάντων. The Greeks call them διακονη-
ταις for whom the Latins call
[Per]fektissim[us], mo[re] Perfekt[us]! This
title Perfektissim[us] was appropri-
ated to them of the *Orlins* E-
questres, or Roman Knights; as
Lirissim[us] was a title peculiar to
them of the Senatorial Order,
The Emperours *Perfekt* and
Treasureurs, who were always
Knights, had the title of *Per-*
fektissim[us] given them. This di-
stinction or title in ancient inscrip-
tions is signified by these Char-
acters P. V. (i. e.) *Vir Per-*
fektissim[us]: See *Gruter*, p. 10983
and my notes on *Anna, Marcell*,
p. 202. *Valef.*

Read *ἡμεῖς* *hēmeis*, over, or into the hand: which *Rufinus* confirms and explains thus, *Vexillum Dominicæ crucis in dexterâ suâ jubet depongi*. *Valef.*

CONSTANT. Engraven upon the basis of it in Latine, containing these very words :

BY THIS SAVING SIGN WHICH IS THE COGNIZANCE OF TRUE VALOUR, I HAVE DELIVERED AND FREED YOUR CITY FROM THE SLAVISH YOAK OF THE TYRANT, AND HAVE SET AT LIBERTY THE SENATE AND PEOPLE OF ROME, AND RESTORED THEM TO THEIR ANTIEN T SPLENDOUR AND DIGNITY.

After this, *Constantine* the Emperor and *Licinius* his Colleague, (who was not then fallen into that extravagant madness which afterwards depraved his intellects) having both together worshipped and reconciled themselves to God the author of all the good which had happened to them, did with an unanimous accord and consent enact a most compleat and full Law in behalf of the *Christians*. And they sent a relation of the miracles which God had done for them, and an account of their victory over the Tyrant, together with this their Law, to *Maximinus* who as yet was Emperor in the Eastern parts, and pretended friendship towards them. But he, like a Tyrant, was disconcerted and dejected at this news : yet being afterwards unwilling to seem to yield to others, and also out of fear to them who had confirmed his *Edict*, daring not to suppress and conceal it, he directs this his first Rescript in behalf of the *Christians*, to his Ministers, as it were of his own accord and by his own authority, though he was forced to it ; wherein with much artifice he feigneth concerning himself such things as were never done by him.

Maximinus said, a phrase before used in the first chapter of this ninth book, (the name, as I observe, to conceal, or suppress the *Edict*, as *Maximinus* did before in the first Chapter of this ninth book, when *Galerius*'s Rescript was sent him. But when *Constantine* and *Licinius*, after the overthrow of *Maxentius*, sent their Decree to him in favour of the *Christians* ; he durst not conceal it metu superis, fearing them, as being his superiors. Valef.

A Copy of the Translation of *Maximinus* the Tyrant's Rescript.

¹ *Diocletian* **IOVIVS MAXIMINUS AUGUSTUS** the **TUS, to SABINUS**. I suppose it well known to all that your *Gravitas*, and to all men, that our *Lords* and *Fathers* *Diocletian* and *Maximin* (when they perceived that almost all men, deserting the Religious worship of the Gods, joyed and applied themselves to the Self of the *Christians*), did rightly and duly decree, that all those persons who had Apostasized from the worship and service of their Gods, should be re-called to the worship of the Gods by a public punishment and chastisement. But when with an happy Omen I first came into these ² *Eastern* Provinces, and found that very many men (who might be serviceable to the Republick) were exiled and consigned by the Judges, for the reason afore-

said, to certain places appointed them ; I gave a charge to all the Judges, that none of them should for the future treat the Subjects of their Provinces so barbarously ; but that they should rather regard them to the service of the Gods by courteous persuasions and kind exhortations. During the time therefore that our Commands were, according to our Intimation, strictly observed, it happened that there was not one in all our *Eastern* Provinces either confined, or injured ; but, in regard no trouble or disquietude happened to them, they were the rather reduced to the worship of the Gods. After this, in the last year, when I successfully made a journey to *Nicomedia*, and there abode, the Citizens of that City came to me with the Images of their Gods, begging of me with much earnestness that those sort of *CONSTANT. men* might by no means be permitted to inhabit amongst them. But in regard I understood that a great many men of that Religion liv'd in those parts, I gave them this answer : that I was very well pleased with, and thankful to them for, their address, but did not perceive that that was the desire of all men in general. If therefore, any do persist in the [*Christians*] superstition, every one of them may have his free liberty ; to choose what pleases him ; and if they will embrace the service of the Gods, they also may do that. I thought it requisite to return a kind reply to the *Nicomediens*, as well as to the other Cities, who with much importunity had presented me with the *Jane Petition*, to wit, that no *Christian* might dwell in their Cities ; ³ for so the preceding Emperours (as I observed) had always done ; and it now so pleased the Gods, (by whom all men are preserved, and the publick state of affairs continued in a sedate posture,) that I should grant that earnest address of theirs which they presented me with concerning the divine worship of their Gods. Wherefore although I have very frequently before this time, as well by Rescripts as by Commands, ordered your devoutness, that the Presidents of Provinces should not be rigid or severe in their proceedings against those within their districts, who are studious about the observation of the Rites and *Sages* of the *Christian* Religion ; but that they patiently tolerate and with moderation comply with them :

made *Casir* by *Galerius*) received the jurisdiction over all those Provinces, which *Diocletian* had referred to himself. And hence it came to pass, that Egypt was reckoned among the Eastern Provinces a long while after. So *Ann. Marcellinus* (B. 4. where he recounts the Provinces of the East,) reckons *Egypt* amongst them. Further, *Egypt* was originally under the Comes of the East, as we are informed from an ancient inscription ; the Contents whereof are these ; *M A B C I O M E M M I O N E R R I O B A L B U R I O C A C I L I A N O P L A C I D I O C V C O M I T I O R I O P I S J E G Y P T I M E S O P O T A M I A C O M M I T A T O R D I N A R I O*, &c. Valef.

⁴ *Εὐαγγελιστὰς*, that is, the year past, (i. e.) the year of *Christ* 311, when *Maximin* was the chief of the Empire, for in this very year (wherein *Maximin* died, *Maximin* fallen upon *Helynia*, which *Galerius* (together with *Helyrium* and *Thrace*) had referred to himself. Valef.

⁵ This place is very intricate and obscure ; and first, there is a difficulty in these words [*τῶν ἀπὸ αὐτῶν*] which some translate *propterea quod*, because, but the adverb *ἐν ᾧ* may be rendered *in*, so, and then this is the meaning of the place. (viz.) I returned a kind reply to the *Nicomediens*, which the Emperours my predecessors always were careful to do. The next difficulty is in these words *τὴν εὐσεβείαν*, which I interpret *pleased the Gods*, &c. But we may read *ἀγαθὴν*, and it now so pleased the Gods, &c. By these means [*εὐσεβείαν*] is fully express'd by the preceding words [*ἀγαθὴν*], making up the entire sense of the Command, &c. according to this explanation we have translated the place. Valef.

⁶ *Maximin* does here make a distinction between *ἀποστασία* and *ἀσέβεια*, Letters and Rescripts were sent by the Emperours to the Magistrates or Presidents into their Provinces, in which Commands were bound to be in a short Libel, and this was one of the chief of their charges given them (to wit,) that they should be careful of their health. The *Civilians* speak much concerning this *mandata Principum*. Valef.

yet,

CONSTANT. yet, lest they should suffer any affronts or molestations, from the Beneficiarii, or any others, I thought it agreeable and opportune to remind your *Gravitas* by this Letters, that you should rather win the Subjects of our Provinces to embrace the worship of the Gods, by flatterings and exhortations. Wherefore if any shall voluntarily take upon him to embrace and acknowledge the worship of the Gods, it is promoted by a covenant that you should receive and treat such the favour and protection with the greatest kindness imaginable. But if of any chuse to adhere to their own Religion, you are to permit them to take their Liberty. It is therefore required, that your devotedness observe to be that you are hereby injured, and that no person be empowered to injure, or exercise violence towards any of the Subjects of our Provinces : since it is rather convenient (as we said before) to recall our Subjects to the worship of the Gods by fair words and kind exhortations. Moreover, that this Intimation of Ours may come to the knowledge of all our Subjects, let it be your care to publish this Our Order by an *Edict* proposed by you.

fall of the Prætorian school, immediately upon Receipt of the Emperor's Law, publish it to the Subjects by their *Edict*. Sometimes they did promulge the Emperor's Law before their own *Edict* ; sometimes they proclaimed their own *Edict*, and only mentioned in the Emperor's Law. Thus did *Sabinus*, in the next chapter of this ninth book, when he first proclaimed the Emperor's Law before his own *Edict*. True it is, we must confess, that the Emperor's Laws were published before the *Edicts* of the Presidents most commonly. Of this we have a notable instance in the Conference at *Carthage*, where after the Reading of the Emperor's Letter to *Marcellinus* the Tribune and the *Natarius*, *Marcellinus*'s *Edict* was read. We must suppose the same thing concerning the Emperor's Rescripts : which were always placed before the *Edicts* of the Magistrates. So did *Himerius* Rationist of *Egypt*, in his Epistle to the Governor of *Marcus* ; which *Athanasius* has related in his *Apology*. Valef.

When *Maximin* had issued out this Precept (being necessitated to it, and having not done it of his own accord) for all this he was not looked upon by all men to mean unfeignedly, or worldly to be confided in, because formerly (after the like Indulgence) he had demonstrated himself to be of a mutable and perfidious disposition. None therefore of our Religion durst either assemble together in their Ecclesiastical assemblies, or meet themselves in publick ; for the Rescript did contain in express words allow of this ; it only contained an order that we should be preserved secure from violence and abuses : but it permitted us not either to celebrate our assemblies, or to build Churches, or to perform any of those solemnities usual with us : although *Constantine* and *Licinius*, the Patrons of Peace and Piety, had by their Letters acquainted him, that they had both permitted us to do these things, and also had granted the same to all under their Government by their Rescripts and Decrees. But the most import Tyrant was resolute not to yield thus, till such time as, having been persecuted by divine justice, he was at length forced to it, whether he would or no.

⁷ *ἵνα ὅσοι ἐν ταῖς ἐκκλησίαις* instead of *ὅσοι ἐν ταῖς ἐκκλησίαις* which word I greatly approve of as explaining the place. Valef.

⁸ These words [*ὡς ἐν ταῖς ἐκκλησίαις*] *Μιχαὴλ* and *Christoph*, render thus ; *Maximinus* in hisa condecet, forsitant, they had written to *Maximin* that he should grant it. But I think *Eusebius*'s meaning was otherwise, (to wit,) *Constantine* and *Licinius* wrote to *Maximin* that they had given free liberty to the *Christians* to exercise their Religion, to celebrate their assemblies, and to build Churches, &c. For it seems unlikely and some thing arrogant, that *Constantine* and *Licinius* should command *Maximin*, their Colleague, to grant these Privileges to the *Christians*. Valef.

CHAP. X.

Concerning the Victory obtained by the Pious Emperours.

This was the reason which I did press him on every hand. When he was no longer able to support the weight of the Government, which was unworthily confided upon him, but through stand the want of a moderate prudence of mind, such as is force of required in a Prince, did insolently and unduly attempt to manage publick concerns, and more over, was vainly puffed up with haughtiness of spirit, even against his

Colleagues in the Empire, who were far his superiours in Birth, Education, desert, prudence, and (which is the chiefest accomplishment of all) in humility and piety towards the only true God. Through confidence and infidelity he arrived to such a degree of audaciousness, as to challenge the Precedency, and placed his name first in all Titles and Honours. Then his madness breaking forth into utter deparation, having violated the league which he had made with *Licinius*, he raised a bloody and implacable War. Afterwards in a short time he put all things into confusion, and every City into a strange contention, and having gathered together all his forces being a very great Army, he marched forth to fight against *Licinius* ; being extraordinarily puffed up in mind with the confidence of the assistance of *Dæmons* which he supposed to be Gods, and with his innumerable Army of men. But when he came to engage in a Battle, he was destitute of divine care and protection ; and the victory was by the one only and supreme God given to *Licinius*. First of all his

Foot forces were routed in which he did most confide ; then his Guards deserted him, revolting to *Licinius* the Conquerour, and he forthwith, unhappy wretch, threw off his Royal Robes, (which did not become him,) and timorously, ignobly and unmanfully throwed himself amongst the crowd of common Soldiers. [Of afterwords he fled ; and (being very solicitous about making provision for his own safety) hid himself in the fields and villages, hardly eluding the Enemies hands, by which he did truly verify those firm, unerring, and divine Oracles which say ;

There is no King that can be saved by the multitude. Psal. 33. 18.

By these words [*ὡς ἐν ταῖς ἐκκλησίαις* in *ταῖς ἐκκλησίαις*] is meant, to place his name first in all Titles of *Lives* and *Deaths*. And, in all inscriptions, on publick works, Statues and Images, *Maximin* placed his name before his Colleagues, *Constantine* and *Licinius* ; although they were *Augusti* before him. *Maximin* therefore challenged the first place, because he was created *Cæsar* before them. Valef.

⁹ *Νίκτης* changes these words [*ὡς ἐν ταῖς ἐκκλησίαις* in *ταῖς ἐκκλησίαις*] thus [*ὡς ἐν ταῖς ἐκκλησίαις* in *ταῖς ἐκκλησίαις*], concerning his pride to enter markets, which rendition is not amiss. For *ἐκκλησία* is, in *christology*, that term for *Church* in many places. Valef.

¹⁰ In all our M.S. is *ὡς ἐν ταῖς ἐκκλησίαις* ; and we translate accordingly by the term. Valef.

By [*ἐκκλησία*] the term here used, *Eusebius* means *Maximin*'s Foot forces. Of all Hittorians only *Zosimus* mentions any thing of this Battle between *Maximin* and *Licinius* in *Libyrum* ; in his second book ; he says, that *Licinius* at first suffered some loss ; but afterwards, removing the fight, he put *Maximin* to flight, and fled towards the East, thinking to raise a new Army. This relation does well agree with this of *Eusebius* here, for he says that *Maximin* having fled, his Army fled into the Empire, that is, into the East. This Battle therefore was fought in *Europe* ; in the year of *Christ* 313. *Constantine* and *Licinius* began the third time *Constitutio* ; *Stenius* well observes, in his third book *De Occidentali Imperio*. Valef.

of

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when therefore *Licinius* had inflicted condign punishment on them all; he gave order that *Theoctemus* himself should first be executed, and afterwards the rest of his Associates that were confiscous to, and accomplices in the Cheat, having first suffered innumerable torures. To all these were added *Maximin's* Sons, whom he had now made Colleagues with himself in the Empire, and partakers of the Pictures, and Inscriptions dedicated to his honour. In fine, all the Tyrants relations, (who but just before had made their proud boasts, and insolently exercised authority over all men,) most ignominiously underwent the same sufferings with those persons forementioned, for they received not instruction, nor did they know, or understand this season-

able admonition uttered in the holy Scriptures. *O put not your trust in Princes, nor in the children of men, for there is no health in them. The breath of man shall go forth, and he shall return again to his earth: in that day shall all their thoughts perish.* Thus therefore the impious being like filth wiped away [from off the earth,] the Empire, which by right belonged only to *Constantine* and *Licinius* continued firm, and unobnoxious to Envy. These persons (after they had first of all cleansed the world from impiety) being sensible of those great benefits they had received from God, did sufficiently demonstrate their love of virtue and of the Deity, their piety, and gratitude towards God, by the Laws they made in favour of the *Christians*.

The End of the Ninth Book of the Ecclesiastical History.

THE TENTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

CHAP. I.

Concerning the Peace, which was procured by God for us.

Therefore, glory be to God the Almighty and supreme King, for all things: and manifold thanks to the Saviour, and Redeemer of our souls, *Jesus Christ*, through whom we pray that we may have always preserved to us a firm and inviolable peace, both from outward troubles, and also from all internal molestations of mind. Having (by the assistance of your prayers) added this tenth book of our Ecclesiastical History to those foregoing books at this place finished, we have dedicated it to you (most sacred * *Paulinus*!)

* He means *Eusebius* Bishop of Tyre, to whom our *Eusebius* dedicated his Ecclesiastical History. For by his persuasion he undertook this work, as he does here plainly intimate. *Eusebius* deliberately omitted the dedication of his books to *Paulinus* at the beginning of this his work, (which is usually done,) upon account of *Paulinus's* modesty (if I mistake not:) but was contented to make an honourable mention of him at the end of his History. For he supposed it signified not much, whether he dedicated his books to him at the beginning, or at the end of them. *Eusebius* dedicated to the same *Paulinus* two books *de nominibus*, concerning the names of places: the former of these (which contained the division of the 12 Tribes, the description of the City *Jerusalem*, and the Hebrew appellations of extraneous nations) is now lost. But the latter (which treats of the Hebrew names of places) was above twenty years since put forth in Greek by the Reverend *Paulus Bunsenius*, to which there is prefixed an Epistle to *Paulinus*. Wherein *Eusebius* attests, that by *Paulinus's* persuasion he attempted that work; and he gives him this title [*184* Οὗ ἀνδρός παύλου, Ο *Paulinus*, thou sacred man of God:] *Paulinus* therefore was our *Eusebius's* ἐπιπολιτικός, Insuperior to compile his books; as *Antiochus* heretofore was *Origen's*.—Further, this *Paulinus* was at first a Presbyter of *Antioch*. Afterwards, being preferred to the Bishoprick of Tyre, he was much commended for his Presidency over that Church. And at length when *Eusebius* was divested of the See of *Antioch*, he was by the *Antiochians* preferred to the Government of their Church: for *Eusebius* informs us, in his book against *Marcellus*, chap. 4. in these words, ἐν τῷ τῷ ὁσὶν ἀποστόλων, &c. Afterwards he inveighs against the man of God *Paulinus*, a most blessed person who was adorned with the dignity of a Presbyter at *Antioch*: and was so famous for his Government of the Tyrian Church, that the *Antiochians* challenged him, at their own proper gods, *Philostorgius* (book 1. chap. 11.) says expressly, that *Paulinus* succeeded *Eusebius* in the See of *Antioch*, and that six months after his translation he died.—*Paulinus* therefore died in the year of Christ 318, after he had born the Bishopric of *Antioch* six months. Wherefore *Philostorgius* is such mistaken, who (in his notes on *Philostorgius*) supposes *Paulinus* to have died in the year of Christ 324;

and blames *Philostorgius* for being inconstant to himself. But *Philostorgius* agrees very well with himself, which *Guthrie* does not, in alleging that *Paulinus* Bishop of Tyre died on the year of Christ 324, undoubtedly *Paulinus* Bishop of Tyre was present at the Nicene Council, and survived that Synod sometime; as *Theodoret* informs us book 1. chap. 6. and *Symeon* book 1. chap. 18.—*Baronius* indeed says that *Paulinus* died in the year 324, and that *Eusebius* succeeded him. But *Baronius* affirms not, that that *Paulinus*, whom he makes *Eusebius's* predecessor, was Bishop of Tyre, Valse.

herby publishing you to be the seal and closure as it were of this our whole work. Nor will it be incongruous (as we suppose) to place here

* in its due order, a complete Panegyrick concerning the Re-edification of the Churches: obeying herein the holy Spirit, which exhorted us in these words: *O sing unto the Lord a new song; for he hath done marvellous things. With his own right hand, and with his holy arm he hath gotten himself the victory. The Lord hath declared his salvation: his righteousness hath he openly shewed in the sight of the Heavens.* Therefore, since the Scripture injoineth us [to begin] a new song, let us agreeable thereto sing together; because, after such terrible, black, and horrid spectacles and relations; we are now vouchsafed to see such happy days, and to celebrate such Festivals, as many of our Ancestours, who were truly just and Gods Martyrs, desired to see upon earth, but have not seen them; and to hear, but have not heard them. But these persons, hastening away with all possible speed, obtained far more excellent things, being taken up into Heaven, and into the Paradise of divine joy and delight: And we, confelling these present enjoyments to be greater than our desires, stand amazed at the bounty of the Honour of such munificence: We also justly admire and adore him with the utmost vigour of our souls, attesting the truth of his Predictions by his Prophets contain'd in the Scriptures, in which 'tis said: O come hither, and behold the works of the Lord, what marvels he hath done upon the earth; &c. He maketh wars to cease in all the world. He shall break the bow, and knap in funder the spear, and burn the shields with fire. Let us therefore rejoice

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THE

all the Healen. *Thou dost the sing and dance.* But in *vision* expresses the Bridgroom, the ecclesiastical Word, *Jesus Christ Himself* answereth her, *hear the Lord speaking*: * Fear not because thou hast been ignominiously treated, neither be thou ashamed, because thou hast suffered reproach.

For thou shalt forget this everlasting shame, and thou shalt no longer remember the reproach of thy widowhood: the Lord hath called thee, not as a woman forsaken, and dejected in spirit, nor as a woman hated from thy youth: thy God hath said, For a little while I have forsaken thee, but with great compassion I will have pity upon thee. I turned my face from thee when I was a little angry; but with everlasting mercy I will have mercy upon thee, faith the Lord who hath redeemed thee. † Arise, arise, thou who hast drunk from the hand of the Lord the cup of his wrath. For thou hast drunk of, and emptied the cup of destruction, the cup of my fury: and there was none of all thy sons, whom thou hast born to comfort thee: neither was there any to take thee by the hand: Behold I have taken out of thy hand the cup of destruction, the cup of my wrath, and thou shalt no longer drink it. And I will put it into the hands of them who have injured thee, and defaced thee. * Arise, arise, put on strength, put on thy glory. Shake off the dust, and arise: sit down: loose the chain of thy neck. || Lift up thine eyes round about, and view thy children gathered together. Behold, they are gathered together, and come to thee. As I live faith the Lord, thou shalt put them all on as an ornament, and thou shalt put them about thee as a bride doth her bravery. For thy desolate places, and those that were wasted, and ruinous, shall now be too narrow for thy inhabitants. And they shall be removed far from thee, that devoured thee: for thy sons which thou hadst lost shall say in thine ears: The place is too straight for me: make a place for me that I may dwell. And thou shalt say in thine heart: who hath begotten me these? I am childless and a widow. Who hath nourished these for me? I was left desolate: these were had they been? All this Eusebius had predicted. These things were in times past recorded in the holy Scriptures concerning us. And it was requisite that we should now at length receive the truth of these words really and actually fulfilled. In regard therefore the bridegroom, the Word, hath spoken in this manner to his spouse, the sacred and holy Church, agreeably

† Euseb. 61, 17, 18, 22, 23. * Euseb. 52, 1, 2. † Euseb. 49, 24.

hereto hath this: † Drest of the Bride, (with the prayers of you all in common, reaching out to her your helping hands, by the appointment of God the Supreme King, and by the appearance and presence of Jesus Christ's power) raised and created this desolate [Church], lying like a dead carcass [on the ground], and despaired of by all men. And, having lifted her up after this manner, hath made her such an one, as he was instructed to do by the delineation of the sacred Scriptures. This [Fabric] is indeed a stupendous miracle, and doth surpass all the degrees of admiration, especially to them, who are only intent upon the outward appearance of things. But the original Examples and Primitive forms hereof, the spiritual and truly divine patterns are more admirable than all miracles. I mean, the reparations of that divine and rational building in our souls. Which [Structure] when the Son

of God himself had framed according to his own Image, and had freely granted, that in all parts it should bear the resemblance of God, be bestowed upon it a nature incorruptible, incorporeal, rational, different from all terrene matters. [And gave it] a substance originally and of its self intelligent; after he had once thus created it at the beginning out of nothing, He made it an holy Spouse, and [framed it into] a most sacred Temple for Himself in His Father. Thy be himself in express words acknowledgeth, saying: * I will dwell in them, and I will be their God, and they shall be my people.

Such indeed is the perfect and purified soul, which was so framed at the beginning that it bore the perfect Image of the celestial Word. But when through the envie and emulation of the malicious Devil, by its own voluntary choice, it began to be a follower of its own passions, and was injured with vice, [God having withdrawn himself out of it], being left destitute as it were of a Defender, it was easily captured, and remained exposed to their treacherous claws who for a long time had been envious [of its glory], and being now utterly battered by the Engines and Machines of its invincible Adversaries, and spiritual enemies, it sunk down into such a total ruin, that none flame of virtue was left standing upon another: all the parts of it lay prostrate on the ground, as dead, utterly deprived of all those notions concerning God, which were naturally imprinted on it. But this ruined building, which was framed after the Image of God, was not laid waste by that wild bore out of the wood which is visible to our eyes, but by some destructive Devil, and who, having put it into a flame by wicked passions (as it were with the fiery darts of their malice) have burnt with fire the truly divine Sanctuary of God, and destroyed the tabernacle of his name even to the ground. Afterwards they buried it miserable wretch under a heap of earth which they cast up, and reduced it to an utter despaire of all manner of safety. But his Paron, the Divine and salutary Word (o-beying the love of his most gracious Father [shown towards mankind],) restored it again after it had suffered condign punishment for its sins. In the first place therefore, having united to himself the minds of the Emperors, by means of these most pious Princes, he cleansed the whole world from all impious and pernicious men, and also from those cruel and barbarous Tyrants, hated of God. Afterwards, he brought to light men very well known to him, persons

† Euseb. 61, 17, 18, 22, 23. * Euseb. 52, 1, 2. † Euseb. 49, 24.

† Euseb. 61, 17, 18, 22, 23. * Euseb. 52, 1, 2. † Euseb. 49, 24.

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† Euseb. 61, 17, 18, 22, 23. * Euseb. 52, 1, 2. † Euseb. 49, 24.

what can it be else but the most pure soul and holy of Holies of the Common Priest of all. On his right hand standeth the great High Priest of all, Jesus himself, the only begotten Son of God, who with a cheerful countenance and * [breath] forth hands receive from all that sweet smelling incense, and those unbloody and immaterial sacrifices of prayers; and transmits them to his heaves; and he himself worships, and he only exhibits due veneration to the Father; afterwards he beseecheth him for ever to continue favourable and propitious towards all us. Such is that August Temple, which the great Creator of all things the Word [of God] hath built throughout all that world under the sun; he himself hath again framed upon earth this intellectual representation of those things beyond the Arches of Heaven: that by every creature, and by rational souls upon the earth his Father might be duly honoured and adored. But that Region above the Heavens, and the things there, which are the originals of what we here behold, that Jerusalem which is above, that * Celestial mount Sion, and that City of the living God, far above the world, in which are innumerable companies of Angels, and the Church of the first born which are written in heaven, with praises unutterable, which we cannot understand, laid their Creator and supream Prince; [the Blessedness of this Region, I say, and of its inhabitants.] † no man is able to discern [it] from far. For * eye hath not seen, nor heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. Of which things since we are now vouchsafed to be partakers in part, let us, both men, women and children, small and great, all mortals, together, with one spirit and one soul never cease to give thanks and praise to the Author of these things. † Who hath mercy on our iniquities, and healeth all our infirmities. Who redeemeth our life from destruction, and crowneth us with mercy, and loving kindness; who filleth our desire with good things. For he hath not dealt with us according to our sins, neither hath he rewarded us according to our iniquities. For as far as the East is from the West, so far hath he removed our sins from us. As a father pitieth his own children, even so is the Lord merciful to them that fear him. Keeping these things fresh in our memories both now, and throughout all succeeding times, and moreover setting before [the eyes of] our minds God the cause of this present days joyful solemnity, and the Master of this feast, both day and night, every hour, and (as I may say) every moment wherein we fetch our breath; let us love him and worship him, with all the strength of our souls. And let us now rise up, and with the loud voice of our affection beseech him, that he would continually save and defend us within his sheepfold, and that he would afford us his everlasting peace entire and immovable in Jesus Christ our Saviour, by whom be glory to him throughout all Ages, Amen.

¶ Here Eusebius [having] spoken largely concerning the double Fabric of the Church [that is] the material and spiritual, and compared them together, and heavenly Jerusalem which is the idea and original pattern of this Church on earth. But the translaters through their inadvertency took no notice of this elegant Asprophre, Valef.

* See Heb. 12, 23, 25.

† Instead of [the reading] should understand that we are to be [the reading] doubly together, with one spirit and one soul never cease to give thanks and praise to the Author of these things. † Who hath mercy on our iniquities, and healeth all our infirmities. Who redeemeth our life from destruction, and crowneth us with mercy, and loving kindness; who filleth our desire with good things. For he hath not dealt with us according to our sins, neither hath he rewarded us according to our iniquities. For as far as the East is from the West, so far hath he removed our sins from us. As a father pitieth his own children, even so is the Lord merciful to them that fear him. Keeping these things fresh in our memories both now, and throughout all succeeding times, and moreover setting before [the eyes of] our minds God the cause of this present days joyful solemnity, and the Master of this feast, both day and night, every hour, and (as I may say) every moment wherein we fetch our breath; let us love him and worship him, with all the strength of our souls. And let us now rise up, and with the loud voice of our affection beseech him, that he would continually save and defend us within his sheepfold, and that he would afford us his everlasting peace entire and immovable in Jesus Christ our Saviour, by whom be glory to him throughout all Ages, Amen.

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Let us therefore now annex the Copies of Constantine and Licinius's Imperial Decrees translated out of Latine.

A Copy of the Imperial Edict translated out of Latine.

Having long since perceived, that a liberty of Religion ought not to be denied, but that licence should be permitted to every ones will and arbitrement of being careful about their Religions performances according to their own mind and judgment, We have Decreed, that as well all other persons, as those that are Christians shall retain the faith [and observances] of their own Self and Religion. But because in that Rescript wherein this liberty was granted them,

* many and different sorts of Sects seemed to be expressly set down, for which reason peradventure some of them not long after disjunct from such an observance. Wherefore when We Constantine, and Licinius, Augusti, came unfortunately to Mediolanum, and had in debate all matters which might conduce to the good and utility of the publick; amongst other things which to us seem'd of several ways profitable to all in general, (or rather which we judged ought to be decreed before any thing else) we supposed such constitutions were to be made; at therein should be contained the worship and veneration of the deity: that is, that we should allow a free choice both to Christians and all others of following what way of worship they please: that so by this means that Godhead and heavenly being, whatever it is, might be propitious to us, and to all that live under our Government. We have therefore proclaimed this our will and pleasure, after we had taken a most wholesome and deliberate consideration thereupon, that licence be denied to none at all of following or choosing the observances or Religion of the Christians; and that free power be granted to every one to apply his mind to that Religion, which he judgeth most congruous and agreeable to himself: that so God may in all things manifest his usual care and loving kindness towards us. It was also convenient that we should signify to you this our pleasure; that all those Sects which were included in our former Rescript to your Devotion concerning the Christians should be quite left out, both that whatever seems hurtful and disagreeable to our clemency should be wholly removed, and also that in future all that have resolved to make choice of, and keep the observances of the Christian Religion, might observe them freely

Letter,

mentioned here by Constantine, is lost, we cannot exactly

recollect what Constantine means

when he says, that in that Edict

were named many and several

sorts of religions, Sects; for which

reason we have disjunct from professing

Christianity, Christianity, translates

[disjunct] opinions or heresies,

heresies and opinions; for heresies

meanings of a place: but it signifies

the opinion or sect. When the Emperor

Constantine therefore had in that former Edict permitted

this Liberty of Conscience to all, he added, that that privilege

was not granted to the Christians

only, but to all men of every Sect,

(that is) to Jews, Samaritans,

Maronites, &c. and to all Sects

of all Religions. This the historians

took to be no small injury to their Religion,

that it should be reckon'd amongst Schismatics,

and unbelieving Jews, Constantine being advertised here

of by the Confessors, corrected it in this latter Edict; that clause,

which mention'd all Sects, being taken out: and this is that which

is meant by these words a little further, *ut apostolicae maxime*

adversus illud quoddam sectarum

religionem, (i. e.) that all those Sects

which were in our former Rescript should be quite left out. Valef.

freely and firmly, without any molestation. These things we therefore determined fully to signify to your carefulness; that you may be certified, that we have granted to the Christians a free and absolute liberty of being careful about the exercise

of this was of their Religion. ¶ In as much as we have already freely and absolutely granted them this, your devotion

should be duly preserved, that we have allowed a liberty to others also, who are desirous of following their own observances and Religion:

Which, 'tis apparent, is agreeable to the tranquillity of our times, to wit, that every one should have a liberty and power of choosing and being careful about worshipping whatever Divinity he has a mind to. And this is therefore did, that we might seem not in the least to have lessened or detracted from any manner of divine worship or Religion whatsoever. We have also further Decreed in favour of the Christians, that those their places (wherein they used to convene in times past (concerning which places there was another Rule or Form appointed in our Rescript formerly sent to your devotedness,) in case it appears that they have been purchased by any persons, or of any one else) be immediately and without all hesitancy restored to the Christians themselves, without money, and without any exaction of an additional price or value: and if any have received these places by way of gift, that they in like manner forthwith restore them to the Christians. But if those, who have purchased, or had the grant of these places, have a desire to demand any thing of our goodness, let them make their Address to the Governor that presides as Judge in that Province, that by our bountiful provision may be made for them: at which places it shall behoove you to see forthwith restored to the Society of Christians by your care and diligence without the least delay. And in as much as the said Christians are known to have had possession not only of those places wherein they usually assembled themselves, but of others also, which did not particularly and apart belong to any private persons amongst them, but were the Right of a Society

of men, that is, of the Christians, you shall give view to order that all these places (according to the afore-

said Law) be without all manner of hesitancy restored to the said Christians, that is, to every one of the Society and Assembly of them: The Rule afore-

said (i. e.) according to that Edict signed at Rome, Constantine II. and Licinius II. Coss. which Edict Constantine mention'd before, that was Constantine's first Decree for the Christians. But Constantine, having in this Law bestow'd himself too favourable towards the Christian in that he had extol'd their Religion, and condemn'd all other Sects and Ceremonies, was forced in this second Edict to ex-

plain his mind, for fear, lest the Heathens should murmur at the prohibiting and abolishing the worship of their Gods. Wherefore Constantine saies, that he granted free liberty to every one to worship what Gods, and follow what Sect and Religion he pleased. This second Decree therefore is nothing else, but an explication of the first. For in the first Edict there were some words with which the Gentiles and all the schismatical Christians were not a little offended, in that they few themselves named Hereticks. The Catholic Church also reflected it, because they were injured in the same Decree with the Gentiles and Hereticks. Wherefore Constantine, that he might himself kindle to all, defined that those words might be razed out. And this is the sense of the former words, *ut apostolicae maxime adversus illud quoddam sectarum religionem, (i. e.) that all those Sects which were in our former Rescript might be wholly taken out, &c.* Valef.

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CONSTANT.
& LUGNUS.

was this person smitten and prostrated. But *Constantine* the mighty Conquerour, gloriously adorned with all the virtues of Religion (together with his Son *Crispinus*, a Prince highly beloved of God, and in all things like his Father,) recovered his own *East*, and reunited the *Roman* Empire into one entire

^c By this Phrase here used [*cliam curio*, their Peace] is meant the Peace which they restored. So *Seneca* in his book *De Clementia* brings in *Nero* speaking thus: *Hec non nulli gloriolum quia pax mea comprimit, ad nutum meum fringuntur*. Where by [*pax mea*] he means the Peace he had procured. So also *Pelleius Patricius* uses this Phrase, and on some *Old Coins* we find this inscription: *Pax Augusti*, i.e. the Peace procured by the Emperor. But *Pax Romana* is by the same *Seneca* (in his book *De Clementia*, and in that of *De Providentia*) used in another sense, to wit, *pax ea quæ fruiri imperium Romanum*, (i.e.) that Peace which the *Roman Empire* enjoyed. *Valer.*

^d This In ^d Dances also and Songs, in every City and in the Fields they first of all glorified God the King of Kings, (for thus they were instructed to do) when the discourse is concerning the Christians praising God, did not please *Niceph.* And therefore instead of *ᾠδῶν* he uses *ᾠδῶν*. *Ensebius*, in his second book, *De vita Constant.* instead of *ᾠδῶν* uses *ᾠδῶν* which term indeed is more tolerable. But we may easily bear with this word

ᾠδῶν. For the Christians used to dance on their Festivals of the Martyrs, which they kept in honour of them; and thus they celebrated their Conflicts and Victories as *Greg. Naz.* relates (in *Carminibus ad mulieres sepe curiosus exornantes*, pag. 152.) *Basilius Magnus* (in his 14th Homily against drunkenness) has a sharp invective against these *Choreas*, or Dances. *Valer.*

and in the next place the pious Emperour, together with his children which were beloved of God. There was an oblivion of past afflictions, no remembrance of any impiety, but only an enjoyment of the present good things and expectations of more in future. In all places the Edicts of the Victorious Emperour, full of kindness and clemency, and his Laws containing manifest tokens of his great bounty and true piety, were proclaimed. All Tyranny therefore being thus extirpated, the Empire which did by right belong to *Constantine* and his Sons, was preferred firm and secure from envie. Who (after they had cleansed the world from the impiety of their Predecessors) being sensible of those great benefits which had been procured for them by God, did by a most apparent and convincing testimony of their deeds declare to all men their love of virtue and of the Deity, and also their piety and gratitude towards God.

^e The reading in the Kings MS. (which *Stephens* almost everywhere follows) is this [*διὰ τῆς τοῦ Χριστοῦ ἐκείνου νόμου*, declared by their Law (published) in favour of the Christians.] But in the *Max. Med. Fuk. and Savil. M.SS.* this place is written far otherwise, thus [*διὰ τοῦ εἰς τοὺς Χριστιανούς ἀποστόλου μαρτυρίου*, did by a most apparent and convincing testimony of their deeds declare to all men:] which reading, being confirmed by the content of more, and those ancient copies, we with good reason supposed ought to be preferred before the other. *Valer.*

ECCLESIASTICAL HISTORY

OF
Socrates Scholasticus,

Translated out of the GREEK according to the Edition set forth by VALESIVS, and Printed at PARIS in the Year 1668.

Together with

VALESIVS's Annotations on the said Historian; which are also done into ENGLISH, and set at their proper places in the Margin.

Hereunto also is annexed an account of the Life and Writings of the forefaid Historian, Collected by VALESIVS, and Translated into ENGLISH.



THE

CAMBRIDGE,
Printed by John Hayes, Printer to the University. 1680.

VALESIUS'S PREFACE

To the Studious *READERS*.



After *Eusebius* Bishop of *Cæsarea* (whom we may deservedly stile the Father of Ecclesiastick History,) many inflamed with a Pious Emulation, undertook to Treat of the same Subject. But *Socrates*, *Sozomen*, and *Theodoret* are in the Judgment of all Antiquity far more famous than all the other Writers: who beginning from those times wherein *Eusebius* concluded his Ecclesiastick History, brought their work down to the Times of *Theodosius Junior*. And at first I was resolved to have published these three Writers together, that as they had profecuted one and the same Subject in their Writings, so they might have also been comprehended and read in one and the same Volume. But in regard this would hereby have been too large a Volume, therefore I was forced to defer the Edition of *Theodoret* to another time. To which I will add *Evagrius Epiphaniensis*'s Ecclesiastick History, as also the *Excerptions* of *Philostorgius* and *Theodorus Lector*; that the Studious may in future read over the whole body of Ecclesiastick History, publish and explained by our Labour. In the interim you have here (Reader) joyned together in this Volume *Socrates* and *Sozomen*. Concerning what I have done about the Edition of these Authours, take this account in short.

Above Eight years since, when by the Command and advice of the most Illustrious Prelates belonging to the *Gallican* Clergy, I publisht the History of *Eusebius Cæsariensis*, I made it my business to perform three things most especially in that Edition. For first, having from all places procured those Manuscript-Copies that were most remarkable and eminent, I amended and differenced those passages which in the former Editions had been corrupted and disguised. Secondly, in regard the former Translatours had, either by reason of their want of Manuscript-Copies, or on some other account, erred in many places, that their Versions might not induce the Readers into mistakes, I myself have Elaborated a new Translation, with which the Studious will, I hope, be in future content. Lastly, I have added Annotations, that I might therein both give an account of mine Amendments, and also explain and illustrate all the more obscure and difficult places. And this Edition being candidly received by all, is now in the hands of the Learned. Therefore, what I then (by the Divine Assistance) performed in the History of *Eusebius Cæsariensis*, the same I have attempted now to do in the History of *Socrates* and *Sozomen*, by the Command and advice of the same Prelates I mentioned. For (that I may in the first place speak concerning *Socrates*, who first betook himself to write) I have amended his History by the help and assistance of three Manuscript-Copies, to wit, the *Sfortian*, the *Florentine*, and the *Allatian*. The *Sfortian*-Manuscript (which is the best and ancientest,) is at this time kept in the *Vatican* Library. This Copy the Learned *Lucas Holstenius* had sometime since (in favour to the most illustrious *Carolus Monchallus* Arch-Bishop of *Toulouse*) compared with the *Geneva* Edition; and had transmitted the various readings (together with the Emendations of *Philostorgius* transcribed from the *scoriacensian* M. S.) to the same Prelate, at such time as the *Gallican* Clergy had committed to him the care of setting forth a new Edition of the *Ancient Ecclesiastick History*; so the said *Holstenius* informs us, in his Epistle to *Peter Polsinus* a Divine of the Order of the *Jesuites*. But afterwards, when by the entreaty of the same Arch-Bishop of *Toulouse* (who understood, that by reason of his too much other business, he could not be at leisure to take care of this Edition) the *Gallican* Clergy had injoynd me that Province; the same *Holstenius* sent me the various readings of the fore mentioned *Sfortian*-Manuscript, written out with his own hand at the margin of the *Geneva* Edition, together with those amendments of *Philostorgius*; and had sent me more, had a longer life been granted him. For a little before his death he sent me some dissertations concerning certain passages in the *Nicene* and *Chalcedon* Councils, and concerning *Synesius*'s Episcopate. Which dissertations shall (God willing) be published by us in the third Tome of our Ecclesiastick History, that the Learned part of the world may be no longer defrauded of that most Accomplished Persons Labours. The *Florentine*-Manuscript follows, transcribed about five hundred years since, which is now kept at *Florence*, in *Saint Laurence's Library*. The discovery and use of this Manuscript I owe to *Emericus Bigotius* a most skillfull Teacher into Old Libraries: by whose diligence it is contrived, that we sitting still and idle here enjoy the riches and treasures of many and most remote Libraries. For at his entreaty, *Michael Erminius*, a Senator of *Florence*, compared that Copy with the *Geneva* Edition, and transmitted the various readings thereof to me; upon which account I do profess myself much obliged to both of them. The third Manuscript belongs to *Leo Allatius*, a person every way learned, and one that has deserved well of Ecclesiastick antiquity. This Copy contains the Ecclesiastick History of *Theodorus Lector*, compizied in two books; which *Theodorus Lector* had gathered out of three Writers of Ecclesiastick affairs, to wit,

Socrates, Sozomen, and Theodoret, after the same manner that *Cassiodorus Senator* has composed his *Tripartite History*. But this *Tripartite History* of *Theodorus Lector* comprehends only the Affairs transacted in the Church during the Reign of *Constantine* and *Constantinus*: whether the reason be, that *Theodorus Lector* continued his Collection no further, or that the other books of that work are lost by the negligence of Antiquity. Out of this Copy therefore *Leo Allatus* had some time since Collected the various readings in the two former books of *Socrates*, and transmitted them being written out with his own hand to the most Illustrious Prelate *Carolus Monchallus*. Which I afterwards procured by the assistance of the most Eminent *Dionysius Talens Advocate General* to the Most Christian King in the Supreme Court at Paris. Besides these three Manuscript Copies, I made use of the Kings M. S. (which is no very ancient one,) which *Robert Stephens* made use of only in his Edition. Upon which account it is left to be wondered at, that the common Editions of *Socrates* have hitherto been so faulty, seeing they were all derived from one only Copy, which also is a very modern one. Moreover, this Copy was taken out of the Kings Library, and courteously lent me by the most Illustrious and Reverend Prelate *Nicolas Colbertus* Bishop of *Lusson*, a person endowed with eminent Learning, Virtue, and Dignity. Concerning whose praise I would speak more in this place, did not his singular modesty hinder me, who am very desirous thereof. And these are the assistances of the Manuscript Copies by the supports whereof I attempted this Edition of *Socrates*.

But in the Correcting of *Sozomen's History* I had the benefit of fewer Manuscript Copies. For besides that Copy in the King's Library, which *Robert Stephens* followed in his Edition, and besides that Copy belonging to *Leo Allatus* (whereof we made mention before,) which was an assistance to us only in the four first books of *Sozomen*, and in the beginning of the fifth, I had only the *Fuketian* Manuscript. This Copy did at first belong to *Carolus Monchallus Arch-Bishop of Toluse*, a person very studious of Ecclesiastick History. But afterwards it was put into the *Fuketian Library*, and lent to me by the most worthy *Nicolas Fuketius*. Upon which account in my Annotations I have called this the *Fuketian Manuscript*. But at length, when our Edition was completed, this Copy (together with the other Manuscripts belonging to the *Fuketian Library*) was transferred into the right and possession of the most Illustrious and eminent person, on account both of his own and his fathers deserts, *Carolus Mauricius Tellerius, Abbot of Saint Benignus*, who at this time is Coadjutor in the Arch-Bishoprick of *Rheims*. Indeed this is no very ancient Manuscript, but 'tis of the best note, and is transcribed from a most correct Copy. The Titles of the Chapters, which in the King's Manuscript, and in *Robert Stephens's Edition*, are prefixt before the History of *Sozomen*, are wanting in this Copy. Nor is there any distinction of the Chapters throughout all the Books. From whence may be discerned the excellency and antiquity of that Manuscript. For the Titles or Contents of the Chapters were made by *Nicephorus Callistus*, or rather by some other more modern Author; and are wholly impertinent, and barbarously expressed. In so much that after I had looked thereon with a greater accuracy, they seemed to have been composed by some other hand, rather than by *Nicephorus*. Moreover, that I may not defraud any person of his due praise, I acknowledge my self indebted to *Samuel Tennulius* (a very Learned person, and one that is a great lover of me, at present an eminent Professour of Literature at *Nimwegen*) for the various Readings in the History of *Sozomen* and *Theodoret*, Collected out of the fore mentioned *Allatus* Manuscript, that is, out of the *Tripartite History* of *Theodorus Lector*. For whilst he was at *Rome*, he transcribed them with his own hand from *Leo Allatus's* Copy, a person never praised enough; who by my entreaty and for my sake had delivered those various Readings to the said *Tennulius*, that he might write them out. By the help of these Copies therefore I have amended, innumerable places both in *Socrates* and also in *Sozomen*, which were very corrupt before, I have supplied many defects, restored many punctuations and distinctions, and lastly I have added a new Version. Concerning which I will now speak briefly.

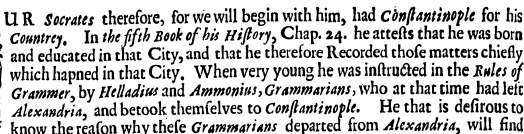
What I have heretofore said concerning *Musculus's* and *Christophorson's* Translation in my Preface to the Illustrious Prelates of the Gallican Church, which is prefixt before the Edition of our *Eusebius*, I need not now repeat. I will only add this; it after those Translators now named the History of *Eusebius Caesariensis* wanted a new Interpreter, a new Version of *Socrates* and *Sozomen* was much more necessary. For their Histories have come to our hands far more faulty than *Eusebius's*. And that the judicious Reader will easily discern from *Robert Stephens's* Edition. For *Robert Stephens*, in his Edition of *Eusebius*, had the use of many Manuscript Copies, which were taken out of the King's Library: but in his Impression of *Socrates's* and *Sozomen's* History, he had but one Copy of each of them. Therefore at the end of his Edition, he remarkt the various readings in the books of *Eusebius* taken out (as he says) of most ancient Copies. But at the close of *Socrates's* and *Sozomen's* History he put no various readings, because he had gotten but one Copy of each of those Writers. Also, the Copies of *Eusebius*, which *Stephens* made use of, were the best and ancientest, as he himself attests. But each Copy, as well that of *Socrates's* as the other of *Sozomen's* History, which *Robert Stephens* followed in his Edition, was, as we perceive, very new, and did also abound with many faults. 'Tis therefore no wonder, that Learned men have been so often mistaken in their Versions of *Socrates's* and *Sozomen's* books, since they had such faulty and maimed Copies before them, and were deprived of the assistance of Manuscripts. For *Musculus* had seen *Robert Stephens's* Edition only. *Christophorson* had indeed inspected some Manuscript Copies of *Eusebius* and

and *Theodoret*. But he had no Manuscripts of *Socrates* and *Sozomen*, as I have frequently observed in my Annotations. He had only seen the various readings and conjectures of Learned men set at the margin of *Robert Stephens's* Edition: of which fort many Copies came to our hands. But those readings were almost of no weight or authority at all, in as much as they had no remark annexed of the ancient Copy out of which they were transcribed. But I, having got the best and ancientest Manuscripts, as well of *Socrates*, as *Sozomen*, and with great labour and industry compared them with the common Editions; afterwards took an easier and plainer way to their Translation. This Edition of ours therefore will (we hope) equally satisfy all persons, as well those that are skilled in the Greek Tongue, as them that are not. For, both those that are knowing in the Greek Language will read *Socrates* and *Sozomen* amended and thoroughly purged by our Labour; and such as are less skilled in the Greek will easier understand those Authors done into Latine by us.

Our Annotations follow; wherein, in the same manner as in our Notes on *Eusebius*, we have attempted to perform two things. The first is, to give an account of our Emendations, and to propose to the Readers judgment the various readings taken out of the Manuscript Copies. Then secondly, to illustrate (according to our ability) the more obscure and difficult places, which seemed to be able to involve the Readers judgment in doubts. Nor am I ignorant, that there are many delicate and fastidious persons, who may think that they have exhibited to them some exquisite observations only, and common Places (as they are called,) composed for shew and ostentation; and who may suppose that that part of our Annotations, which contains emendations and various readings, is altogether trivial and despicable. To which persons I would make this return: although those Emendations and various Readings (which the Greeks term *δυσωλεσμαι*) may frequently be insipid, and seem troublesome to the Readers, yet they are highly useful, and altogether necessary, especially in these Writers, whose books have come to our hands less correct. Now that *Socrates's* and *Sozomen's* Books are such, we have before mentioned. And indeed our observations doe bear a greater shew of Learning: but an Emendation in my opinion requires more of wisdom and judiciousness. Neither is it for every man to give his opinion concerning the true and genuine reading of antique Writers: but he only is able to do this, who is furnished with a manifold stock of Learning, and has been long and much exercised in this art of judging.

And these are the particulars I thought necessary to advertize the Readers of in the beginning of this Work, that they might know at first sight what they were chiefly to expect in this Edition of ours, which could not be met with in the former Editions of this History. It remains now, that we speak something concerning *Socrates* and *Sozomen*: who and what manner of persons they were, what course of Life they followed, what Religion they professed, and which of them first wrote his History.

Socrates and Sozomen.



* See Socrat. Ecclesiast. Hist. Book. 7. Chap. 1. note (c.)

* *Non quod in Scholar relati essent*, so he words it ; the expression is ambiguous.

times, that is, the *Confulates* and *Olympiads*, eſpecially where he mentions ſuch matters as are more momentous. Nor has he careleſly or negligently written his Hiſtory, as *Rufinus Aquileienſis* did, who ſeems to me to have compoſed his two Books of *Eccleſiaſtical Hiſtory* (which he annexed to *Eufebius's*) without looking into any Records. Our *Socrates* did far otherwiſe, for having from all places got together the beſt monuments, that is, the Epistles of Prelates, the *Acts of Synods*, and the Books of Eccleſiaſtical Writers, agreeable to their authority he compoſed his *Hiſtory*. And whereas in the firſt Edition of his Work, having therein followed *Rufinus*, he had placed the *Synod of Tyre*, and the baniſhment of *Athanafiſus* into the *Galla's* in the Reign of *Conſtantine Auguſtus*, upon reading of *Athanafiſus's* Books afterwards, he perceived his Error. Wherefore he was neceſſitated to ſet forth a new Edition of his Hiſtory, wherein he both mended the miſtake I have mentioned, and alſo made an addition of ſome other things, which were wanting in the former Edition, as he himſelf atteſts at the beginning of his *Second Book*. Whence it appears how highly we ought to value *Socrates's* Hiſtory, to which the Writer himſelf put his laſt * hand. In the compoſure of his Hiſtory *Socrates* has made uſe of a plain and mean ſtile, which was done by him on ſet purpoſe, that he might the eaſier be underſtood by all perſons, as himſelf atteſts at the beginning of his *Fiſt* and *Third Book*. For he lookt upon that Sublime and Eloquent manner of expreſſion to be more agreeable for *Panegyrick-Orations*, than an Hiſtory of Eccleſiaſtical affairs. Moreover, he has dedicated his *Hiſtory* to one *Theodorus*, whom in the beginning of his *Second Book* he ſtiles a *ſacred man of God*, which is the ſame appellation our *Eufebius* gives to *Paulinus* Biſhop of *Tyre* at the beginning of his *2nd Book*. But who this *Theodorus* was, it is to me unknown. For I cannot believe it was *Theodorus* Biſhop of *Meſepolia*, in regard *Socrates* wrote his *Hiſtory* after the death of *Theodorus Mopſeneſis*. But it is now time for us to inquire concerning his Sect and Religion, as we promiſed at the beginning.

Baronius in his *Annals*, and Philippus Labbeus in his *Book De Scripturis Ecclesiasticis*, do affirm that our *Socrates* was by Sect a *Novatian*. The fame was *Nicéphorus's* opinion before † See Eusebii's Hist. Book 6, Chap. 43. it was theirs, who in the *Preamble* to his *Ecclesiastical History* says thus: *ὁ τῶν νενομομένων Σωκράτης*. That is, *That Socrates* [urnamed] *Calbarus*, but as to his *mind* he was not pure. Which words are not fo to be understood, † See Eusebii's Hist. Book 6, Chap. 43. as if *Socrates* was Surnamed *Calbarus*, but that it might be shewn he was a *Novatian*; For the *Novatians* termed themselves *Calbari*, as we are informed from the *Eighth Canon* of the *Nicene Council*. The same *Nicéphorus* (in his 1st *Book* and Chap. 14.) writes thus concerning *Socrates*: *Socrates* (who in this place plainly shews himself not to be a deceiver of the *Novatian Principles*) relates that these things were told him by a certain old man, &c. Now, why our *Socrates* was by many accounted a *Novatian*, the reasons are not few, nor trivial. For first, he carefully Records the *Series* of the *Novatian-Bishops*, who Presided over their Church at *Constantinople* from the times of *Constantine*, and also remarks the *Confessors* wherein every one of them departed out of this life. Secondly, he highly extols them all, especially *Agerius*, *Sisinnius*, *Chrysanthus*, and *Paulus*. By whose prayers, as he relates, a certain miracle was wrought at *Constantinople*. Lastly, he profecutes all matters belonging to the *Novatian Sect* with fo great a care and diligence, that he may seem to have been addicted to this Sect. But should any one examine these particulars with a greater accuracy, he will find nothing in them, that may evince our *Socrates* to have been a *Novatian*. For with the like diligence he enumerates the *Arian-Bishops*, who governed their Church at *Constantinople*; and yet it is not said he was an *Arian*. With no less carefulness also has he related all things that hapned to the *Arians*, *Eunomians*, and *Macedonians* at *Constantinople*, than he has Recorded what befell the *Novatians*. The reason hereof he himself has given, in Chap. 24. of his *Fifth Book*. Where he says, it was his design to Record those things most especially which hapned at *Constantinople*; both because he himself lived in that City, wherein he had been born and educated; and also in regard the affairs transacted there were more eminent, and worthier to be Recorded. But should any one object, that the *Arian-Bishops* are not extolled by *Socrates* at the same rate that the *Novatian-Bishops* are; the answer hereto is easie. For the *Arian-Bishops*, who then lived at *Constantinople*, were far inferior to the *Novatian-Bishops*. For the Church of these Hereticks did in those times abound with many and those eminent Prelates: which *Sozomen* also confirms by his testimony, who Records their Elogues, exactly like those given them by our *Socrates*. Wherefore, it must either be said that *Sozomen* was also a *Novatian*, or else our *Socrates* must be discharged from that calumny. But 'tis manifest *Sozomen* was not a *Novatian*. For (to omit *Theodosius Lector's* testimony, who, in his *Epistle prefixed before his Tripartite-History*, Stiles him *Μακροβόλον* a most blessed person,) he himself in his 9th book relates, that he was present at a publick procession, celebrated at *Constantinople* in honour of fourty Martyrs, at such time as *Proculus* Presided over the Church of that City. Whence 'tis manifestly concluded, that *Sozomen* was a person of the Catholic Communion, in regard he was present at the publick prayers together with the Catholics. I confess indeed, that our *Socrates* does frequently favour the *Novatians*; for instance, when he recounts the Ringleader of the *Novatian-Heresie* amongst the number of the Martyrs; when he affirms, that the *Novatians* were joynted to the Catholics in the ties of a most intimate friendship and love, and that they prayed together with them in the Church of God; and lastly, when he commends *Sisinnius's* Oration, which he made against this laying of Saint *Crysolom*, *Although thou hast repented a thousand times, approach*. But 'tis

† See So-
crates's Ec-
clic. Hist.
Book, 5.
Chap. 19.
note (4.)

This *Sozomen* was also a practitioner in the Law at *Constantinople*, at the same time with *Socrates*. His Ancestors were not mean, they were originally *Palestinians*, Inhabitants of a certain Village near Gaza called *Bethelia*. This Village did in times past abound with a numerous company of Inhabitants, and had most flatly and ancient Churches. But the most glorious Structure of them all was the *Pantemon*, Situated on an artificial Hill, which was the Tower as it were of *Bethelia*; as *Sozomen* relates in *Chap. 15, of his fifth Book*. The Grandfather of *Hermias Sozomen* was born in that Village, and first converted to the *Christian* Faith by *Hilarion* the Monk. For when *Alaphion* an inhabitant of the same Village was possessed with a devil, and the *Jews* and *Physicians*, attempting to cure him, could do him no good by their Incantments, *Hilarion* by a bare invocation of the Name of God cast out the Devil. *Sozomen's* Grandfather, and *Alaphion* himself, amazed at this miracle, did with their whole families embrace the *Christian* Religion. The Grandfather of *Sozomen* was eminent for his explications of the sacred Scriptures, being a person endowed with a polite wit, and an acute sense of understanding. Besides, he was indifferently well skilled in Literature. Therefore he was highly esteemed of by the *Christians* inhabiting *Gaza*, *Afalon*, and the places adjacent, in regard he was useful and necessary for [the propagating of] Religion, and could easily unloose the knots of the sacred Scriptures. But *Alaphion's* descendants excelled others for their Sanctity of Life, kindness to the indigent, and for their other Virtues : and they were the first that built Churches and Monasteries there, as *Sozomen* attests in the place before cited. Where he also adds, that some holy persons of *Alaphion's* Family were surviving even in his days, with whom he himself, when very young, was conversant, and concerning whom he promises to speak more afterwards. Undoubtedly he means *Salamantis*, *Phisco*, *Malchio*, and *Crispio* brothers, concerning whom he speaks in *Chap. 32, of his sixth Book*. For he says that these brethren, instructed in the *Monastic discipline* by *Hilarion*, were during the Empire of *Palens* eminent in the Monasteries of *Palestine* : and that they lived near *Bethelia*, a Village in the County of the *Gazetes*. For they were descendants of a Noble Family amongst them. He mentions the same persons in his *Eighth Book* and *Fifteenth Chapter*, where he says *Crispio* was *Epiaphanius's Arch-Deacon*. 'Tis apparent therefore, that those brethren I have mentioned were extracted from *Alaphion's* Family. Now *Alaphion* was related to *Sozomen's* Grandfather. Which I conjecture from hence, First, because the Grandfather of *Sozomen* is said to have been converted (together with his whole Family) to the *Christian* Religion upon account of *Alaphion's* wonderful cure, whom *Hilarion* had healed, by calling on the name of the Omnipotent God. Further, this conjecture is confirmed by what *Sozomen* relates, to wit, that he, when very young, was familiarly conversant with the aged Monks that were of *Alaphion's* Family. And lastly, in regard *Sozomen* took his name from those persons who were either the Sons or Grandchildren of *Alaphion*.

For he was called *Salamanus Hermias Sozomenus* (as *Photius* attests in his *Bibliotheca*) for the name of that *Salamanus*, who, as we observed before, was *Philo's*, *Melchior's*, and *Crispio's* brother. Wherefore that mistake of *Nicephorus's*, and others, must be amended, who suppose that *Sozomen* had the surname of *Salaminius*, because he was born at *Salamine* a City of *Cyprus*. But we have before demonstrated from *Sozomen's* own testimony, that he was not born in *Cyprus*, but in *Palestine*. For his Grandfather was not only a *Palestinian*, as is above said, but *Sozomen* himself was also educated in *Palestine*, in the bosome (as I may lay) of those Monks that were of *Aleph's* Family. From which education *Sozomen* seems to me to have imbibed that most ardent love of a monastick life and discipline, which he declares in many places of his History. Hence 'tis, that in his Books he is not content to relate, who were the Fathers and Founders of Monastick Philosophy; but he also carefully relates their Successours and disciples, who both in *Egypt*, *Syria*, and *Palestine*, and also in *Pontus*, *Armenia*, and *Adrienna*, followed this way of Life. Hence also it is, that in the Twelfth Chapter of the First Book of his History, he has proposed to be read (in the beginning as it were) that gorgeous Elogue of Monastick Philotrophy. For he supposed, that he should have been ungrateful, had he not after this manner at least made a return of thanks to those, in whose familiarity he had lived, and from whom, when he was a youth, he had received such eminent examples of a good converse. For that he himself intimates, in the Proeme to his First book. But it is collected that *Sozomen* was educated at *Gaza*, not only from this place which I have mentioned, but also from Chap. 28. of his Seventh Book, where *Sozomen* says that he himself had seen *Zeno* Bishop of *Majuma*. This *Majuma* is a Sea-Port belonging to the *Gazetes*. Which Bishop, although he was almost an hundred years old, yet was never absent from the Morning and Evening Hymns, unless it hapned that he was detained by a disteale. After this *Sozomen* applied himself to the profession of the Law. He was a Student in the Civil Law at *Berytus*, a City of *Phoenicia*, not far distant from his own Country, where there was a famous Civil-Law-School. But he practised the Law at *Constantinople*, as himself attests in his Second Book and third Chapter: And yet he seems not to have been very much employed in pleading of Causes. For at the same time that he was an Advocate in *Constantinople*, he wrote his Ecclesiastick History, which may be concluded from his own words. For thus he says (Book 2. Chap. 3.) *αὐτὸς δὲ Ἀνατολίᾳ παραστὰς ἀπὸ τοῦ τῶν οὐρανῶν ἐκείνου, καὶ ἐν ταύτῃ διατελεσάμενος διὰ τὴν ἀνάγκην τοῦ ποιοῦντος αὐτὸν ἀφ' ὧν καὶ ἐκείνου ἐκείνου, ἀπερχομένου ἑμὲ καὶ πρὸς τὴν αὐτὴν ἀνατρέχοντα, καὶ ἐν ταύτῃ διατελεσάμενος, ἀπερχομένου ἑμὲ καὶ πρὸς τὴν αὐτὴν ἀνατρέχοντα, καὶ ἐν ταύτῃ διατελεσάμενος, ἀπερχομένου ἑμὲ καὶ πρὸς τὴν αὐτὴν ἀνατρέχοντα.* But what hapned to *Aquilinus*, a person at this time conversant with me, and one that Pleads Causes in the same Court of judicature, I will necessarily relate, partly as I heard it from him, and partly as I myself saw it. Further, before he wrote his Nine Books of Ecclesiastick History, *Sozomen* composed a Breviary of Ecclesiastick affairs, from our Saviours ascension to the depopulation of *Licinius* Which work was comprized in two books, as himself attests in the Proeme to his First Book. But those two Books are lost by length of time. In the compulure of his History, *Sozomen* has made use of a Style neither too Low, nor too High, but between both: which Style is most agreeable to a Writer of Ecclesiastick Affairs. *Photius* (in his *Bibliotheca*) prefers *Sozomen's* Style before *Socrates's*. With whom we agree. But by how much *Sozomen* is superiour to the Elegancy of his expression, by so much *Socrates* exceeds upon account of his judiciousness. For *Socrates* Judges incomparably well, both of men, and also of Ecclesiastick busyness and affairs. There is nothing in him but what is grave and serious. Nothing that you can expunge as superfluous. But on the contrary, some passages occur in *Sozomen* that are trivial and childish. Of this sort is his digression in his First Book concerning the building of the City *Hemona*, and concerning the *Argomans*, who carried the Ship *Argo* on their shoulders some furlongs. Also his description of *Daphnia* without the walls of the City *Antioch*, which occurs at Chap. 19. of his Sixth Book. And that observation of his concerning the beauty of the body, where he Treats of that Virgin, with whom the blessed *Albanasius* abandoned a long while. Lastly, his Ninth Book contains little else besides warlike events, between which and an Ecclesiastick History there is no agreement. Besides, *Sozomen's* Style, which *Photius* prefers before that of *Socrates*, wants not its faults. For I have observed, that the Periods are by *Sozomen* no otherwise joyned together, than by these particles *καὶ* and *τις* than which there is nothing more troublesome. Should any one attentively read that Epistle wherein *Sozomen* Dedicates his Work to Theodorus Junior, he will find that which I have said to be certainly true, to wit, that *Sozomen* was not a great Orator.

It remains, that we inquire which of these * two Authours Wrote first, and which of them * *Socrates* and *Sozomen*, borrowed, or rather stole from the other. Certainly, in regard both of them Wrote almost the same things of the same Transactions, in as much as they both began at the same beginning, and concluded their History at the same boundary, (both beginning from the Reign of *Constantine*, and ending at the *Seventeenth Conulate of Theodosius Junior*;) it must needs be true, that one of them robbed the others Desk. Which sort of theft (as *Porphyrius* attests in *Eufrasin's Tenth Book of Evangelick Preparation*) was committed by many of the *Grecian Writers*. But which was the Plagiary, *Socrates* or *Sozomen*, 'tis hard to say, in regard both of them Lived in the same times, and both Wrote their History in the Empire of *Theodosius Junior*. Therefore, in the disquisition of this question, we must make use of conjecture. In such a case as this *Porphyrius* in the before quoted book (when it was uncertain whether *Hyperides* stole from *Demosthenes*, or *Demosthenes* from *Hyperides*, because both of them Lived at the same time,) openly declared that conjecture was to

be made use of. Let us therefore see upon which of them falls the suspicion of theft. Indeed this is my sentiment, I do suppose that the inferior does frequently steal from the Superior, and the Junior from the Senior. But *Sozomen* is in my judgment far inferior to *Socrates*; and he betook himself to Writing his *History* when he was younger than *Socrates*. For he Wrote it whilst he was yet an Advocate, as I observed before. Now, the profession of the Advocates amongst the *Romans* was not perpetual, but temporary. Lastly, He that adds something to the other, and sometimes amends the other, seems to have Written last. But *Sozomen* now and then adds some passages to *Socrates*, and in some places differs from him, as *Photius* has observed, and we have hinted in our *Annotations*. *Sozomen* therefore seems to have Written last. And this is the Opinion of almost all modern Writers, who place *Socrates* before *Sozomen*. So *Bellarmino* in his *Book De Scripturis Ecclesiasticis*, who is followed by *Miræus*, *Labbeus*, and *Vossius*: Amongst the Ancients, *Cassiodorus*, *Photius* and *Nicephorus* name *Socrates* in the first place. Although *Cassiodorus* is found to have varied. For in his *Preface to the Tripartite History*, in a clean contrary order he names *Theodoret* in the first place, *Sozomen* in the second, and *Socrates* last. So also does *Theodorus Lector* recount them, in his *Epistle* which he prefixeth before the *Tripartite History*. Thus far concerning *Sozomen*.

THE
FIRST BOOK
OF THE
Ecclesiastical History
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

The Preface to the whole Book.

CONSTANT. EUSEBIUS PAMPHILUS
Having compil'd an Ecclesiastick History in Ten entire books, concluded it in the Reign of Constantine the Emperor: at which time also the Persecution against the Christians ceased, [which had begun] by Diocletian. The same Anhour, in the books he wrote concerning the life of Constantine, has made but a slight relation of the matters relating to Arius: for he was more careful about the praises of the Emperor, and about a panegyricall sublimity in his expressions, as it is usually done in [the composition of] an *Encomium*, than about an accurate and exact account of what was done. But we, purposing to commit to writing the Ecclesiastick affairs from those times to these our own days, will begin our History from those things which he has left untouched: we shall not be over curious about the grandeur of our stile, but what things forever we have found upon Record, or have heard from such as were present at the transactions

only one, *Arrian*, but *de jure*, partly: for Eusebius (in his books *De vita Constantini*) does indeed but partly touch the history of *Arrian*; he professeth it not wholly, and particularly. Valf. ^a *Musculus* renders these words [ὅς δὲ δὲ ἐκείνῳ ἀνέλεον] thus, we will begin our History where he left off: *Christoph* does translate it almost after the same manner, but more boldly, only to his Latine. We have rendered these words thus [ubi resque ipsæ intactæ reliquit, aperit non nisi incertum eorum], i. e. we will begin our History from those matters which he has left untouched: For *Socrates*'s meaning is, that he will begin from the History of *Arian*, which Eusebius had but partly touch'd upon, in his books concerning the life of Constantine: for Eusebius (says he) made it his business in those books, to enlarge upon the Emperours praises; but he himself, relolving to commit to writing the Affairs translated in the Church, promiseth to give a more accurate relation of the *Arian*-Heresie, and to begin his History from those things which Eusebius had either purposely omitted, or but lightly touch'd upon as not conducive to his design in hand. Indeed *Socrates* has not begun his History, where Eusebius left off. For Eusebius continues that work of his concerning Constantine's life to the death of Constantine. But Eusebius has continued the *Series* of his Ecclesiastick History down to the tumults raised by *Arian*, and to those affairs which preceded the *Nicean* Council. If therefore we have respect only to Eusebius's Ten Books of his Ecclesiastick History, we may say that *Socrates* began where Eusebius ended. But if we also add his Book concerning the life of Constantine (as *Socrates* here does,) then that will not be true. Valf.

thereof, we will particularly relate. And because it is conducive to our designe, to declare after what manner Constantine was converted to the Christian Religion, according to our ability we will speak something of that matter.

CHAP. II.

After what manner Constantine the Emperour was converted to the Christian Religion.

WE will begin from those times, where-^a Valf. id in Diocletian and Maximian firmus's Latine Heretick, having by a mutual compact resign'd unanionly their Empire, embrac'd a private life: and Maximian firmus's *Galerius*, who had been Collegue as *Musculus* in the Empire with them, came into Italy, and created two Caesars, Maximian in the Eastern parts *Steph.* do, [of the Empire,] and Severus in Italy. ^b But in have followed *Brittanie* Constantine was proclaimed Emperour, in the room of Constantius his Father, ^c who died judgment, in the first year of the two hundredth twenty first as more as Olympiad, on the five and twentieth day of the greatable month July. [Lastly] at Rome, Maximian the continu-Sun of Maximianus Heretick was by the Pretor-tion, and rian Souldiers advanced to be a Tyrant rather then connexion an Emperour. Hereupon Heretick passionately the desirous of reassuming his Imperial Authority, ^d Socrates endeavoured to destroy his Son Maximian. But seems to have been hindered from doing that by the Souldiers, have been Afterwards ^e he died at *Arifus* a City of *Gallicia*, of opinion, that Con-

stantine and Maximian began their Reign in the same year that Diocletian and Maximianus Heretick did Relinquish the Empire. This also was the opinion of the Authour of the *Chronicle of Alexandria*, and of others who attribute the years of Constantine's Reign to Constantine's Son. And hence it is that Constantine the Great is reported to have Reigned 31 years, when as really he Reigned but 30 years, and 10 months. Valf.

^c Socrates does in the end of his Seventh Book (where he concludes his History) repeat this, in which place he says that he began his History in the first year of the 271 Olympiad. in which year Constantine the Great was proclaimed Emperour. This Olympiad does begin at the Solstice of the CCCV. year, being the year after the relictigation of Diocletian. But Constantine died not this year, but in that following, when he was the sixth time Consul with *Galerius Augustus*, as we may read in *Falsis* *Ilarii*. And therefore Constantine's death is to be reckoned on the second year of the also find CCCXXI. Olympiad. Valf.

^d Socrates is here in an error, for Maximianus Heretick, who was otherwise called Maximian the Elder, was by Constantine's command slain in *Gallicia*, in the year of Christ 310. But Maximianus Caesar, being two years after conquered by *Julian*, died at *Tarfu*, as *Antiphilus* relates, and Eusebius in his *Chronicle* and other Authours. This is the common mistake of the *Greek* Historians: they make a confusion between Maximianus and Maximian, using them promiscuously. Valf. Severus

THE

CONSTANT. Severus Cæsar being sent to Rome by * Galerius
Although Maximianus to take Maximianus, was betrayed by
in the his own Soldiers and put to death. Last of all died
Galerius Maximianus also, who was now the supreme
person in the Empire, having before his death con-
stituted Licinius Emperor; he was a Native of Dacia,
and had for a long time been Galerius's fellow Soldier,
and Confident. Maximianus in the mean while treated the
Romans severely, behaving himself like a Tyrant rather
than an Emperor towards them: impudently debauching
the wives of persons gently extracted; killing many, and
perpetrating such like facts as these. Whereof when Con-
stantine the Emperor had notice, he made it his business to de-
liver the Romans from that servitude he had pressed them
with; and immediately became follicitously inquisitive how
he might destroy the Tyrant: whilst he was in this deep cogitation, he considered
with himself what Deity he should invoke to be his
assistant and Tuetlor God in this Expedition. It came
into his mind that the strict worship of the heathen
Gods had not in the least availed Diocletian, and he
found that his Father Constantian having relinquished
the superstition of the Grecians, had led a more fortunate
and prosperous life. Whilst therefore he was [engaged] in
this doubtfull deliberation, and upon the march with his
Army force whither, there hapned to appear to him a
wonderfull and unexpressible Vision. For about noon,
when the day began now to decline somewhat towards
evening, he saw in [the face of] the heavens a pillar of
light, in figure like unto a Cross, with this inscription
on it, *By this be thou Conqueror*. The Emperor stood amazed at this
apparition. And, almost disbelieving his own eyes,
he asked them were present, whether they also saw the
same light; and when they all had unanimously agreed
in [the mind of] the Emperor was corroborated by that
Divine and wonderfull apparition. The night following
Christ appeared to him in his sleep, and said unto him,
*make a standard in figure like that which appeared
[to thee], and make use of it, as an infallible and ready
Trophy, against thine Enemies*. In obedience to this
[Heavenly] Oracle, he orders a Trophy to be made, in
figure like a Cross, which is kept in the Palace to this
day. After this he proceeded in the dispatch of affairs
with a greater vigour and alacrity of mind, and having
engaged the Enemy before the very Gates of Rome,
near the Bridge called Milvian, he got the Victory;
Maximian being drown'd in the River. This was now
the seventh year of Constantine's Reign, when he got
the Victory over Maximian.

6 Constantine got this Vision over Maximian in the year of Christ 312. when he and Licinius were in their second Confession, this was the sixth year of Constantine's Reign; for he began his Reign on the 24th day of July, in the year of Christ 306. But if we say that Maximian was conquered on the eighth of the Kalends of October in the year 312, [as Orosius reckons in his *Raffi*, and Sigenius in his second *Book* concerning the *Western Empire*] then that which Socrates here affirms may be true; that Constantine rose Maximian in the seventh year of his Reign. But it seems something odd to me, that Maximian should [in the Panegyric of Nazarius] be said to be slain in the end of the sixth year, just the day before he began his seventh. Maximian began his Reign some days after Constantine, therefore if Maximian died on the eighth of the Kalends of October, he must necessarily begin his Reign on the 7th.

And by this computation Constantine came to the Empire two months before Maximian. Which indeed does not seem probable to me, but Socrates does here accord with his own opinion. For whereas Constantine (according to him) began his Reign in the 306 year of Christ, he very well reckons this Victory in the seventh year of his Reign. Valej.

After these [Achievements] whilst Licinius his Colleague (who was also his brother in law, by the marriage of his Sister Constantia) resided in the East, he also having received for many and such great favours from God, offered thanksgivings to him his great benefactor. Which was of this sort, he put a stop to the Persecution against the Christians; he recalled those that were in exile; he released such as were confined in Prison, and restored their Estates to those that had been proscribed; he repaired the Churches, and all these things he did with great alacrity of mind. * About Diocletian this time Diocletian, who had resigned his Imperial power, died at Salona, a City of Dalmatia.

In the year of Christ 316, as Matius does very well write in his *Annals*, the same also says the Author of the *Chronicle*, Alexander, but instead of Diocletian there is crept into the Text, Galerius Maximianus; his also confirmed by the authority of Zosimus in the second book of his History, where he says that Diocletian died 3 years after the 3rd Consullship of Constantine and Licinius. For, having said, that from the Consullship of Chilon and Libo (in which the secular Games were celebrated) to the third Consullship of Constantine and Licinius, it was above 110 years, he adds *diocletianus autem postmodum regnavit triennio* (i.e.) three years after died Diocletian. But Joseph Scaliger in his notes upon Eusebius, understood this passage of Zosimus to, as if Zosimus should say that Diocletian died three years after the resignation of his Empire, or after his ninth Consullship. Valej.

CHAP. III.

How whilst Constantine augmented [the prosperity of] the Christians, Licinius his Colleague persecuted them.

NOW Constantine the Emperor professing himself a Christian, did all things befitting his profession; he erected the Churches and adorned them with most magnificent consecrated gifts; Moreover, he shut up and demolished the Temples of the Heathens, and exposed the images placed therein. But made, or ex-Licinius his Colleague, adhering to the Opinions of the Heathens, hated the Christians: he forbore raising an open persecution against them, because he was in fear of the Emperor Constantine; but in a clandestine manner he enfeigned many of them: And so he at length proceeded to open violence against them: This Persecution was local: for it ranged in those parts only * where Licinius

made his residence. But in regard Constantine was in no way unconquainted with these, and other such like his Tyrannous outrages, Licinius being sensible that he highly reflected there proceedings, betook himself to the making of his Apology before him; and having appeased him by his obsequiousness, he hypocritically made an amicable league with him, binding himself by many oaths, that in future he would never attempt any thing that was Tyrannical. But at the same time that he swore, he was also perjured. For he did not from his Tyrannick [conspiracies] against Constantine; nor ceased he from persecuting the Christians. For by a Decree he prohibited the Bishops from frequenting the Houses of Hea-
thens,

then, that there might be no pretence of propagating the Christian Religion. This Persecution was at the same time open and secret. It was concealed and disguised in words; but in reality and deeds it was apparent. For those that lay under its pressures, endured most deplorable afflictions [and losses] in their bodies, and as to their Estates.

CHAP. IV.

That there was a War raised betwixt Constantine and Licinius upon account of the Christians.

THESE proceedings rais'd the highest indignation in the Emperor Constantine [against Licinius]; and the feigned league of friendship which was betwixt them being broken, they became enemies to each other. Not long after they entered into an actual War against one another; and having fought several battles both by Sea and Land, at length Licinius was vanquished at Chrysolopolis of Bithynia, a Port-Town of the Chalcidians, and yielded himself to Constantine having taken him alive, treated him kindly; and would in no wise slay him, but commanded him to reside at Thessalonica peaceably and without making any disturbance. But having liv'd quietly a while, he afterwards gathered into a body some of the Barbarians, and attempted to recover his overthrow, and renew the War. Constantine being informed hereof, commanded that he should be put to death, and accordingly he was slain. Constantine having now the sole power and command over the whole [Roman Empire] and being proclaimed * Emperor and Augustus, endeavour'd again to augment the affairs of the Christians: which he effected divers ways; and by his means Christianity enjoyed a profound and secure Peace. But an intestine War amongst the Christians themselves succeeded this so firm a Peace. What manner of War this was, and how it began, in the sequel according to my ability I will relate.

* In the Kings and Emperors M. SS. the picture is, and which Christ is inserted. To me it seems not very necessary.

If we do retain it, then [Socrates] null signifies [Augustus], not King, as Christoph. renders it. Socrates alludes to the Soldiers acclamations, who after a signal Victory were wont to hide their Prince Emperor, and Augustus. The Citizens did the same, when the Victorious Prince made his entry into the City. Valej.

CHAP. V.

Concerning Arius's Contest with Alexander the Bishop.

AFTER Peter, Bishop of Alexandria, who succeeded Martyrdom in the Reign of Diocletian, Achillas succeeded in that See. After Achillas [succeeded] Alexander, in the time of the aforementioned Peace. He living in times that were more calm and secure, adorned and set his Church in order. Discouraging one day in the presence of his Presbyters, and the rest of his Clergy, too curiously concerning the [mystery of] the holy Trinity, he asserted this point of divinity, that there was a Unity in the Trinity. But Arius one of the presbyters placed under Alexander (a Man of no mean skill in the faculty of reasoning, supposing that the Bishop design'd to introduce the opinion * of Sabellius the Libyan, desirous to be perverse and contentious, debected to an opinion that was diametrically opposite to that of Sabellius, and as he thought, sharply and nimblely opposed the Bishop's assertions, arguing thus. If the Father begot the

* See Eusebius's Ecclesiastical history book 7, chap. 6, note (b).

Son, he that was begotten hath a beginning of his existence. And from hence it is apparent, that there was a time, when the Son was not. Whence this is a necessary consequence; that he derives his existence from nothing.

CHAP. VI.

How from this contention there arose a division in the Church; and how Alexander Bishop of Alexandria disposed Arius and his Conclaves.

ARIUS having drawn this Conclusion from these new assertions, excited many to that question; and from this small spark was kindled a great fire. For the mischief having begun in the Church of Alexandria overran all Egypt, Libya, and the upper Thebais; and at length consumed the rest of the Cities and provinces. Many there were that did patronize Arius's opinion, but more especially Eusebius was a maintainer of it, (not that Eusebius who was Bishop of Cæsarea, but another, who formerly had been Bishop of the Church of Berytus; but was then surreptitiously crept into the Bishoprick of Nicomedia in Bithynia.) Alexander hearing and seeing what was done, became highly enraged, and having convened a Council of many Bishops, he degraded Arius and those that embraced his Opinion; and wrote to the [Bishops] of every City, as followeth.

The Letter of Alexander [Bishop] of Alexandria.

To Our well Beloved and Dearest Fellow-Ministers of the Catholic Church in all places, Alexander [writeth] health in the Lord. * Whereas there is one body of the Catholic Church, and 'tis Hellenism, commanded in the holy Scriptures that we keep the a very learned bond of Peace and Concord, it is requisite that we should Write, and inform one another of what things were a life are done amongst us, to the end, that if one member [suffer] upon this, the rest may joyntly rejoice, or suffer together. In our Dioceses therefore there are lately started up men that are impious and enemies of Christ, who teach such Apostasy, as any one may judge, and justly term the fore-runner of Antichrist. And this I would most gladly have buried in silence, that the mischief might have been consumed by being included amongst the Apostates only, least haply by its further progress into other places it should have infected the ears of the simple. But because Eusebius now Bishop of Nicomedia, supposing that the affairs of the Church are wholly at his disposal, (in regard, having deserted the Church of Berytus, he has boldly covered that of Nicomedia, and has not been prosecuted by any,) does Patronize even these Apostates, and has boldly attempted to write Letters up and down in commendation of them, that thereby he might seduce some ignorant persons into this worst and most detestable error, I thought it therefore necessary, being [sensible] of what is written in the Law, to be no longer silent, but to give

of Arius's Opinion were these. *Eusebius* Bishop of *Nicomedia*, (whom we mentioned before,

p) guage) he rendered himself most pleasant, accept-
) able, and delightful; inducing some to be of his
 Opinion

...the

[by the Bishops] who made some additions to ours. That form of Faith drawn up by us, (which was read in the presence of our most pious Emperor, and appeared to all to be found and Orthodox,) runs thus. As we have received by tradition from our Predecessors the Bishops, then when we were instructed in the first principles of the Faith, and received Baptism; as we have learnt from the divine Scriptures; and as (during our continuance in the Priestship, and also since we have been instructed with a Bishoprick) we have believed and taught, so we also now believe, and do make a public declaration to you of our Faith: which is this.

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, the first born of every creature, begotten of God the Father before all worlds; by whom also all things were made: who for our salvation was incarnate, and condescended amongst men; who suffered, and rose again the third day, he ascended into the Father, and shall come again in glory to judge the quick and the dead. We also believe in one Holy Ghost. We believe that each of these [Persons] is, and doth fulfill, that the Father is truly the Father, the Son truly the Son, and the Holy Ghost really the Holy Ghost: as our Lord also, when he

* Matt. 28, sent his Disciples out to preach, said, **Go ye**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Concerning which [Articles] we do aver, that we thus maintain and hold them, that we are their sentiments of them, that this was our Opinion formerly, that this Opinion we will still death retain, that we will persevere in this belief, and anathematize every impious Heresy. We call God Almighty, and Jesus Christ our Lord to witness, that there were sincere and heavenly our sentiments, ever since we were capable of knowing our selves, and that we do now think, and speak what is most true: and we are ready to demonstrate to you, by most infallible proofs, and to persuade you, that both in times past we thus believed, and likewise thus preached.

When this Creed was proposed by us, there was no body that could oppose it. Moreover, our most pious Emperor, did himself first attest its truth: he professed that he himself was of the same Opinion, and exhorted all to assent to, and subscribe these very Articles, and unanimously to agree [in the profession] of them; ^b this one only word Homoousios being inserted; which term the Emperour Constantine in such a sense as is agreeable to the affections of the body, and therefore that the Son had no separation of his substance from the Father either by Division, adding the or Abjection. For it is impossible [said he] that word He, transferred to an immaterial intellectual and incorporeal nature, the Creed, should be subject to any corporeal affection: but that this our sentiments of such things must be expressed in very improprie and mysterious terms. Thus did our most noble, for

^c Eusebius confirms the Emperour Constantine's relation therefore must be to this understanding, that the Bishops (after the Creed proposed by Eusebius Caesariensis) judged that the word Homoousios ought to be added to it; and that Constantine confirmed their Opinion. But Eusebius, who made it this business to clear and excite himself to those of his Dioceses, because he hath subscribed that form of the Creed published by the Council, (as Athanasius, in his book De Decret. Synod. Nicen. and in his book De Synod. Arimini and Seleucia, attests,) does designedly make the business intricate, and ascribes that to the Emperour Constantine, which should rather be ascribed to the Bishops. False.

wife and pious Emperour Philosophice. But the Homoousios drew up this form [of the Creed.]

words, before the Nicene Creed, in the Florantine and Sforzin M.S. are added these words [in Greek] So the Greeks call the Creed, because the Catechumen got it by heart. *Sacrate* (in his third book chap. 25.) has these words, *μὴ ἀποδοῖς τὴν τοῦ θεοῦ μαρτυρίαν, ἀλλὰ καὶ τὴν τοῦ κατὰ θεὸν λόγου. We believe in one God the Father Almighty, and the rest of the articles of the Creed. See Leonius Bisanus, in his book De scis, pag. 466. False.*

The Creed.

We believe in one God, the Father Almighty, maker of all things visible and invisible: and in one Lord Jesus Christ, the Son of God, the only begotten of the Father, (that is) of the substance of the Father; God of God, Light of Light, very God of very God; begotten not made: of the same substance with the Father; by whom all things were made, that are in heaven and that are in earth. Who for us men, and for our salvation descended, and was incarnate, was made man, suffered, and rose again the third day: he ascended into heaven. He shall come to judge the quick and the dead. [We also believe] in the Holy Ghost. But those who hold, that there was a time when he was not, or that he was not, before he was begotten, or that he was made of nothing, and those that affirm he is of any other substance or essence, or that the Son of God is created, or convertible, or obnoxious to changes, [all such] God's Holy Catholic and Apostolick Church doth anathematize.

When this form of Faith was appointed by the Bishops, we did not inconsiderately omit making an enquiry, what their meaning was of those terms, of the substance of the Father, and of the same substance with the Father. Hence therefore arose several Questions and Answers; and the true import of those words was with great accuracy examined. And it was acknowledged by them, that these words, To be of the substance, did only signify this much, that the Son is of the Father, but not as a part of the Father. It seemed to us altogether reasonable and safe to give our assent to this meaning of this sacred Doctrine, which asserts, that the Son is of the Father, but is not a part of his substance. Wherefore we our selves also gave our assent to this import [of those words]; nor do we reject the term Homoousios, having peace before our eyes as the marks at which we aimed, and [being attentive] lest we should fall from a right apprehension [of the Faith]. For the same reasons also we have admitted of these words, begotten not made. For made, said they, is a common term attributed to all other creatures which were made by the Son; of whom the Son hath no resemblance. Wherefore he is no creature, like to those, which were created by him: but he is of a far more excellent substance than any creature, which substance, as the sacred Oracles do instruct us, is begotten of the Father, but by such a manner of Generation as is ineffable, and inexpressible, by our created Being. Thus also this proposition, that the Son is of the same substance with the Father, was dissented, to wit; that this is not [to be understood] according to the manner of bodies, nor [in a sense] agreeable to mortal creatures. For [its] inconstitancy cannot [be] either by Division of the Substance, or by Abjection, or Addition of the Paternal Essence and Power. For all these things are inconsistent with the increased nature of the Father. But this [proposition] to be of the same substance with the Father doth expressly

1 After these

expressly represent to us no more than this, viz. that the Son of God hath no community with, or resemblance to, created Beings; but that in every respect he is like to the Father only, who hath begotten him; and that he does exist of no other substance or essence, but of the Father. To this [Opinion] therefore thus explained we thought good to give our assent: more especially, because we also knew that some of the Ancient Learned and eminent Bishops, and Writers, have made use of this term Homoousios, in their explications of the Divinity of the Father and of the Son. Thus much therefore we have said concerning the Creed published [at Nice], to which we all agreed, not inconsiderately and without examination, but according to the senses given, which were discussed in the presence of our most pious Emperor, and for the forementioned reasons, received with an unanimous consent. Moreover, as concerning the Anathematism published by the Fathers after the Creed, we judged it not in the least troublesome, in regard it doth prohibit the use of terms that occur in the Scriptures, from the use of which terms came almost all the confusion and disturbance that hath been raised at the Church. Since the use of the Scripture given by divine inspiration hath made use of these terms, to wit, of things which exist not, and there was a time when he was not: it seemed disagreeable to reason that these [assertions] should be either mentioned, or taught. To this good and sound Opinion we also have assented, in as much as in former times we have never made use of such expressions. These things (beloved) we thought requisite to send to you, that we might most apparently evidence to you the considerations as well of our examination and researches [into all points]; as of our assent: and [that you might also know] with what good reason we did at first make assent even to the last hour, as long as some things written in a manner different from what they should have been, offended us: but at length without further contention we embraced those points which were not offensive, when after a candid enquiry into the import of the terms we found them to be agreeable with what our selves had made confession of, in that form of the Creed we at first proposed.

Thus wrote Eusebius Pamphilus to Cæsarea in Palestine. Also, by the common consent and approbation of the Council, this following Synodical Epistle was written to the Church of Alexandria, and to the inhabitants of Egypt, Libya, and Pentapolis.

CHAP. IX.

The Epistle of the Synod, concerning those matters determined by it, and how Arius was degraded, together with them that embraced his sentiments.

TO the Holy (by the Grace of God) and great Church of the Alexandrians, and to our beloved brethren the inhabitants of Egypt, Libya, and Pentapolis. The Bishops Assembled at Nice, who fill up that great and holy Synod, send greeting in the Lord.

For as much as by the Grace of God, and [the Simony] of the most pious Emperour Constantine (who hath call'd us together out of diverse Cities and Provinces,) a great and holy Synod has been convened at Nice, it seemed altogether necessary, that a Letter should be written to you in the name of the Sacred Synod, whence you might understand what things were there proposed, and what taken into examination, as also what were Decreed and established. First of all therefore, the impiety and iniquity of Arius and his complices was inquired into in the presence of the most pious Emperour Constantine: and the Councils determination (which was confirmed by the suffrages of all) was, that his impious Opinion, and execrable terms and names should be anathematized, which [terms and names] be blasphemously used, as affirming that the Son of God had his Being of nothing, and that there was a time when he was not; as also saying, that the Son of God had a freedom of will, whereby he was capable either of virtue or vice: and calls him a Creature, and a Work. All these [Tenets] the holy Synod hath anathematized, not enduring so much as patiently to bear this impious opinion, or rather madness, and these blasphemous expressions. But what issue the proceedings against him are arrived at, you have either heard already, or will hear; lest we should seem to insult over a man who hath received a condign recompence for his own wickedness. But his impiety was grown so prevalent, that he drew into the same pit of perdition [with himself] Theonas Bishop of Marmarica, and Secundus Bishop of Ptolemais. For the same sentence [that had been given against him] was pronounced against them. But after the Grace of God had delivered us from that mischievous Opinion and from impiety and blasphemy, and from those persons who were so audacious as to make divisions and [even] discord amongst a people heretofore peaceable; there yet remained the perverse [liberators] of Melitius, and those that had been by him admitted into sacred Orders: and we now relate to you (beloved brethren) the judgment of the Synod concerning this particular. It pleased therefore the Synod (which dealt more kindly with Melitius; for in the strictest sense and rigour of the law he did continue to deserve the least favour) that he should continue in the same City, but have no jurisdiction, neither to Ordain, (the phrase

here) imports the rigour or extremity of the Law; to which *ἐκείνους*, equity is opposed. The Fathers therefore of the Nicene Council say, that the Synod dealt with Melitius, not according to the rigour and extremity of the Law, nor according to the exact rule and discipline, but (considering his age) by way of dispensation. For in the strictest sense of the Law Melitius deserved no kindness or pardon, nor he challenged ordinations which in no wise belong to him, and had made a Schism in Egypt. For that is evidently declared by these words of this Epistle, viz. *ὅτι οὐ κατὰ τὴν ἀρχαίαν ἐξουσίαν, ἀλλὰ καὶ ὑπὸ τοῦ θεοῦ χάριτος ἔχοντος ἐν αὐτῷ*. By reason therefore of his rashness and intemperance, Melitius deserved to be deposed and excommunicated. But yet the holy Fathers had a mind to treat him kindly, depriving him of all power, and leaving him only the name of a Bishop. Now, why Melitius was thus kindly used, many reasons may be alleged. The first (which the holy Fathers intimate in this Epistle) is, because they had before unthought and made use of their sharpness and severity against Arius and his followers. Now it was but equal, that after to find and give a sentence pronounce against them, there should be a place afterwards left for clemency especially, since Melitius had been convicted of no Heresy, but was only accused to have made a Schism. Secondly, there were many persons amongst the Melitians, that were good men, and eminent for their pious lives. Of which sort was Pappus the Archdeacon.

CONSTANT. least monument of him. This also we declare, that if any person shall be found to have concealed a book compiled by Arius, and shall not immediately produce the said book and burn it, his punishment shall be death. For immediately upon his being found guilty of this fact, he shall undergo a capital punishment. God preserve you.

Another Letter.

Constantinus Augustus, to the Churches.

Having sufficiently experienced, by the flourishing posture of the publick affairs, how great the benignity of the divine power has been towards us; we judged it our chiefest concern and aim [to labour] for the Preservation of one Faith, a sincere charity, and one universally acknowledged Religion towards Almighty God amongst the most blessed Congregations of the Catholic Church. But since this could not be otherwise firmly confirmed and established, unless we, at least the greatest part of the Bishops, were convened in one place, and every particular that concerns the most sacred Religion were by them first discussed: upon this account, when as many of the Clergy, as could possibly be got together, were assembled, and we also, as one of you, were present with them [for we will not deny, when we account our greatest glory, that we are your fellow servant] all things were sufficiently discussed to long, until a determination acceptable to God the Supplier of all things, was published in order to an universal agreement and union: so that there is now no place left for dissension, or controversy about [matters] of Faith. Where also, after a disputation made concerning the most holy day of Easter, it was by a general consent concluded to be the best course, for all men in all places to celebrate that Festival upon one and the same day. For what can be more comely and commendable, or what more grave and decent, than that this Festival, from which we have received the hopes of immortality, should be uniformly kept by all men in one and the same order, and in a manner apparently and expressly agreeable? And in the first place, all men look upon it as an unworthy thing and misbecoming the dignity of that most sacred Festival, to follow the Jewish usage in the celebration thereof. For the Jews, persons who have defiled themselves with a most abominable sin, are deservedly impure and blind as to their understandings. Having therefore rejected their usage, we may by a more certain and infallible order propagate that day to future ages for the completion of this solemnity, which we have kept from the first day of the passion even to this present time. Let us then have nothing in common with that most hostile multitude of the Jews. We have received another way from our Saviour. For there is proposed to us a lawful and decent leading to our most sacred Religion. Let us therefore [dearest Brethren] with one accord constantly persist in this course, and * withdraw our selves from that society of the most perverse Society and their confederates. For the Life of it is really most absurd for them to make their Consantinean braggings, that we are not capable of our selves, (where we without their instruction to observe these things, have this Epistle of the Emperor,) the reading is [ἐν αὐτοῖς ἐστὶν ἡ ἀποστολή] which Paulus at that place, and here, renders thus [ἀλλὰ οὐκ ἐστὶν ἡμεῖς ἐκείνων, ἀλλὰ ἐκείνων ἐκ τῆς ἐκκλησίας] (which is our confederates, from thus most abominable society and their confederates). Of this his Verition, he gives this reason, that who celebrated Easter with the Jews, seem to be conscious of that wickedness which they committed against our Lord. See his Annotations, at the book and chapter now cited.

LIB. I. But of what are they able to pass a right judgment, who after that pericard of theirs, the mother of our Lord, were struck with madness, and are led, not by the conduct of reason, but by an ungovernable * impetus, whithersoever their innate * Violence. * shall drive them? Hence therefore it is that even in this particular they discern not the Truth, but always wandering at the greatest distance from a decent and agreeable amendment, they celebrate Easter twice within the space of one and the same year. What reason have we therefore to follow these men, who, it is acknowledged, are distinguished by an abominable Error? We must never endure the keeping of two Easters in one year. But although what we have said was not sufficient, yet nevertheless, it behooves your prudence to make it your greatest care, and the matter of your constant prayers, that the purity of your souls should not in the likeness of any thing seem to be joyed or mixed with the usages of most wicked men. Besides, this is to be considered, that it is a most impious thing, that there should be any disagreement in a matter of so great concern, and in such a solemnity of Religion. For our Saviour left us but one day [to be celebrated in commemoration] of our Redemption, that is the day of his most sacred Passion: and he also decreed that his Catholic Church should be one. The members of which Church (although they are much dispersed in divers places, yet nevertheless) are cherished by one Spirit, that is, by the will of God. Let the prudence of your sanctity consider, how grievous and undecent arising it is, that on the self same day some should keep strict Fasts, and others celebrate Feasts: and that on the days after Easter, some should be conversant in feasting and a vacantees from labours, and others devote themselves to fasts. Wherefore it pleased divine Providence that these things should be seasonably redressed, and reduced to one and the same form, as we suppose you are all sensible. Since therefore it was expedient to make such an emendation in this point, as that we might not seem to hold the least Communion with those Pericides, and Murderers of our Lord, the Jews: and since this is the most decent and becoming order, which all the Churches of the Western, Southern and Northern parts of the world, and also some in the Eastern parts do observe: for these reasons all persons have as present judgment in good and expedient; (and we ourselves also promised that it would not be ingratifull to your wisdoms,) that that which with such an universal unanimity is observed in the City of Rome, and all over Italy and Africa, throughout

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In instead of [ἐν αὐτοῖς] in the Florent, and Sforian M. SS. the reading is [ἐν αὐτοῖς, ἀπὸ τῆς] which reading Theodoret comments upon, in book 3, chap. 18, of Eusebius's Life of Constantine, it is [ἐν αὐτοῖς] whereas the Jewish Paschal Nomenclia (or new Moon) began from the fifth day of March, and was concluded at the third of April, hence it sometimes happened, that their Passover began before the Augustus. So that they celebrated two Passovers in one year. (Supposing you mean the Solar and Julian year) that is, accounting from the Pernal Augustinus of this year, to the Pernal Augustinus of the year following. This epistle affects the same in his Epistle to the Bishops of Aemilia, where he relates, that the Jews sometimes celebrated their Passover in the twelfth month, that is, according to the Latins, and Easterns. For the Jews never kept their Passover on their own twelfth month, but on the fourteenth day of their first month. Moreover, this observing of their Passover twice in one year, which Constantine objects against the Jews, seems to me not at all momentous. For the Jews might have returned the objection upon the Christians, to wit, that they celebrated Easter twice in the same year. For, suppose Easter is this year kept on the tenth of the Calendar of May; (that is, on the 22d of April) next year it must necessarily be kept sooner. And so there will occur two Easters amongst the Christians within the space of one year current. But this will not happen, if you reckon the year from the Pernal Augustinus of the year following. See Epiphanius, pag. 814, Edit. Petavi. and Petavi. Annadotors, pag. 294, 295. See also, Eusebius's Index of Paschali Fidei, chap. 3.

all

CONSTANT. all Egypt, Spain, France, Brittain, Libya, over all Greece, and the Provinces of Asia and Pontus, and throughout Cilicia, would also be most willingly received and embraced by you. Let this also be seriously considered, that not only the number of the Churches in the forementioned places is far the greater; but also that it is most just and equal that all men will should universally concur in that which strict reason seems to require, and which has no Communion with the perjury of the Jews. But, that we may speak more summarily and briefly, it was by a general consent agreed that the most sacred Festival of Easter should be solemnized upon one and the same day. For it is undecent that there should be any diversity in so great and holy a solemnity: and it is far better to adhere to that Opinion, in which there is no mixture of strange and absurd error and impiety. Since therefore these things are thus ordered, do you with joy receive this celestial and truly divine Commandment. For whatsoever is translated [and determined] in the sacred assemblies of the Bishops, must be attributed to the Divine will. Wherefore, when you have imparted to all our beloved brethren what has been prescribed, it is your duty to embrace, and establish the forementioned rule and observation of the most holy day: that when we shall come into the presence of your love (which we were long since desirous of,) we may celebrate the sacred Festival with you, on one and the same day: and that we may rejoice together with you for all things, beholding the cruelty of the Devil totally removed by the divine power and our endeavours; whilst your Faith, Peace, and Concord does every where flourish. God preserve you, Beloved Brethren.

* This Letter

of the Emperor to Eusebius, and also the two next are misquoted. For they have no relation to the Council of Nice; neither do they contain the least mention of Arius or the Arians. Yea, the list of Constantine's Letters to Eusebius was written before the Council of Nice, as Eusebius himself testifies, in his 2d Book of Constantine's Life, Chap. 46, Vids.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Eusebius.

We really believe and are absolutely persuaded (Dearest Brother) that, in regard an impious desire and tyrannick violence hath persecuted the servants of God our Saviour even to this present time, the edifies of all Churches, have either by neglect gone to ruin, or through fear of the imminent dangers [of the times] have been adorned with less of stateliness. But now, since Lucifer is restored, and that Serpent, that Persecutor Licinius, is by Almighty God's Providence and our instrumental endeavours forced out of the Administration of publick Affairs, we suppose that the divine power hath been sufficiently manifested to all men: and that all who either through fear at book 1, chap. 46, or unbelief have fallen into any sin, & having now Eusebius's acknowledgement the only true God, will in future return to the true and right course of life. Do you likewise, therefore remind as well all [persons belonging to] where these three words [that Persecutor Licinius] are wanting; being added, here, instead of a Salutation by Socrates, or some other Scholastic. He terms Licinius a serpent by reason of his craftiness, and age. Hence we may conjecture, that this Letter was written soon after Licinius's deposition. See Paulinus's notes on book 2, chap. 46, of Eusebius's Life of Constantine.

* Here we made choice of this reading [ἀποφύγετε τὸν φόβον, &c.] having now acknowledged, &c. By the term [fear] in the foregoing clause he means the Christians, who through fear of persecution had neglected the Churches, or renounced the faith. The term [fear] belongs to the hearers, who had demolished the Churches, and divers ways vexed the Christians. See Paulinus's notes, at the Book and Chapter before cited.

CONSTANT. the Churches over which you preside, as also all other Bishops residing in other places, to either with the Presbyters and Deacons, whom you know, that they also their utmost diligence about the structures of the Churches; either about repairing those that are still standing, or about enlarging others, or in building new ones, wherefore it shall be found requisite. And you your self, and the rest by your mediation may also necessaries [for that work] both from our Presidents of the Provinces, and also from the Office of the Prætorian Prefecture. For they are already empowered by our Rescripts to be diligently observant about all our Holiness Orders. God preserve you, Beloved Office, or Brother. Thus wrote the Emperor to the company of Bishops throughout every particular Province, concerning the building of the Churches: But what he wrote to Eusebius of Palestine about providing [some Copies of] the sacred Scriptures, we may easily collect from his Letters.

See Paulinus's notes, at the before cited book and Chapter.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Eusebius Bishop of Cæsarea.

By the assistance of God our Saviour's Providence, I forget a multitude of men have joyed themselves to the most Holy Church in that City which bears the name of * Name; that [Christianity] seems [to have] Constantine's made its greatest progress and increase there, now.

* It seems therefore very requisite that there should be more Churches erected in that City. Wherefore do you with the greatest alacrity assist us in our most diligent study of what we have decreed. We thought fit to signify this to your prudence, that you should order [dearest] Copies of the sacred Scriptures (the provision being the same) and give them to the Bishops of the Diocesis to take care for provision of all the things necessary towards the preparing of the said Copies. Let it therefore be the employment of the first year of your care to see that the foregoing Copies be provided as soon as may be. This also is important, by this our letter to make use of two publick carriages for their conveyance. For by this number means those which are fairly Transcribed in 19, (which be easiest conveyed even to our sight, to wit, if one taken either of the Deacons of your Church be employed in the performances hereof. Who when he comes to us, a Deputy of all shall experience our liberality. God preserve you the Prætorian Prefecture.

See Paulinus's notes, at the before cited book and Chapter.

See Paulinus's notes, at the before cited book and Chapter.

them was that blessed Crofs on which our Saviour had hung; the other two were thofe, on which the two thieves, that were crucified with him, had dyed. There was alfo found with the Croffes Pilates Title, whereon he had written in divers Languages, and proclaim'd that that Chrift who was crucified, was the King of the Jews. But in regard 'twas dubious which of thefe was the Crofs that was fearch'd for, the Emperours Mother was not a little troubled hereat. This trouble the Bifhop of Jerufalem, by name *Macarius*, foon eafed her of, and by [the power of] his faith cleared the doubt. For he requested a fign of God and obtained it; the fign was this. A certain woman of that vicinage, having been oppreffed with a tedious and lafting diftemper, was now juft at the point of death. The Bifhop therefore commanded every one of the Croffes to be apply'd to her now expiring, being perfwaded in himfelf that if the woman were touch'd by the precious Crofs [of the Lord] ſhe ſhould recover. Nor was his hope frustrated. For the two Croffes which were not our Lords being applied, the woman neverthelefs continued in her dying condition; but when the third, the true and genuine Crofs was aplied, the dying woman immediately recovered and was made whole. After this manner was the Crofs found out; the Emperours Mother erected over the place where the Sepulchre was, a moft magnificent Church, and call'd

* *Socrates* borrow'd this ftory out of *Eusebius*'s third book of *Conftantine's Life*, chap. 33. But mistakes in faying, that the Church which was built over our Saviours Sepulchre by *Helena*, or rather by *Conftantine*, was call'd *New Jerufalem*. For *Eusebius* fays no fuch thing; but only alludes to the new *Jerufalem*, which is mentioned in *Saint John's* Revelations. See our notes on *Eusebius*, *Life of Conftantine*, book 3, chap. 33. *Valf.*
b *Philofophus* does report that the people us'd to come to this Pillar with their Tapers and worfhip it; which is very ftrange and almoft incredible; but *Theodoret* does by his authority confirm it, in the firft book of his *Ecclefiaftical History* and the laft chapter. *Valf.*

as it has been related to me; but almoft all the inhabitants of *Conftantinople* do affirm it to be true. *Conftantine* having alfo received the Nailes with which Chrifts hands were faftned to the Crofs; (for his mother, having found them alfo in the Sepulchre, fent them to him :) he ordered Brides and a Helmet to be made of them, which he made ufe of in his Military expeditions. Moreover, the Emperour gave large fupplies of all manner of materials towards the building of the Churches: and wrote to *Macarius* the Bifhop to haften the work. The Emperours Mother, having finifhed the *New Jerufalem*, built another Church in no wife inferior in fplendour to the former, in the Cave at *Bethlehem*, which was the place of Chrifts Birth according to the flefh: Befides, [ſhe erected another Church] upon the mount, from whence he was taken up into heaven. And ſhe was fo religiously and piously affected towards thefe things, that ſhe would pray in the womens company together with others: the alfo invited, thoſe Virgins that were enrold'd in the catalogue of the Churches to an entertainment.

Where ſhe her ſelf waited, and brought the meat to the Tables. Befides the was very liberal both to the Churches, and alfo to the indigent. [In fine,] having ſpent her life very piously, ſhe dyed about the eightieth year of her age: and her body was conveyed to the Imperial City *New Rome*, and depofited amongst the Imperial Monuments.

CHAP. XVIII.

How the Emperour *Conftantine* abolifhed Gentiliſm, and erected many Churches in feveral places.

AFTER this, the Emperour, becoming more follicitous about [the propagation of] Chriftianity, abhorred the fuperftitions of the Gentiles: and firft he abolifhed the combats of the Gladiators: afterwards he placed his own Statues in the Temples. The Heathens affirming that it was *Serapis* that cauled the inundations of *Nile* whereby the fields of *Egypt* were watered, becauſe there was a Cubit uſually carried into his Temple, the Emperour

ordered *Alexander*, to remove the Cubit into the Church [of the *Alexandrians*,] hereupon 'twas generally reported, that, becauſe *Serapis* was diſguſted, the *Nile* would not overflow; neverthelefs, there hapned an inundation on the enfuing year, and afterwards, which alfo does continue to this day: And thus it was really demonſtrated, that the inundation of the *Nile* hapned not by the means of their fuperftition, but by the decree of Providence. About the fame time, thoſe barbarous nations, the *Sarmatae* and the *Goths*, made inroads into the Roman territories, and yet the Emperours forwardnefs in building of Churches was not in the leaſt interrupted thereby, but he made a commodious provision for both thoſe affairs.

For, having put his confidence in the * Chriftian Banner, he totally ſubdued thoſe his enemies; ſo much that he took off the tribute of Gold which had been cuſtomarily paid to the *Barbarians* by thoſe Emperours who were his predecessors: and that was the firſt time that they (being affronted at their prodigious overthrow) were perfwaded to embrace the Chriftian Religion, by which *Conftantine* had been everywhere preſerv'd. Crofs that Again, he erected other Churches: one he built at that place call'd the Oak of *Mambre*, under which the facred Scriptures tell us that the Angels were entertained by *Abraham*. For the Emperour being inform'd that altars were erected under this Oak, and, that Pagan facrifices were there perform'd, by his Letter he feverely reprov'd *Eusebius* Bifhop of *Cefarea*: and gave command that the altar ſhould be demolifhed, and an houſe of prayer erected near that Oak. He alfo gave order for the building of another Church, in *Heliopolis*, a City of *Phoenicia*, for this

* *Chriſtophorus* and *Mifcufid* thought that theſe words were tranſlated; they read them (as appears from their Verſion) thus, *εἰς τὴν αὐτὴν ἀνατολὴν Ἀλεξάνδρου τὸ πνεῦμα πελάσθους ἐκδόσθαι*. [The Emperour] ordered that the Cubit ſhould be removed into the Church of the *Alexandrians*. But, becauſe the word [πελάσθους] cannot be taken in a paffive ſenſe the place muſt be ſome where mendic; which from the *Syriac* M. we have thus reſtor'd: *ἀντὶς τοῦ πνεύματος τοῦ πνεύματος ἀνατολὴν πελάσθους ἐκδόσθαι*. [The Emperour] ordered *Alexander* to remove the Cubit into the Church [of the *Alexandrians*.] Which emendation needs no confirmation. See *Rufin*, *Ecclef. Hiſt.* book 2, chap. 23. This order of *Conftantine* failed not. For *Gallus* commanded that the fame Cubit ſhould be carried back again into *Serapis*'s Temple, where it ſeems to have continued till *Theodoſius*'s reign, and the demolifhment of *Serapis*'s Temple. *Valf.*

* He means that *Standard*, or *Banner*, which the Emperour ordered to be made, in figure like to the Crofs that appeared to him in the face of the heavens. See chap. 2, book.

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this reaſon. What manner of Law-maker the Citizens of *Heliopolis* originally had, or what perſon he was as to his morals, I cannot certainly tell. But his diſpoſition is ſufficiently demonſtrated from that City: For the Law of their country has commanded that the women ſhould be common among them, upon which account the children among them could not be known whoſe they were. For there was no diſtinction betwixt the parents and the children. Their Virgins they delivered to ſtrangers that arriv'd among them, that they might deſlower them. The Emperour made it his buſineſs to abolifh this cuſtom, which had ſo long prevail'd among them. For having abrogated the flagitiouſneſs of thoſe unclean uſages by a diſcreet and chaſt Law, he brought them to know and diſtinguiſh being families: And when he had built Churches, he took care that a Biſhop ſhould be ordained over them, and a ſacred Clergy. Thus he re-form'd the impious uſages of the *Heliopolites*, and made them more modeſt and civil. After the like manner alſo he demolifh'd the Temple of *Venus* at *Apbaca* near [the mount] *Libanus*, and abrogated thoſe impudent and obſcene Myſteries there celebrated. What need I relate how he expell'd that Devil who pretended to utter Prophecies, out of *Clidia*, commanding the houſe in which he lurk'd, to be demolifhed even to its very foundations. Moreover, ſo ardent was the Emperours love for the Chriftian Religion, that being about to engage in a war with the *Perſians*, he provided a tabernacle made of linen painted with divers colours, much reſembling a Church (even as *Mofes* did in the wilderneſs) and this he would have carried about with him, that fo in the moſt deſert regions he might have an Oratory ready. But this war went no further at that time: for it hapned to be immediately extinguifhed through the fear which the *Perſians* had conceiv'd of the Emperour. But I think it unſeaſonable to relate here how diligent the Emperour *Conftantine* was in repairing Cities, and how he turn'd many Villages into Cities; as for inſtance, *Drepanis*, which bore his mothers name, and *Conſtantia* in *Paleſtine*, ſo call'd from his Siſters name *Conſtantia*. For our deſign is not to recount all the Emperours actions, but them only which belong to the Chriftian Religion, and thoſe more particularly which were done about the Churches. Wherefore, the Emperours famous exploits, in regard they are of a ſubject different [from mine,] and require a peculiar treatiſe, I leave to others, that are able to commit to writing ſuch matters. Indeed, I my ſelf, had the Church continued undiſturb'd by factions and difcord, had been wholly ſilent. For where the ſubject affords not matter proper for a narrative, the relators words are ſuperfluous and ufeleſs. But in regard a ſubtle, vain, and insignificant craftineſs in diſputing hath diſturb'd, and at the fame time alſo diſparagd and diſtracted the Apoſtolic faith of Chriftianity, I ſuppoſed it requiſite to commit theſe things to writing, that ſo thoſe affairs which have been tranſacted in the Churches, might not be buried in ſilence. For the knowledge of theſe things does both procure great praiſe and commendation amongſt moſt men, and alſo renders him that is well verſed therein much more ſolid and cautious; teaching him not to fluctuate or flatter [in his ſentiments,] when any * vain babling comes about words and terms ſhall happen to

* *Xenophon* ſays that things about words and terms ſhall happen to

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CHAP. XIX.

After what manner the Innermoſt Indian Nations were in the times of *Conſtantine* convert'd to Chriftianity.

NOW therefore we muſt record, how the Chriftian Religion was propagat'd in the times of this Emperour. For the innermoſt *Indians*, and the *Iſterians* did then firſt embrace the Chriftian Faith. But we will briefly explain, what we mean by the addition of this term, the *Innermoſt*. When the Apoſtles about to take their journey to the Heathens, in order to their preaching to them, had firſt divided them among themſelves,

* *Thomas* received the Apoſtolate of the *Parthians*. To *Matthew* was allotted *Aethiopia*. *Bartholomew* had that *India* assign'd to him which lies upon the confines of *Aethiopia*. But this innermoſt *India* which is inhabited by ſeveral barbarous Nations, who make uſe of different languages, was not enlighten'd with the doctrine of Chriftianity, before the times of *Conſtantine*. What was the cauſe of their embracing the Chriftian Religion, I come now to relate. One *Meropius*, a Philoſopher, by birth a *Tyrian*, made it his buſineſs to fee the Country of the *Indians*, emulating herein * *Metrodorus* the Philoſopher, who a *Metrodorus* little before him had travelled over that ſame the *Philoſophy*. *Meropius* therefore taking along with him, whom he related to him, who were in no wife unſkilled in the Greek language, arriv'd in this Country in a Ship. And having ſeen what he deſired, in order to his procuring neceſſary provisions, he put to land at a place which had a ſafe commodious harbour. It hapned, that a little before [his arrival there] the league betwixt the *Romans* and *Indians* had been broken. The *Indians* therefore took the Philoſopher, and thoſe that were in the Ship with him, and put them all to death, except his two young kinfmen. Having ſaved the lives of the two youths, out of a compaſſion to their age, they preſented them to the King of the *Indians*. He, much pleaſed with the young mens looks, made the one of them, whoſe name was *Addius*, the Cup bearer of his Table: to the other, whoſe name was *Frumentius*, he * committed the cuſtody of his accounts and evidences royal. Not long after this, the King dying (having left behind him a ſon to be his ſuccellour,

† *Some* have mentioned in his *Chreſtiſm* a ſon, returning from his travels in *India*, welcomed *Conſtantine* with many gifts and presents, and ſignified that many more of greater value were taken from him by *Sapor* King of the *Perſians*; which ſtory of his was the occasion of the *Perſian* war, as *Am. Marcellinus* ſays, book 22, pag. 295. Edit. *Valf.* See *Valf.*'s notes on *imm. Atrach.* pag. 304.

† *Rationes ſuas ſeritque commiſſi*, fo *Rufinus* (from whom *Socrates* tranſlated this ſtory) ſays moſt worthily that ſtory doth ſpeak it a chap. 9, *Hiſt.* *Eccl.* *Valf.*
So to be his ſuccellour, who was a minor, and his wife,) gave theſe two young men their liberty. But the Queen, ſeeing her ſon left in his minority, ſpoke to theſe two perſons to take care of him, till ſuch time as he ſhould come to maturity of age. The young men, in obedience to the Queen, undertook the management of the Kings buſineſs. But *Frumentius* was the chief perſon in managing the affairs of State. And he was very careful in enquiring

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Transla-
tions an
performance of prayers therein, after the manner
of *Christians*. Afterwards, within some short
time, interval of time he built an oratory; and they, for *Misc.*
having instructed some *Indians* in the principles
of Christianity, brought them to prayers with
him. But afterwards, when the young King came
to a maturity of age, *Frumentius* resigning to him
the administration of the affairs of the Kingdom,
which he had well managed, petitioned for leave
to return into his own Country. And though
the King and his mother entreated him to stay,
yet they could not persuade him, but being de-
sire to see his own Country, he, together with
Adesius, returned home. *Adesius* hastened to
see his Parents and Kindred: but *Frumentius*,
that *mentis* arriving at *Alexandria*, related the whole
story to *Abbanasius*, who was then newly dis-
tinguished with that Bishoprick; informing him
of the circumstances of his travels, and that there
was good ground to hope that the *Indians* would
embrace Christianity: [He also desired him] that
he would find a Bishop and a Clergy thither, and
that he ought in no wise to neglect those that
might be brought unto salvation. *Abbanasius*
having taken into consideration what was most
expedient to be done, entreated *Frumentius* him-
self to take upon him the Bishoprick, telling him
that there was no man better qualified for it than
he. Which was done. *Frumentius* therefore,
and calls dignified with an Episcopate, returns again to the
those re-

over *Ida*, *Colas*, which *Rufinus* had termed *Conventicula*. Now
Conventicula are properly private places wherein *Colles*, or *fort*
places are made; and from these places Churches are distinguished,
which belong to the right of the publick, and are not in the power of
any private person. *Valer.*

* *Rufinus* says the time: *Tum vero Abbanasius (nam is super*
ascendit) *Episcopatus*. I.e. then *Abbanasius* (for he had been *Episcop*
before under the *Episcopatus*, &c.) But if we consider the matter
more attentively, these things cannot be. For *Meropius* the Philoso-
pher is said to have travelled into *India*, in imitation of the Philo-
sopher *Metecorus*, who had taken a view of that Country before him.
But *Metecorus*, returned not from his *Indian* journey before
the year of Christ 325. For at his return from *India* he presented
the Emperor *Constantine* with gifts which he had received from the
King of the *Indians*, as we remarked before in note (b.) in this
chapter. Which must necessarily happen after the conquest of *Lycia*.
For then *Constantine* first received the Empire of the East. Now
Lycia was vanquished at the latter end of the year of Christ 325.
Meropius therefore, in regard, following *Metecorus*'s example, he
attempted to travel over *India*, must have undertaken this journey
some years after him. Let us then suppose, that *Meropius* went into
India in the year of our Lord 327. On the year following, when he
should have returned into his own Country, he was slain by the
Barbarians. And *Adesius* and *Frumentius*, being as yet youths,
were presented to the *Indian* King, and one of them was made his
Co-hearer; the other was set over his *Aids* and evidences Royal.
In which Offices both continued to the Kings death. Now, suppose
they served the King three years. After this the *Indian* King dies,
leaving his Son very young. But the Queen his mother entreated
Adesius and *Frumentius* to undertake the Government of the
Kingdom, till her Son were of age. Let us also allow that the
Kings Son was about eight years old when his father died. In as
much as *Frumentius* returned not to *Alexandria* till the young King
was grown a man, it is wholly requisite that he should have
managed the affairs of the Kingdom at least ten years. So *Frumentius*
returned to *Alexandria* about the year of our Lord 341; in
which year *Abbanasius* was not newly made Bishop, but had held
that Bishoprick above fifteen years. From what we have said 'tis
apparent, that this conversation of the *Indians* by *Frumentius* hap-
pened in the Reign of *Constantine*, not of *Constantine*, as *Rufinus*, and
others that follow him, have related. *Valer.*

* *Abbanasius* speaks of this *Frumentius*, in his *Apologictic* to the
Emperor *Constantine*. And a little after mentions *Constantine*'s
Epistle to *Arzanas* and the King of *Arzamas*, wherein he
commands them to send *Frumentius* (whom *Abbanasius* had or-
dained Bishop of *Auxumia*) to *Alexandria*, to *George* Bishop of that

City, that he might receive from him the doctrine of the true Faith.
Whence it appears, that *Frumentius* was at that time but newly or-
dained by *Abbanasius*. Now this Epistle was written in the year of
Christ 356. *Baronius*, (in his *Annotations* on the *Roman Martyrology*,)
says that this *Frumentius* Bishop of *Auxumia* must be differ-
ent from the other *Frumentius* Bishop of the *Indians*. But I do
assert, that he that was Bishop of *Auxumia*, and he that is styled the
Bishop of the *Indians*, is one and the same *Frumentius*. For *Auxu-*
mia is the Metropolis of *Abissinia*. Now the *Abissinians* are by the
ancients usually confounded with the *Indians*. So *Philostorgius* calls
the *Homertic* (who were the *Auxumica* neighbours) *Indians*,
Also, the *Abissinians* who are now called *Astynes*, call themselves
Indians; and do acknowledge *Frumentius* to have been the Apostle of
this Nation, as *Lucas* testifies in his note on *Baronius*'s
Martyrology, which were lately published at Rome. *Valer.*

Indians Country, and there became a preacher
of the Christian Religion; he founded many ora-
tories, and being vouchsafed [the assistance of]
divine grace, he wrought many miracles, and
cured many mens bodies together with their
souls. These things *Rufinus* says he heard from
Adesius's own mouth, who was afterwards digni-
fied with a Presbytership in the Church of
Tyre.

CHAP. XX.

After what manner the Iberians were converted
to the Christian Religion.

IT is now a fit opportunity to relate after what
manner the *Iberians* were at the same time
converted to Christianity. A woman who led
a religious and chaste life, was, by the disposal
of Divine Providence, taken captive by the *Iberians*.
These *Iberians* dwell near the *Enxine* Sea; they
are a colony of the *Iberians* in Spain. This ca-
ptive woman therefore, living amongst the *Bar-*
barians, devoted herself to a Philosophical course
of life. For together with the strictest and se-
verest exercises of Chastity, she used herself to
most tedious and lasting fasts, and to continued
prayer. The *Barbarians* seeing this, were amaz-
ed at the strangeness and novelty of her actions.
It happened, that * the Kings Son, being a very * See *Ru-*
young child, fell sick. The Queen, according to *finus*, book
the custom of that Country, sent the child about 1. chap. 10.
to other women to be cured: if perchance by long *Ecclesi.* 11th.
experience they might know of any cure for the
disease. When the young child had been five, that child
carried about by his nurse, and could find no cure from any of the women, he was at last
brought to this captive woman. She in the pre-
sence of many women, applied not any material
remedy, for she had no knowledge of any such
Medicines. But, having taken the child, she laid
him upon her own bed, which was made of hair-
man (says
cloth, and only spake these words: *Christ* (said he) *car-*
who healed many, shall also cure this child, *ried about*
Having added a prayer to these words, and invoked
Gods assistance, the child immediately recovered,
and from that time was very well. The report
hereof was noised abroad amongst the *Barbarian*
women, it came also to the Queens ear; and the
captive woman became more eminent. Not long af-
ter the Queen, being fallen into a distemper, sent for
the captive woman. She having refused to go by
reason of her modesty and bashful disposition, the
Queen herself was conveyed to her. The captive
woman does the same that the before had done to
the child. And forthwith the sick Queen recovered,
and returned her thanks to the woman. But she
made her this answer, it is not I that do this, but
Christ, who is the Son of that God, who made the
world. She therefore exhorted the Queen to call

upon him, and to acknowledge the true God.
The King of the *Iberians*, amazed at the sudden-
ness of her recovery from the distemper, having en-
quired who it was that did these cures, presented
the captive woman with Gifts. She answered,
that the food not in need of wealth, for piety
was her riches. But that she should accept it as
the greatest present, if he would acknowledge
that God who was set forth and declared by
her. With this answer she returned his pre-
sents. The King treasured up her words in his
breast. The next day this accident befell the King
going out a hunting: There fell a mist and a
thick darkness upon the tops of the mountains
and forests where he was hunting, so that their
sport was grown troublesome, and the way im-
passable. The King being in a very great straight,
earnestly implored [the assistance of] those
Gods whom he worshipped: But finding he was
never the better, at last he bethought himself of
the captive-womans God, and calls upon him to
be his assistant. He had no sooner prayed, but
the darkness caused by the mist was dispersed.
Admiring at what was done, he returned home
with joy, and having told his Queen what had
befallen him, he forthwith sent for the captive
woman, and enquired of her who that God was,
whom the worshipped. When the woman was
come into his presence, he made the King of the
Iberians to become a Preacher of Christ. For,
having been persuaded by this devout woman to
believe in Christ, he convened all the *Iberians* that
were his Subjects, and when he had related to
them all things concerning the cure of his wife
and his child, and also what had befallen him
in his hunting, he exhorted them to worship the God
of the captive-woman. Thus therefore they both
became Preachers of Christ, the King Preached
to the men, and the Queen to the women. More-
over, the King, informed by the captive woman
of the fashion of those Churches amongst the
Romanes, commanded an Oratory to be built; and
ordered a provision of all materials towards the
building to be forthwith made. Therefore a
Church was erected; and when they went
about raising of the Pillars, Divine Providence
attempts somewhat that might perwade the in-
habitants of that Country [to embrace] the
Christian Faith. For one of the Pillars con-
tinued immovable. No engine could be invented,
that was able to stir it. But the ropes were
broken, and the engines torn in pieces. The
work-men therefore, desponding and quite out
of heart, went away. Then was the captive
womans Faith openly manifested. For the goes
by night to the place without any bodys know-
ledge, and there stayed all night, spending the
time in fervent prayer; and by Gods Providence
the Pillar was raised, and stood fixt in the air,
higher than its basis, in such a manner that it
did not in the least touch its basis. As soon as it

* Instead of [*υπονομιζω* *νεναι*],
well skilled in Architecture, I
had rather read [*υπονομιζω* *νεναι*],
being very anxious. I doubt not
but Socrates wrote it thus. For
in *Rufinus* book 1. chap. 10.
from whom Socrates borrowed
this relation the words are
these: *cum ecce manibus ex-*
actis cum suis oculis ingre-
diens Rex, &c. ubi beheld the
King, perplexed in his mind, com-
ing in the morning with all his
attendants, &c. Valer.

thoued, cried out that the Kings Faith was true,

and celebrated the praises of the captive-woman
God. After this they believed [in Christ,]
and raised up the rest of the Pillars with great
alacrity of mind; and the whole building was in
a short time perfectly finished. Afterwards an
Embassy was sent from them to *Constantine*, the
Emperor, whereby they requested, that they
might both in future be admitted to a con-
federacie with the *Romanes*; and also have a Bishop
and an holy Clergy sent to them. For they pro-
tested that they did sincerely believe in Christ.
This relation *Rufinus* says he had from * *Becarius*, * The *scpt.*
who had formerly been Prince of *Iberia*; but *Euseb.*
afterwards coming over to the *Romanes*, he was
made a captain within the limits of *Paphlagonia*. *Valer.*
At length he was advanced to the Office of a name *Ba-*
General, and did the Emperor *Theodosius* ex-*curator*.
traordinary good service, in the war against *Rufinus*,
Maximus the Tyrant. After this manner were
the *Iberians* converted to the Christian Religion
in the times of *Constantine*. *Valer.*

Rufinus says he was born in that *Armenia* which borders on *Armenia*,
and that he was a man without all malice, or deceit, very expert in Mi-
litary affairs. But *Rufinus* (book 1. chap. 10. and book 2. chap. 13.
Ecclesi. 11th.) affirms he was Prince of the *Armenians*, that he was a person
of great fidelity, very studious of Religion and Truth; first made a
Captain within the limits of *Paphlagonia*, afterwards, Governor of the
Armenians; and lastly that he did *Theodosius* the Emperor great ser-
vice in his war with *Eugenius*. *Valer.* See *Rufinus*'s notes on *John*,
Marcell. pag. 430, &c.

* At this place Socrates mistook *Rufinus*'s meaning. For *Rufinus*
says that *Becarius* was a Captain of the *Paphlagonians*. *Valer.*
only, when he told him these things. But Socrates seems to have
read in *Rufinus*, *Paphlagonia* mistook *Becarius* was a Captain of the
Paphlagonian militia. *Valer.*

* Here also Socrates is out. For *Becarius* served not *Theodosius*
in the war against *Maximus*, but in that against *Eugenius*: as *Rufinus*
attests, book 2. chap. 33. *Ecclesi.* 11th. and *2d* *Rufinus*, book 4. *Valer.*

CHAP. XXI.

Concerning Antonius the Monk.

IT would be superfluous for us to say any thing
concerning *Antonius* the Monk, who at the
same time lived in the Deserts of *Aegypt*, [or
to relate] what a man he was, how he openly
strove with Devils, and detected all their stra-
tagems and attempts; and how he wrought ma-
ny miracles. For *Abbanasius* Bishop of *Alexan-*
drina has presented us, having written a particular
book concerning his Life: such a plenty of emi-
nent men were there, who lived at one and the same
time, in the reign of *Constantine*.

CHAP. XXII.

Concerning Manes the Author of the Herefie
of the Manichees, and whence he had his ori-
ginal.

BUT it is usual for coekle to grow up amongst
the good corn, for the envy [of the Devil]
loves to lay snares for the righteous. Not long
before *Constantine*'s reign, there sprung up a kind
of Heathenish Christianity, together with the true
Christian Religion, as hereof false-Prophe-
cies arose up together with the Prophets, and false-
Apotles amongst the Apotles. For in those days
some *Manichees* attempted clandestinely to intro-
duce the opinion of *Empedocles* the Heathen Philo-*See Ex-*
sopher, into Christianity. This man *Empedocles* *Eccl.*
Rufinus indeed has mentioned, in the 4. *Eccl.* 11th.
book of his *Ecclesiastical History*, but has not ac-
curately

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curately explained all things concerning him. Wherefore I judge it requisite to supply what he has omitted. For thereby it will be manifested, who this *Antichrist* was, whence he came, and how he arrived at so high a degree of audaciousness. One *Scythianus* a *Saracen*, married a captive woman a native of the *Upper Thebais*. Upon her account he lived in *Aegypt*, and having been instructed in the Literature of the *Agyptians*, he introduced the opinion of *Empedocles* and *Pythagoras* into the Christian Religion: asserting that there were two natures, the one Good, the other Evil; (as *Empedocles* also did) the evil nature he termed *Discord*; the good he called *Friendship*. One *Buddus*, heretofore named *Terebinthus*, was this *Scythianus's* Scholar. This man travelling into the Country of *Babylonia*, which is inhabited by the *Perseans*, told many strange and prodigious things of himself, saying, that he was born of a Virgin, and educated in the mountains. Afterwards he wrote four books, one he entitled [the book] of *Abyssinians*; another, the *Gospel*; the third he called the *Thebanus*, and the fourth *Heads*. But as he was counterfeiting the performance of some mysterious sacred Rites, he was thrown down headlong by the Devil, and died. The woman, at whose house he sojourn'd, buried him. She having possessed her self of his money, bought a boy, about seven years old, by name *Cabarius*: this boy she made free; and when she had bred him a Scholar, he died soon after, and left him all *Terebinthus's* estate, and the books also which he had written, being instructed by *Scythianus*. *Cabarius*, now a free-man, takes these goods along with him, and travelling into *Perusia*, changes his name, calling himself *Mures*. Where he distributed *Buddus's*, or *Terebinthus's* books, as his own genuine works, amongst his seduced followers. Now these are the Subjects of those books, in the words they seemingly assert the Christian Religion; but [if] the opinions [contained in them] be attentively considered [they are] [near a kin to] Gentilism. For *Manicheans*, being an impious person, does incite [his disciples] to worship a plurality of Gods. He also teaches, that the *Sun* is to be adored. Besides, he introduces Fate, and destroys man free-will. He apparently asserts a transmutation of Bodies, following herein the opinions of *Empedocles*, *Pythagoras*, and the *Agyptians*. He denies that Christ existed in the flesh, saying, that he was a meer * Phantasm. He does also reject the Law and the Prophets: and calls himself the *Paraclete*. All which Tenets, his manifest, are wholly disagreeable to the orthodox [doctrine of] the Church. Moreover, in his Letters he has been so audacious as to stile himself an *Apollite*. But he met with a condign punishment for this impudent lie of his, [which] befell him [upon this occasion]. The son of the King of *Perusia* happened to fall sick; his

* It is most apparent that the *Manicheans* adored the *Sun*. *Libanius* relates the fact concerning him, in book 4. Epist. 140, wherein he commends the *Manicheans* that were in *Palmyra* (but supposes their name) to *Priscianus* the President of *Antiochia*: οὐ γὰρ ἵδιον τὸν ἡγεμόνιστον, &c. i. e. Those men that worship the *Sun* without blood, and honour God with the second apostasy, who challenge their belly, and account the day of their death to be gain; are found to be in many places, but are every where few in number. They injure no man, but are mistreated by some. I doubt not but by these words *Libanius* means the *Manicheans*; for they cannot be agreeably attributed to any other persons besides them. But he designedly omitted the mention of their name, because the name of the *Manicheans* was odious. Concerning the feigned falls of the *Manicheans*, see Epist. in his sixth *Catech.* Valf.

* That is, he had only the form or figure of a man, was imaginarily, not really such.

Father, desirous to save the life of his son, left no

stone unturned, as the common saying is. Having heard of *Manicheans*, and supposing the wonders he did to be real and true, he sends for him as if he had been an *Apollite*, hoping that he might preserve his Sons life. When he was come, in a seditious and pretended manner he takes in hand to cure the Kings son. But the King, seeing that his son died under his hands, clapt him in Prison, with a design forthwith to put him to death. He made his escape [out of Prison] into *Mesopotamia*, and saved himself: But when the King of *Perusia* had intelligence of his abode in those parts, he [caused him] to be brought from thence by force, and dead him alive: and having stufed his skin with chaff, he hanged it up before the City gates. These things, which we relate, are no forgeries of our own, but we collected them out of a book we read over [intituled] the *disputation of Archelaus, Bishop of Caesarea*, one of the Cities of *Mesopotamia*. For [describing] this *Archelaus* says, that he disputed with *Manicheans*, chess face to face, and what we have written about concerning *Manicheans's* Life, *Archelaus* himself does relate. Thus therefore does the envy or diffidence [of the Devil,] as we said before, delight to entrap good affairs when in their most flourishing posture. But, for what reason the goodness of God should permit this to be done, (whether [it] be that he is desirous to have the true opinion [of] the Church brought to the test and examined, [or] that he wholly to extirpate arrogance which usually grows up together with faith, or for what other reason) is a question that cannot be solved without great difficulty and tediousness: nor can the difficulty now be opportunely discuss by us. For, it is not our design to examine [the truth] of opinions, or to make references into the abstruse accounts of providence and the judgment of God, but, according to our ability, to compose a narrative of the affairs that have been transacted in the Churches. After what manner therefore the superstition of the *Manicheans* sprang up a stated time before the times of *Constantine*, it has been sufficiently declared. Let us now return to [the series of] those times, that are the proper subject of the History we design.

Atells, in his book de scriptor. Ecclesiast. Cyrill of Jerusalem has mentioned this dispute, in his sixth *Catechism*. A fragment of this work is in my hands, wherein is contained the History of the impious and perfidious *Manicheans*. But his dispute with *Archelaus* the Bishop, which was annexed to the close of this History, is wanting. In the room whereof is added *Archelaus's* Epistle to *Dionysius* the Presbyter, in which he rebuketh the eminent *Emilianus* *Bishop* for this monument, as also for many others. Valf. *Palmyra* has published this *disputation of Archelaus* in Latin, at the close of his Annotations upon *Socrates*, pag. 197, &c.

* In the Allat. M. S. the reading is [μετὰ τὸν, ἵπραν up before.] which is better than [μετὰ τὸν, ἵπραν up before.] After the same manner *Socrates* expresses himself in the beginning of this chapter. * A metaphor taken from *Cocle*, which is wont to grow up with the Corn. Valf.

CHAP. XXIII.

How Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, taking courage again, endeavoured to subvert the Nicene Creed, by plotting against Athanasius.

Eusebius and *Theognis*, being returned from exile, recovered their own Churches, having (as we said before) extruded those that had been ordained [Bishops] in their places: Moreover, they acquired great interest and favour with the Emperor, who had an high esteem

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For them, looking upon them as converts from an Heretical to the orthodox Doctrine. But they abused this favour and liberty granted them, and made more disturbance in the world then formerly they had done; incited thereto by two motives, the one [proceeded] from the *Arian* Heresy, with which they had been formerly infected; the other from their inveterate hatred against *Athanasius*; because he had so vigorously opposed them in the Synod, when the Articles of faith were discussed. First of all thereto they began to find fault with *Athanasius's* ordination, as if he were unworthy of a Bishoprick, and as if his ordination had been performed by unfitting persons. But it was afterwards demonstrated that he was superior to all manner of calumny: for being seated in the Bishoprick of *Alexandria*, he stily and vigorously contended for the *Nicene* Creed: then *Eusebius* set all his wits at work to lay a plot for *Athanasius*, to bring *Arianism* again into *Alexandria*. For he supposed this to be the only way to eradicate the * Doctrine of *Consubstantiality*, and introduce *Arianism*. *Eusebius* therefore wrote to *Athanasius* that he and his companions *Arian* and his companions [into the Church,] & And [into his Letter he intreated him, but openly and in public he threatened him. But when *Athanasius* could by no means be prevailed with, he attempts to persuade the Emperor to grant *Arian* leave to come into his presence, and that he would give him a liberty of returning to *Alexandria*. And by what means he prevailed so far, as to effect this, I will relate in its due place. But before these things were done, there was another common raised in the Churches. For her own sons did again disturb the peace of the Church. *Eusebius Pamphilus* relates, that immediately after the Synod, *Aegypt* raised mutual factions within it self, but he annexes not the occasion of this division. Whence he is thought by many to have been double-tongued, because, declining to set forth the reasons [of the discords] he had resolved with himself not to assent to what had been determined at *Nice*. But as we our selves have found from several Letters which the Bishops wrote to one another after the Synod, the term *Homonoios* disturbed some mens minds. Whilst they were busying themselves about this word, and made too curious inquiries into its import and meaning, they raised an ineffectual war amongst themselves. And what was done herein was not unlike a fight in the night. For neither side seemed to understand perfectly, why they reviled one another. For they that had an aversion for the term *Homonoios*, took'd upon them that approved of it as introducers of * *Sabellian's* and *Montanus's* opinion. And therefore they called them blasphemers, as being persons that destroyed the existence of the Son of God. On the other hand, they that were maintainers of the term *Homonoios*, supposing the other [their adversaries] to be introducers of [the worship of] many Gods, abominated them, as the bringers in of Gentilism. *Eusebius* Bishop of *Antiochia* reviles *Eusebius Pamphilus* as one that adulterates the *Nicene* Faith. *Eusebius* answers, that he does in no wise infringe or Violate the Creed [published] at *Nice*: but accuses *Eusebius*, for being an Assertor of *Sabellian's* opinion. For these reasons every one [of the Bishops] wrote Volumes, as if it had been against most bitter enemies: And although both sides asserted, that the Son of God had a * proper real and peculiar Person and existence, and confessed that there was one Gr in three Persons, yet (how it came to pass, I know not) they could in no wise agree amongst themselves; and therefore would by no means endure to be at quiet.

incomparably well explained by *Lipsius Petrus*, in his *De dogm. Theol.* Tom. 1. de Trinit. book 4. chap. 8. Sect. 10, &c. pag. 330. Edit. Paris, 1644.

Therefore, having convened a Synod at *Antiochia*, they depose *Eusebius*, as one who was better affected towards *Sabellian's* opinion, than towards what the *Nicene* Synod had determined. But, as some report, [he was depose] for other reasons less commendable: which they have not openly declared. But this is a thing which the Bishops usually do towards all that they depose; they load them with reproaches, and call them impious persons, but annex not the reasons of their impy. Now that they depose *Eusebius* as a favourer of *Sabellian's* opinion (Cyrus Bishop of *Bersa* being his accuser,) *Georgius* Bishop of *Laodicea* in *Syria* (one of their number who bore the term *Homonoios*) has related in the *Encomium* * he wrote upon *Eusebius Emphius*. Concerning this see how *Eusebius Emphius* will hereafter speak in his most orderly proper place. But *Georgius* writes [of such things] concerning those have as do not very well hang together: [concerning those] *Eusebius*. For he reports, that *Eusebius* was accused by *Cyrus* for an assertor of *Sabellian's* opinion; again he says, that *Cyrus* was a condemn'd and depose for maintaining the same error, which that the last word was to be expunged, as being superfluous. For whereas as it had been a remark in the *Encomium*, that instead of [Eusebius, he wrote] it should be otherwise written, thus [Eusebius, he said] afterwards this word [Eusebius, he said] except one of the *Manichians* into the Text. Valf.

* Whether *Cyrus* Bishop of *Bersa* did accuse *Eusebius*, as being a favourer of *Sabellian's* opinion, (as *Georgius* of *Laodicea* relates,) I know not. But what *Georgius* writes, to wit, that *Cyrus* himself was afterwards depose because he favoured *Sabellian's* Heresy (i. e. because he defended the doctrine of *consubstantiality*) for so the words would be understood: is very true. For *Athanasius* confirms this, in his Epistle ad Solitar. Where he reckons up in order all the Bishops thrust out by the *Arian* during *Constantine's* reign: And in the fifth place he names *Eusebius* Bishop of *Antiochia*, then *Eutropius* of *Adrianople*, and *Theodore* (book 1. Heret. Fabul.) Yet some of his disciples took away the difference of the persons, as *Sabellian* did; and *Theodore* asserts (at the place now cited) in these words: *ὅτι δ' αὐτοῦ, &c.* But some of them have denied the three persons of the *Godhead*, &c.

in like manner as *Sabellian* did, saying that the father, son, and holy Ghost are one and the same person. And hence it is, that in the Synodical Epistle of the *Arian* Bishops at *Serdica*, *Montanus* is joyed to *Sabellian*. Valf.

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CHAP. XXIV.

Concerning the Synod convened at Antioch, which depose Eusebius Bishop of Antioch: upon whose account there was a division raised, by which that City was almost ruined.

Therefore, having convened a Synod at *Antiochia*, they depose *Eusebius*, as one who was better affected towards *Sabellian's* opinion, than towards what the *Nicene* Synod had determined. But, as some report, [he was depose] for other reasons less commendable: which they have not openly declared. But this is a thing which the Bishops usually do towards all that they depose; they load them with reproaches, and call them impious persons, but annex not the reasons of their impy. Now that they depose *Eusebius* as a favourer of *Sabellian's* opinion (Cyrus Bishop of *Bersa* being his accuser,) *Georgius* Bishop of *Laodicea* in *Syria* (one of their number who bore the term *Homonoios*) has related in the *Encomium* * he wrote upon *Eusebius Emphius*. Concerning this see how *Eusebius Emphius* will hereafter speak in his most orderly proper place. But *Georgius* writes [of such things] concerning those have as do not very well hang together: [concerning those] *Eusebius*. For he reports, that *Eusebius* was accused by *Cyrus* for an assertor of *Sabellian's* opinion; again he says, that *Cyrus* was a condemn'd and depose for maintaining the same error, which that the last word was to be expunged, as being superfluous. For whereas as it had been a remark in the *Encomium*, that instead of [Eusebius, he wrote] it should be otherwise written, thus [Eusebius, he said] afterwards this word [Eusebius, he said] except one of the *Manichians* into the Text. Valf.

* Whether *Cyrus* Bishop of *Bersa* did accuse *Eusebius*,

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But how can it be, that *Cyrus* should accuse *Eusebius*, for being a *Seditious*, who was himself a favourer of that Heretic. It is probable therefore that *Eusebius* was deposed for some other reasons. Moreover, at such time as *Eusebius* was deposed, there was a very great Sedition raised in *Antioch*. And afterwards, [at the conferences] about the election of a Bishop, there was frequently kindled to great a flame [of dissension,] that it wanted but little of destroying the whole City, the populace being divided into two factions: one party of them contended vigorously for the translation of *Eusebius Pampilius* from *Cæsarea* in *Palestine* to [the See of] *Antioch*; the other faction was very earnest to have *Eusebius* restored. The whole City in general favoured the one or the other party [of the Christians.] The Military forces also were drawn up in battle array [on both sides,] as it were against enemies, in so much that they were just about making use of their swords, had not God, and the fear of the Emperor repressed the violence of the multitude.

* The meaning of this place is this. The Emperor, by his Letters written to *Antioch*, and *Eusebius*, by his refusing the Bishoprick of *Antioch*, appeared that tumult. Therefore these words [expressed the tumult and] [edition] mult in common belong to both the preceding clauses, *Valfj*.

* What Socrates here says, concerning the vacancy of the See of *Antioch* eight years, after *Eusebius* was deposed, is false. *Eusebius* was ejected, when *Eusebius of Cæsarea* had refused that See; *Paulinus* Bishop of *Tyre* was translated to that See, in the year of Christ 329: as I before noted in the tenth book of *Eusebius's Ecclesiastical History*, chap. 1, note (d.) Afterwards *Euphrasius* succeeded *Paulinus* 5 or, as some will have it, *Eulalius*. After whom *Flacellius* was advanced to the See of *Antioch*, who (as *Athanasius* attests in his second *Apology* against the *Arians*) was at the Synod of *Nice*. *Valfj*.

* Socrates says the same; and *Theodoretus Mopsuesticus* (apud *Niceanum in thesaurum Ordinis*, filii.) Which is also confirmed by *Georgius of Laodicea*, in his episcopium of *Eusebius Emisenis*. Socrates quotes his words, in chap. 9, Ecclesiastical History. But *Theodoret* (book 1, chap. 22, Ecclesiastical History) puts *Eulalius* between *Eusebius* and *Euphrasius*, and says that he preceded but a very short time. *Philostorgius* agrees with *Theodoret*. *Valfj*.

CHAP. XXV.

Concerning the Presbyter, who made it his business to get *Arius* recalled.

THE Emperor *Constantine* had a sister whose name was *Constantia*. She had been married to *Licinius* who was heretofore colleague in the Empire with *Constantine*, but afterwards he became a Tyrant and was therefore put to death. She had a confidant, a Presbyter, one that

was a favourer of *Arianism*, who was reckoned amongst her domestics. This man, prompted thereby by *Eusebius* and those of his faction, did in his familiar discourse with *Constantia* let fall some words concerning *Arius*, saying, that the Synod had done him wrong, and that his sentiments were not such as report represented them to be. *Constantia* having heard this was easily induced to give credit to the Presbyter. But she had not confidence to declare it to the Emperor. It happened that *Constantia* fell dangerously sick. The Emperor came daily to visit her in her sickness. But when she was brought into so dangerous a condition by her distemper, that she expected to die immediately, she recommends the Presbyter to the Emperor, declaring to him his industry, piety, and how well affected he was towards his Government: and immediately after she died. The Presbyter was [after this] made one of the Emperors greatest confidants. And having by degrees got a greater liberty of speaking, he relates to the Emperor the same things concerning *Arius*, that he before told his sister, affirming that *Arius* had no other sentiments than what were agreeable to the Synods determination: and that if [the Emperor] would admit him to his presence, he would give his consent to what the Synod had decreed: * Moreover, that he [Instead was falsely accused without the least of reason, of] [These words of the Presbyter seemed strange] [to the Emperor. Thus therefore he answered] [the Presbyter,] if *Arius* does consent to that he was Synods determination, and has the same sentiments with that, I will both admit him to my presence, and also send him back to *Alexandria* with repute and honour. Thus he answered, and immediately wrote to *Arius* after this manner.

Valfj *Constantine* read [in] his *Allogos* *enkephalidos*. Moreover, that he was false without the least of reason. This history concerning the *Arian* Presbyter (whom *Constantia Augusta* recommended to her brother *Constantine*) Socrates borrowed out of *Rufinus*, book 1, chap. 11, Ecclesiastical History. But I suspect the truth of it, for these reasons. First, because *Athanasius* (who does usually detect all the frauds of the *Arians*) has no where made mention of it. Secondly, in regard the name of this Presbyter is suppressed: for, if this Presbyter were in so great favour and authority with *Constantine*, that (as *Rufinus* relates in his book and chapter now cited,) when the Emperor died, he should leave his Will, which he had written, in the hands of this Presbyter; doubtless, he was worthy to have had his name mentioned. But, in my judgment, *Rufinus's* authority is but small; for he wrote his History very carelessly, not from the Records of families transcribed, but from fabulous stories, and relations ground; ded barely on report.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Arius.

It has been sometime since made known to your Gravity, that you should repair to our Court, in order to your being admitted to the enjoyment of Our presence. But we much admire, that you have not immediately performed this. Wherefore, ascend forthwith a public Chariot, and come with speed to our Court: That having experienced Our benevolence and care, you may return to your own Country. God preserve you, beloved brother. Dated before the first of the Kalends of December.

This was the Emperors Letter to *Arius*. Here I cannot but admire the Emperours care and zeal for Religion. For 'tis evident by this Letter, that he had before frequently exhorted *Arius* to a recantation, in regard he reproves him, that after his frequent writing to him, *Arius* had tance, not forthwith returned to the truth. *Arius* therefore having received the Emperours Letters, came soon after to *Constantinople*. There came along

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along with him *Euzoios*, whom *Alexander* had deposed of his Deaconship when he deposed *Arius* and his associates. The Emperor admits them to his presence, and asked them whether they would agree to the [Nicene] faith. They having readily given their assent, the Emperor commanded them to deliver in a Libel containing [the Articles of] their faith.

CHAP. XXVI.

How *Arius*, being recalled [from exile,] and having given up a Libel of Repentance to the Emperor, did therein hypocritically pretend [himself an assentor of] the Nicene Creed.

HAVING therefore composed a Libel, they present it to the Emperor, the contents whereof are as followeth.

Arius and *Euzoios*, to our most Religious and most pious Lord *Constantine* the Emperor. According to the order of your piety most acceptable to God, (our Lord the Emperor,) we do declare our Faith, and in writing profess in the presence of God, that we and all our adherents do believe as followeth. We believe in one God the Father Almighty, and in the Lord Jesus Christ his Son, who was made by him before all worlds: God the Word, by whom all things were made, that are in heaven, and that are in earth: who came down from heaven, and was incarnate, and suffered, and rose again, and descended into the heavens, who also shall come again to judge the quick and the dead. [We also believe] in the Holy Ghost, and in the Resurrection of the flesh, and in the life of the world to come, and in the kingdom of heaven, and in one Catholic Church of God [which is] [spread] from one end of the world to the other. This faith we have received from the holy Gospels, the Lord saying to his disciples: Go ye and teach all nations, baptizing them in the name of Father, and of the Son, and of the holy Ghost. * If we do not thus believe these things, and [if we do not] truly admit of the Father, the Son and the holy Ghost, in such manner as the whole Catholic Church, in such a name as [the Scriptures] (which we believe in all things) do teach, God is our Judge, both now, and in the day of Judgment to come. We therefore beseech your piety (O Emperor most acceptable to God,) that we being Ecclesiastical persons, and holding the Faith and sense of the Church and the holy Scriptures, may by your pacific and religious piety be united to our mother, to wit the Church: all questions and superfluous disputations being wholly taken away and suppressed: that so both we and the Church, enjoying a mutual peace and union, may joyfully offer up our usual prayers for the peaceable Reign of your Imperial Majesty, and for your whole Family.

Matth. 28.

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* After these words, there was wanting this whole clause [of] [Scriptures] (which we believe in all things) do teach, God is our Judge, both now, and in the day of Judgment to come.

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CHAP. XXVII.

How *Arius* returned to *Alexandria* by the Emperours order, and upon *Athanasius's* refusal to admit him, *Eusebius's* faction framed divers accusations against *Athanasius* before the Emperor.

Arius having thus perwaded the Emperor, returned to *Alexandria*. But his specious cover was not prevalent enough to suppress the concealed and hidden truth. For when *Athanasius* denied him reception upon his arrival at *Alexandria*: (in regard he detected the man as an abomination: he attempted to stir up new commotions in *Alexandria*, by disseminating his heretic. Moreover, at that time *Eusebius* did both himself write Letters, and also induced the Emperor to write, that *Arius* and his complices might be received [into the church.]) *Lut Athanasius* did wholly refuse to grant them reception: And he acquainted the Emperor by his Letters that it was impossible for those, who had once rejected the faith, and were anathematized, to be entirely readmitted again [to their degrees in the Church] at their return. But the Emperor, highly incensed [at this return] thus threatened *Athanasius* in a Letter. * After these words, the Florentine M. S. adds these [in] [the] [Emperours Letter.] Which are altogether necessary, that the Reader may understand, that not the Emperours whole Epistle, but part of it only, is here inserted. *Athanasius*, in his [second] *Apology* against the *Arians*, (out of whom *Socrates* took these passages) professing this Epistle of *Athanasius*, sets these very words before it; and adds, that this Epistle was brought to *Alexandria* by *Symeon* and *Gaudentin*, Officers belonging to the Imperial Palace. But, that which *Socrates* affirms (to wit, that *Arius* came to *Alexandria*) is not mentioned by *Athanasius*, nor do I think it is true. *Valfj*.

Part of the Emperours Letter.

Having therefore received the knowledge of our will, doe you afford a free ingress to all such as are desirous of entering into the Church. For if we shall receive information that you have prohibited any of those that are desirous [to be united] to the Church, or have hindered their admission, We will immediately send one who shall be empowered by Our order to depose you, and banish you your Country.

This wrote the Emperor, having a regard to the good of the publick, and being unwilling that [the members of] the Church should be rent asunder. * For he laboured to reduce them all to a perfect union. At that time therefore the *Eusebians* (who were deadly haters of *Athanasius*), supposing they had gotten a fair opportunity, made use of the Emperours indignation as instrumental for the execution of their own design. Upon which account they made great disturbances, labouring by that means to effect *Athanasius's* depostion from his Bishoprick: for they hoped that the *Arian* opinion would become absolutely prevalent by these means only. [To wit,] by a removal of *Athanasius*. There was therefore by *Eusebius* of *Nicomedia*, *Theodorus* of *Nice*, *Arian* of *Caesarea*, *Thymon* of *Syngidion*, [a City] of the *Upper Mysia*, and *Valens* of *Mursa* in the *Upper Pannonia*. These persons hire some of the

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desirous of; (for by the Will the Empire of the East was committed to him) had an honorary respect for the Presbyter, allowed him a great liberty of speaking, and ordered he should freely and with confidence come into the Palace. This liberty therefore being allowed [the Presbyter,] made him in a short time well known both to the Emperors, and also to her Eunuchs. The principal person of the Emperors Bed-chamber at that time was an Eunuch, whose name was Eusebius. The Presbyter persuaded this person to embrace Arius's opinion. After which, the rest of the Eunuchs were prevailed with to be of the same opinion. Moreover, the Emperors wife also, by the persuasion of the Eunuchs and this Presbyter, became a favourer of Arius's Tenets. Nor long after, this question came [to the hearing of] the Emperour himself. And [by degrees it was] spread abroad, first amongst

^b Christophorus rendered these words [sic] *his* *imperial* *facilities*, the Emperors guard; which is ill translated. For by this term all the *Palatini* are meant; not only the *Procederes*, the domestics, and the rest of the scholars, (see *Valerian's* notes on *Amm. Marcellin.* pag. 31. 8c.) but the *Ministeriales*, and *Servitiales*. For this was termed the *Palatine Militie*. Valer.

the mischief soon spread its self over other Provinces and Cities. And (like a spark) this controversy taking its rise from a small beginning, excited the hearers minds to a most pernicious contention. For every person that enquired the reason of the disturbance, immediately had an occasion of disputing given him; and at the very interim of his making an enquiry, he resolved upon entering into a wrangling dispute. By this contention all things were subverted. These [alterations] were started in the Eastern Cities only. For the Cities of *Mycenae*, and those [situated] in the Western parts [of the Empire] were in that interim at quiet: for they would by no means disanull the determinations made at the *Nicean* Synod. When therefore this mischief, thus kindled, increased and grew daily worse and worse, *Eusebius* of *Nicomedia* and his faction began then to think the disturbance of the vulgar to be their gain. For [they were in hopes] of being enabled by this means only, to confute a Bishop of *Alexandria*, that should be of the same opinion with them. But *Athanasius's* return at that time to *Alexandria* prevented this their design, who came thither fortified with one of the *Augustus's* Letters, which *Constantinus* the younger (who bore the same name with his Father) sent from *Triers* a City in *Gallia* to the people of *Alexandria*. [A Copy of] which Letter I have here subjoined.

CHAP. III.

How *Athanasius*, confiding in the Letter of *Constantine* the Younger, returned to *Alexandria*.

CONSTANTINUS CÆSAR, to the people of the Catholic Church of the *Alexandrines*.

^c *I* have not, we suppose, escaped the knowledge of your sacred minds, that *Athanasius* an inter-^d pretor of the venerable Law, was therefore sent into the *Gallia* for a time, left [in regard the barbarity of his blind-devouring Enemies and Adversaries continually menaced his sacred head with imminent danger,] he should undergo incalculable mischiefs through the perverfions of wicked men. In order therefore to his frustrating of this [barbarous] barbarity, [he was] sent out of the jaws of those Apostate persons that designed his ruin; and enjoyed to the live under our district, in such a manner that, in that City wherein he was ordered to make his residence, he should abound with all manner of necessities: although his most eximious virtue, having put its confidence in the divine assistance, effects as nothing the troubles of a rougher fortune. Wherefore, although Our Lord and Father *Constantinus* *Augustus* of blessed memory had determined to restore this Bishop to his Place, *Blandin*, *Sec*, and [return him] to your Place, *Blandin*, most anxious piety: yet in regard, being prevented by humane change, he died before the accomplishment of his desire; We being his Successor, thought and others it agreeable to fulfill the mind of that Emperor who desired of sacred memory. [Moreover,] how great a wish was reverence and respect he has procured from us, you recalled shall know from himself, as soon as he shall come into our presence. Nor is it a wonder that We withouten, have done any thing in favour to him: for both in the year of his representation of your love, and also the aspect of Christ of so great a personage moved and excited Our mind hereto. May the Divine Providence pre-^e serve you dearest brethren.

perceiving the forebaid prelate to be pressed on every side by the clamours of his adversaries, had for a time banished him to the *Gallia's*. But I do maintain, that *Athanasius* was restored in the year of Christ 337, when *Felicianus* and *Titanus* were Consuls in that year, wherein *Constantine* died: which I can make evident, as I suppose, by a most demonstrable argument. *Athanasius*, (in his last Epistle against the *Arians*, pag. 805.) relates, that he was released from his banishment and returned to his Country by *Constantine* the younger, who also wrote a Letter in his behalf to the populace and Clergy of the *Alexandrian* Church. This Letter [as *Socrates* does here, fo] *Athanasius* there recites: the inscription of it is this, *Constantinus* Cæsar, to the people of the Catholic Church of *Alexandria*. The subscription of this Letter is thus, dated at *Triers* the fifteenth of the Calends of July. As well the inscription, as subscription of this Letter, does attest what I say, to wit, that *Athanasius* was released from his exile soon after the death of *Constantine* the Great, in the year of Christ 337. For if he had been released on the year following, then *Constantine* the younger would not have called himself Cæsar, but *Augustus*. Nor would *Athanasius* have been allowed by *Constantine* the younger, but by *Constantius*, to whom was allotted the Eastern part of the Empire, wherefore, in regard *Constantine* himself called only Cæsar in that Letter, and since *Athanasius* asserts, that he was restored by *Constantine* the younger, 'tis apparent, that that was done, before the sons of *Constantine* the elder were by the Soldiers proclaimed *Augusti*. For, upon *Constantine's* death, there was a certain interregnum; and the Roman world continued without an Emperor almost three months, until the brethren who under the name of *Cæsar*, governed divers Provinces) had met together, in order to their making a division of the whole Roman Empire. *Constantine* died on the eleventh of the Calends of June, and on that very year there were three *Augusti* proclaimed, to wit, *Constantinus*, *Constantius* and *Constans*, on the fifth of the Ides of September; (as it is recorded in the *Old* *Wals*, which *Jacobus Sirmondus* published under the false name of *Idatius*. This is that which *Eusebius* writes in his fourth book of *Constantine's* Life, chap. 71. to wit, that *Constantine* retained his Empire after his death, and that all *Recipies* and *Bishops* bore his name, as if he had been yet alive. For this reason therefore *Constantine* the younger filled himself Cæsar only, in his Letter to the *Alexandrines*, in regard he was not yet proclaimed *Augustus*. For the Letter was dated on the fifteenth of the Calends of July. But he was created *Augustus* (together with his brethren) on the fifth of the Ides of September, November, as that time (until the brothers were filled Cæsars only) *Constantianus* was the chief in Authority, because he was the eldest brother. See *Valerian's* first book of *Ecclesiastical* observations on *Socrates* and *Symeon*, chap. 1.

Upon

Upon the confidence of this Letter *Athanasius* comes to *Alexandria*, and the people of *Alexandria* most willingly received him. But as many as were followers of *Arius's* opinion, entered into a combination and conspired against him: hereupon continual Seditions arose, which gave an occasion to the *Eusebian* faction of accusing him before the Emperor, because upon his own inclination and award (without the determination of a general Council of Bishops) he had returned and taken possession of the [Alexandrian] Church. And they made so great a proficiency in their clamouries, that the Emperor, being incensed, expelled him out of *Alexandria*. But, how that was effected, I will a little after this relate.

CHAP. IV.

That upon *Eusebius* Pamphilus's death, *Acacius* succeeded in the Bishoprick of *Cæsarea*.

During this interval of time, *Eusebius* (who was Bishop of *Cæsarea* in *Palestine*, and had the surname of Pamphilus) departed this life, and *Acacius* his Scholar succeeded him in that Bishoprick. This *Acacius* published many other books, and also wrote [particularly] concerning the Life of his Master [Eusebius].

CHAP. V.

Concerning the death of *Constantine* the Younger.

Nor long after this, the Emperor *Constantine* the younger, (who bore the same name with his Father,) *Constantine* the younger, invading those parts [of the Empire] that belonged to his younger brother *Constantius*, and engaging with his Soldiers, is slain by them, in the Consulate of *Acindynus* and *Proculus*.

CHAP. VI.

How *Alexander* Bishop of *Constantinople*, at his death, proposed *Paulus* and *Macedonius* to be elected into his Bishoprick.

AT the very same time, the City *Constantinople* was involved in another tumult (which followed on the neck of those [disturbances] we have before related,) raised upon this account. * *Alexander*, who presided over the Churches in that City, [a Prelate] that

* *Socrates* mistakes *alexandria* here, (and all those that follow him,) in placing the death of *Alexander* Bishop of *Constantinople* on the Consulate of *Acindynus* and *Proculus*, in the year of Christ 340. In the front book of my *Ecclesiastical* Observations upon *Socrates* and *Symeon* (The Learned Reader will meet with *Socrates's* Ecclesiastical Observations on *Socrates* and *Symeon*, at the close of *Valerian's* second Volume of the Greek Ecclesiastical History) he may find this matter discussed at the first chapter of the second book of those Observations. I have by most evident arguments demonstrated, that *Alexander* Bishop of *Constantinople* died in the Reign of *Constantine* the Great, and that *Paul* succeeded him, during the Reign of the said *Constantine*. *Baronius*, who places *Alexander's* death on the year of Christ 340, does manifestly contradict himself. For he says, that the Synod of the Bishops of *Egypt* (which was summoned to confute the Calumnies brought against *Athanasius* by the *Eusebian* faction) was convened in the year of Christ 339. But those Bishops do expressly attest, in their Synodical Epistle, that at that very time *Eusebius* had left *Nicomedia*, and had leapt into the *Constantinopolitan* See. This needles to quote the words of that Epistle here, in the year of Christ 340. Now, if *Eusebius* had gotten the See of *Constantinople* in the year of Christ 339, *Alexander* must necessarily be supposed to have been dead before this year. Valer.

had courageously opposed *Arius*, departed out of this life, after he had spent twenty three years in that Bishoprick, and had lived ninety eight years compleat, having ordained no body [to succeed] in his place. But he commanded those to whom the power of election belonged, to make choice of one of those two whom he should name. And if they were d frous of having one that should be both skillful in teaching, and also of an approved piety and uprightness of life, [he advised them] to make choice of *Paulus*, one that he had ordained Presbyter; a person that was a young man indeed in respect of his age, but old in understanding and prudence. But if they would rather have one commendable for an external shew of piety only, they might elect *Macedonius*, who had long since been made a Deacon of that Church, and was now grown aged. Hereupon there happened a great contest concerning the Ordination of a Bishop, which very much disturbed that Church. For the people were divided into two factions; the one side adhered to the *Arian* opinion; the other embraced the determinations made at the *Nicean* Synod. And as long as *Alexander* continued alive, the *Th* ^b That is, those that owned Christ to have the same nature as the Father, those that were of the *Th* ^c That is, those that were of the *Th* ^d That is, those that were of the *Th* ^e That is, those that were of the *Th* ^f That is, those that were of the *Th* ^g That is, those that were of the *Th* ^h That is, those that were of the *Th* ⁱ That is, those that were of the *Th* ^j That is, those that were of the *Th* ^k That is, those that were of the *Th* ^l That is, those that were of the *Th* ^m That is, those that were of the *Th* ⁿ That is, those that were of the *Th* ^o That is, those that were of the *Th* ^p That is, those that were of the *Th* ^q That is, those that were of the *Th* ^r That is, those that were of the *Th* ^s That is, those that were of the *Th* ^t That is, those that were of the *Th* ^u That is, those that were of the *Th* ^v That is, those that were of the *Th* ^w That is, those that were of the *Th* ^x 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How Eusebius assembled another Synod at Antioch of Syria, and caused another form of Faith to be published.

But *Eusebius* could by no means be at quiet rest, but (as the common saying is) moved every stone, that he might effect what he had designed. Therefore, he procures a Synod to be assembled at *Antioch* in *Syria*, under a pretence of dedicating a Church, which [*Confamine*] had the father of the *ſ* *Augulli* had begun to build : (after whomever he desired, *Confamine* his son finished it, in the tenth year after its foundation was laid : but in reality, that he might subvert and destroy the *Ho* *magellan* Faith. At this

Synd there met ninety Bishops, [who came] out of divers Cities. But *Maximus Bishop of Jerusalem*, who had succeeded *Macarius*, was not present at that Synod, * having considered with himself that he had been before induced by fraud to subscribe *Athanasyus's* deposition. Neither was *Tullius Bishop of Rome* the Great present there: nor did he send any body to supply his place. Although the Ecclesiastical Canon does order, that the Churches ought not to make Sanctions contrary to the Bishop of *Rome's* opinion, this Synod therefore is convened at *Antioch* (the Emperor *Constantius* himself being there present,) in the Consulate of *Marcellus* and *Propercius*. This was the 5th year from the death of *Constantine* the father of the *Angels*. At that time * *Placius*, successor to *Euphronius* as Bishop of *Antioch*, presided over the Churches in *Antioch*. The *Unglians* therefore made it their principal business to calumniate *Athanasyus*, [saying] in their first place, that he had done contrary to that Canon, which they had then confuted, because he had recovered his Episcopical dignity without the consent of a general Synod of Bishops. Therefore returning from his exile, he had upon his own arbitrement and award thrust into the Church [secondly], that a tumult being raised at his entrance, * many had lost their lives in that Sedition; and that some persons had been scourged by *Athanasyus*, and others brought before the feast of Judicature. Moreover, they produced what had been done against *Athanasyus* in the City of *Tyre*.

for doing this, he refused afterwards to be present at the Council of Antioch; as Sozomen relates, in his 3^d book chap. 6. near the end. Valer^b Athanasius (in his book de synodis) let forth the time of this Council by these notes: *ἡμεῖς δὲ ἐν αὐτῇ συνήλθοντες, &c.* Those Bishops that met at the dedication were ninety in number; [they were convened] in the Consulate of Marcellinus and Probinus, in the tenth Indiction, the most importunate Constantius being there present. Valer.

^c In the Consulate of *Marcellinus* and *Probinus*, on the eleventh of the *Calends of June* was completed the fourth year from *Constantine's* death. The Synod of *Antioch* therefore was convened after this day, if it be true which *Socrates* here says, to wit, that it was convened in the fifth year after *Constantine's* death. *Vale!*

4 In *Epiphanius Scholasticus*'s *Verfession*, this persons name is true written, thus, *Flaccillus*. Nor is he otherwise called, in *Pope Julius*'s Epistle to the Bishops convened in this *Synod of Antioch*. This person had been present before at the *Council of Tyre*, and had with the *Arians* conspired against *Athanasius*, as the Epistle of the Egyptian Bishops to *Dionysius* in the *Comes* does inform us, which Epistle *Athanasius* has recorded, in his *second defense against the Arians*. *Eusebius* of *Caesarea* dedicated the books he wrote against *Marcellus*, to this same *Flaccillus*. But, instead of *Flaccillus*, he is almost everywhere called *Placius*: only in the following chapter, the *Altian* M.S. terms him *Flaccillus*. Valse.

* These *Eusebians* are incomparably well refuted by the *Egyptian Bishops*, in their *Synodick Epistle*, which *Athanasius* records, in his *second defence against the Arians*. Valef.

Concerning Eusebius Emisenus

After the framing of these calumnies, they proposed one to be made Bishop of *Alexandria*, and in the first place [they named] *Eusebius Emfesus*. Who this person was, *Georgius of Laodicea*, one that was present at this Synod, informs us. For he says (in the Book he wrote concerning his Life) that this *Eusebius* was defended from noble personages of *Edessa* in *Nisibis*; and that from his childhood he *learned the sacred

[illegible]

being, being accused by *Cyrus* of *heresy*, was deposed, as being an afflictor of *Sabellius's* opinion. Wherefore *Eusebius* afterwards lived with *Euphrosinus*, *Eusebius's* successor. Afterwards, that he might avoid being made a Bishop, he betook himself to *Alexandria*, and there studied Philosophy. Returning from thence to *Antioch*, he converted with *Flaccillus*, *Euphrosinus's* successor, and was at length promoted to the See of *Alexandria* by *Eusebius* Bishop of *Constantinople*. But he went thither no more, because *Abanapius* was so much beloved by the people of *Alexandria*. He was therefore sent to *Emisa*. But when the Inhabitants of that City raised a Sedition at his Ordination, (for he was reproach'd, as being a person studious of, and exercised in the *Mathematicks*;) he fled from thence, and went to *Laudicea*, to *Georgius*, who had related to many passages of his preceding him. When this *Georgius* had brought him to *Antioch*, he procured him to be sent back again to *Emisa* by *Flaccillus* and *Narcissus*. But he afterwards underwent another accusation, for being an adherent to *Sabellius's* principles. *Georgius* writes at large concerning his * Ordination. And in fine adds, that the * Or Re-
Emperor, in his expedition against the Barba-
rians, took him along with him, and that mira-
cles were wrought by him. But hitherto we
have recorded what *Georgius* hath related con-
cerning *Eusebius* *Emilitus*.

* Or Re-
stauration,
or, Ele-
tion.

CHAP. X.

That the Bishops convened at Antioch, upon Eusebius Emifenus's refusal [of the Bishoprick] of Alexandria, Ordained Gregorius, and altered the expressions of the Nicene Faith.

But when *Eusebius*, who had been chosen Bishop of *Alexandria* at *Antioch*, was afraid to go thither, they then proposed *Gregorius* to be Ordained Bishop of *Alexandria*. And having done this, they altered the * Creed, finding

Or, the Faith.

find a fault indeed with nothing [that had
 been determined] at Nice; & but in reality
 their design was] to subvert and destroy the
Chalcedonian Faith, by their continual assem-
 bling of Synods, and by their publishing some
 times one, sometimes another form of the Creed
 [that] by degrees [all persons] might be p-
 served to the *Adrian* opinion. Moreover, how-
 the things were done [by them], we will man-
 ifest in the procedure of our History. But the Ec-
 clesie they published concerning the Faith runs thus:

• In the future, the use of the following [] will be required:

¶ Have neither been Arius's followers : (For how should we be who are Bishops the Followers of a Presbyter?) Nor have we embraced any other Faith, than what was from the beginning so forth. But, being made inquirers into, and examiners of, his Faith, we have c^c admitted and entertained, rather than followed him. And thus you will understand from what shall be said. For we have learned from the beginning to believe in one Supreme God, the maker and preserver of all things as well intelligible as sensible. And also in only begotten Son of God, subsisting before all ages; existing together with the Father that began his life by whom all things visible and invisible were made : us in the last days, according to the Fathers' gospels, descended, and assumed flesh from the holy Virgin, and when he had completely fulfilled his Father's will, he suffered, and arose, and ascended into the heavens, and sits at the right hand of the Father : and he shall come to judge the quick and the dead. We believe also in the Holy Spirit, and that every Christian man is baptized in the name of our Lord Jesus Christ, and in the life everlasting.

the *Jerusalem Synod*, but his followers only. For *Arius* himself was dead long before. Should any one maintain, that these words of the Bishops of the *Antiochian* Council are to be understood of *Arius* himself, then I will answer, that the *Jerusalem Synod* is not meant here, but some other more ancient Synod, which admitted *Arius* to communion: for the *Eusebian* party had done that before the Synod of *Jerusalem*, as *Abbasius* attests, in his book, de *Synodo*, not far from the beginning. *Falsè.*

Having written these things in their first Epistle, they sent them to [the Bishops] throughout every City. But, when they had continued sometime at *Antioch*, condemning as it were this [their former] Epistle, they again publish another, in these very words,

Another Exposition [of Faith.]

Agreable to Evangelick and Apostolick tradition, We believe in one God the Father Almighty the Framers and Maker of all things. And in our Lord Jesus Christ, his only begotten Son, God, by whom all things were made: begotten of the Father before all worlds, God of God, Whole of Whole, Only of Only, Perfect of Perfect, King of King, Lord of Lord: the living Word, the Wisdom, the Life, the true Light, the way of Truth, the Resurrection, the Shepherd, the Gate: into the Kingdom of our Heavenly Father.

* Essence. of the Father's Deity, * Substance, Power, Coun-

† John 1. 1. *time*: † Who was in the beginning with God. God the Word, according as 'tis said in the Gospel: and the word was God, by whom all things were made, and in whom all things have subsisted. Who in the last days came down from heaven, and was born of the Virgin according to

the Scriptures. And man, was made man, the wisdom-
of God and man, the Apostle of our Faith, and the Prince of life, as he himself says, "For I came down from heaven, not to do mine own will, but the will of him that sent me. Who suffered for us, and rose again for us the third day, and ascended into the heavens, and sateth at the right hand of the Father. And he shall come again with Glory and Power, to judge the quick and dead. And [we believe] is the holy Ghost, who is given to believers in order to their Consolation, Sanctification, and Perfection: according as our Lord Jesus Christ commanded his disciples, saying, 'Go ye, and make disciples of all nations, baptizing them in the name of" Matt. 28: 19.

the Father, and of the Son, and of the holy Ghost: to wit, of the Father being truly the Father, and of the Son being truly the Son, and of the holy Ghost being truly the holy Ghost: [which terms are not fumpy, or insignificant?] made of use of, but they do accurately manifest the proper and peculiar Person, Glory, and Order of each of these that are named. So that they are three in Person; but in consent One. ⁴ We therefore holding this Faith, in the presence of God and of Christ, do anathematize all manner of Heretical and ill opinions. And if any one shall teach (contrary to the sound and true Faith of the Scriptures,) [saying] that there is, or was, time, or ages, ⁵ before the Son of God [was begotten]; let him be Anathema. And if any one say, that the Son is a Creature: as one of the Creatures, or that he is a * Branch, as one of the Branches; * Or, as a * [shall not hold] every one of the [forsook points according as the sacred Scriptures have set them forth: or if any one Teachers preach or Preaches any other thing than what we have received, let him be Anathema. For we do truly and ⁶ clearly believe and follow all things delivered from the by the Prophets and Apostles in the sacred Scriptures, gaining to which ought not to have been joined. *Syllabus* (in his book, do *Synodus* has translated this form of the Creed into Latin; in which Version of his these words occur, *Yahſi*,

^c I corrected this place by the assistance of the *Florentine* M. S. wherein it is written thus [αὐτὸς τῷ πᾶσι τῷ Θεῷ, before the Son of God.]. The Verb [γενεσθαι, was begotten], which preceded, is to be understood here. In *Athanasius's* book de *Synodis*, the reading is [αὐτὸς τῷ ὅμοιότητι, before he was begotten.]. But our reading pleases us better, because it comes nearer the sense of the *Arians*: who asser-

^f In the *Allat*, M.S. the reading is [χ] *εὐφρόνας*, and with fear: 'Tis so also in *Athanasius*, and in *Hilarius's* Version. *Palef.*

Such were the Expositions of the Faith, [published] by those at that time convened at *Antioch*: to which also *Gregorius* (although he had not then made his entry into *Alexandria*, yet) subscribed as Bishop of that City. The Synod at that time assembled in *Antioch*, having done these things, and made some other Canons, was dissolved. The state of the publick affairs in the Empire hapned to be disturbed at the very same time also. A nation (they are called *The Frangi*) made an incursion into the *Roman* territories in *Gallia*. At the same time also, there were terrible earth-quakes in the *East*: ^{§ No; Antioch was} especially at *Antioch*, which City was shaken thereby [continually] by a species of privilege for the space of one whole year.

this earth-quake. For so 'tis recorded in those incomparable *Fasti Confulariæ*, (which *Sirmondus* has published under the name of *Idius*;) in these words: *Marcellino & Probino Coss. His confubli-*
pugna fallæ esse sunt cense Francorum & Confugie Augusti in Gallis, E-
iplo anno terre motus gaur ad orientem per totum annum prater At-
robium: i. e. in the confulate of Marcellinus and Probinus, there was
fight between the nation of the Francel and Confugis Augustus in the
Gallia's, And in the same year there was an earthquake in the Ex-
throughout the whole year except at Antioch. Valel.

*That, upon Gregorius's arrival at Alexandria
[guarded] with a Military force, Atha-
nadius fled.*

When these things were done, ^a Syrianus the Captain (with the armed Soldiers under his command, being in number five thousand,) brought *Gregorius* to *Alexandria*. Those in that City who were favourers of *Arius*'s opinion, afflicted the Soldiers. Moreover, after that manner *Abanapius*, being expelled out of the Church, escaped being taken by them, I think to relate. It was now ^b Evening, and the people lodged in the Church all night, a communion being expected. The Captain came, and having put his Soldiers into a fighting posture, environed the Church on every side. *Abanapius* seeing what was done, made it his chief care, that the people might in no wife be damaged upon his account. And having commanded the Deacon to give the people notice of going to prayers, after that he gave order for the recitation of a Psalm. And when there was a great many made by reason of the peoples fleeing from the Church together, all the *Gregorians* went out upon one of the towers of the Church. Whilst this was doing, the Soldiers stood still without striking a blow, and for *Abanapius* escaped unharmed in the midst of those that fang the Psalm. Having secretly mad: his escape after this manner, he hasting to *Rome*, *Gregorius* was then put in possession of the [*Alexandrian*] Church, which had been done, burning that, called *Dionysius* the Church. Thus far concerning this. But *Eusebius* having done what he had a mind to do, sent an Embassage to *Julius* Bishop of *Rome*, entreating him to become Judge of those matters relating to *Abbasius*, and that he would call for a disquisition of the controvertie before himself, in order to his taking cognizance thereof.

How, after Eusebius's death, the people of Constantinople restored Paulus to his See again. And that the Arians made choice of Macedonius.

But *Enfibus* could never understand what *Julian* had determined concerning *Athenagius*. For having survived the Synod some small time, he died. Wherefore the people of *Constantinople* introduce *Paulus* into the Church again, but at the same time the *Arrians* ordain *Macedonius*, in the * Church dedicated to *Paul*. And this was done by those, who formerly had been assistants to *Enfibus*, that disturber of all things, but were then his successors in power and authority. These are their names, *Theogius* of *Nice*, *Maris* of *Chalcedon*, *Theodorus* of *Haraclea* in *Thracia*, *Ursacius* of *Sincidunum* in the *Uppr Mysia*, *Valens* of *Arsesia* in the *Uppr Pannonia*. Indeed, *Ursacius* and *Valens* changing their opinions afterwards, and delivered their penitentiary Libel to *Julius* the Bishop, and having consented to the *Homoionian* opinion, were admitted to communion. But at that time they were host maintainers of the *Arrian* Religion, and * framed no trivial commotions against the Churches. One whereof was that made by *Macedonius* in the City of *Constantinople*. For from this intestine war amongst the *Christians* there hapned continual Seditions in the City, and many persons, oppressed by the violence of choice,

CHAP. XIII

Concerning the slaughter of Hermogenes the Lieutenant-General, and how Paulus was for that reason turned out of the Church again.

But what was done came to the hearing of *Constantine* the Emperor, who then made his *residence* at *Antioch*. Therefore he orders *Hermogenes*, the *Lieutenant-General*, (whom he had sent into the coasts of *Thracia*,) that he should immediately pass through [*Constantinople*,] and turn *Pactus* out of that Church. He arriving at *Constantinople*, disturbed the whole City, by endeavouring to cast out the Bishop by force. For there immediately followed a Sedition amongst the people, and all persons were ready to defend [*the Bishop*,] But when *Hermogenes* with such earnestness endeavoured to expell *Paulus* by his Military forces, the populace became exasperated (as in such like cases it usually happens,) made a more inconsiderate and rash attack against him. In the first place they set his house on fire. Then, having drawn him out about by the heels, they killed him. These things were done in the Consulate of the Two *Augusti*, *Constantinus* being then the third, and *Constantine* the second time *Consul*. At the same time, *Constantine*, having vanquished the nation of the *Franks*, made them enter into a league with the *Romans*. But *Constantine* the Emperor *Constantinus* being informed of *Hermogenes*, in those books of his History which are lost. But he has by the mentioned in his 14th *book*, page 23. Edit. Paris 1636. Likewiſe we can ſee this ſedition ſet out in the ſame manner in the ſixth ſedition of the ſame work. It happened in the third Conſulate of *Constantinus*, and in *Constantine*'s ſecond; which was the year of *Christ* 324, as it is recorded in the *ſecond* Edit. Vales. See *ſecond* Edit. *Annals*, on *Annals*, *Marcellinus* page 47.

moten's

¹ *Antioch*, and arrived at *Complutense*: out of which City, he travelled *Paulus*. He also punished that City, taking away more than forty thousand [*buffets*] of that bread-corn daily distributed, which was his fathers donation [to those C^{ities}.] For before that time, near eighty thousand [*by* *buffets*] of wheat, brought thither from the City of *Alexandria*, were bestowed [amongst the inhabitants of that City.] Moreover, he deferred the confuting of *Macedonius* Bishop of that City. ² For he was incensed against him, not only because he had been ordained contrary to his will, but also in regard upon account of the Seditions raised between *Paulus* and *Pandrus*, *Protopresbiter* his lieutenant, and many other persons had been slain. Having therefore given him permission to gather assemblies of the people in that Church wherein he was ordained, he departed again to *Antioch*.

[illegible]

From the Authority of the *Allur*.M.S. this place is to be amended, thus; ἀπολλέτω σὺ δὲ καὶ αὐτὸν, ὃ μόνον ἔπ' ἐξουίας, &c. For he was incensed against him, not only because he had been ordained, &c. Thus also the reading is in the *Lit* of *Pantus Constantinopol.* Valef.

CHAP. XIV.

*That the Arians, having removed Gregorius from
[the See of] Alexandria, put Georgius into his
place.*

^a *Socrates* mistakes here also. For *Georgius* (who was created Bishop of *Alexandria* in the Synod

held that Bishoprick six years, until the Council of Serdica: in which he was deposed, and excommunicated, as it is related in the *Synodical Epistle* of that Council. And when he had survived this sentence about six months, he died, as *Athanasius* attests, in *Epistol. ad Solitarii Theodoret* has corrected this mistake of *Socrates*'s and *Sozomen*'s, in book 2, of his *Eccles. Hist.* *Georgius* was made Bishop of Alexandria by the *Arians* long after *Theodosius* in the year of Christ 366. Vale!

by the *Antiphona* sung after *Gregorius* in the year of Christ 376, while the place was corrupted by a trifling addition. But the words give truth to the story. The *Antiphona* is, *Gregorius, qui non solum* might have been easily put into their order, after this manner, *36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 8*

How Athanasius and Paulus, going to Rome, and being fortified with Bishop Julius's Letters, recovered their own Sees again.

Moreover, *Atthanasius* with much difficulty at last got away into Italy. *Constantine* the youngest of *Constantine's* sons and then the sole power in the Western parts [of the Empire,] his brother *Constantine* having been killed by the soldiers, as we have before related. At the same time also *Paulus* Bishop of *Constance* and *Arselap* of *Gaza*, *Marcellus* of *Anagor*, a *Lucius* of *Calatonia* the Isly, and *Lacinus* of *Athens*, having been accused, one for one thing, another for another, and driven from their Churches, arrived at the Imperial City *Rome*. They acquaint therefore *Julius* Bishop of *Rome* with their case. [In regard the Church of *Rome's* privilege is such,] fortified them with his Letters wherein he made use of a great deal of liberty, and sent them back into the East, & retorting to each of them his own See, and sharply rebuking those who had inconsiderately depoked them. They having left *Rome*, and confiding in Bishop *Julius's* Letters, possess themselves of their own Churches, and send the Letters to those whom they were written to. These persons having received [*Julius's* Letters,] look upon his reprehension as an injury and reproach to them. And having afflicted themselves in a Synod called at *Antioch*, they most severely rebuke *Julius* in a Letter written by the joynt consent of them all, making it apparent, that it ought not to be determined by him, if they should have a mind to expell some [Bishops] from their Churches. For [they said] that they did not make any opposition, when *Novatus* was by * them ejected out of the Church. Thus wrote the Eastern Bishops in answer to *Julius* Bishop of *Rome*. But in regard, upon * *Atthanasius's* entry into *Alexandria* there hapned a disturbance, caused by

those who were adherents to *Georgius*. *Arianus* was there, upon which disturbance three followed (as they say) Seditions and slughters of men; and [because] the *Arians* ascribe the infamy and blame of all these mischiefs to *Athanasi- narius*, as being the author thereof ; it is requisite as we are informed from *Julian's Letter to the Eastern Bishops*, which is also abridged from Marcellus's Libe-
Rome
 rally he pretended to *Julius*. But *spatin* speaks not a word con-
Constantinople
 sidering in his second Epistle ; where he would doubtless have mentioned had he been then at Rome with *Athanassi-*
Marcellus.
Valer.

Julius restored not one of the forementioned Bishops, not *Athanafius* himself, to his own See. For, in the Roman *Synod*, wherein *Athanafius's* and *Marcellus's* cause was discut'd, *Athanafius* was only pronounced innocent, and admitted to communion by *Julius* and the rest of the Bishops. But against *Athanafius's* accuse, who refused to make their personal appearance in judgment, nothing was determin'd; as I have observ'd out of *Athanafius* in my first book of Ecclesiastick Observations. Nor was *Athanafius*, *Marcellus*, *Aclepas*, or *Lucius* restored before the *Synod* of *Serdica*. Vale!

After the Roman Synod, wherein *Athanasius* was pronounced innocent, when *Julian* had sent a Letter by *Chelinius* the *Comes* to the Eastern Bishops, who had met in a Synod at *Antioch* at such time as the Church was dedicated, i. (see chap. 8. of this book,) the Eastern Bishops, in order to their answering of this Letter, were convened again at *Antioch* in the year of Christ 343. And they wrote back an elegant and sharp Letter to *Julian*, the sense whereof *Symeon* regulates, chap. 3. *Valef.*

What *Socrates* here says, to wit, that *Athanasius* returned at that time to *Alexandria*, is false. For *Athanasius* went not back to that City, till after the Council at *Serdica*; that is, till after the year of Christ 348. *Valef.*

1131

How the Emperor of the Western parts requested of his brother, that such persons might be sent, as could give an account of [the deposition of] Athanasius and Paulus. And, that they who were sent published another form of the Creed.

But the Emperor of the Western parts, being informed of * their sufferings, sympathized with them. And he sends a Letter to his brother, signifying his desire to have three Bishops sent to him, who might give an account of Paulus's and Athanasius's deposition. And in Romanus's Epistle, in the Dedication, the Eastern Bishops made another form of the Creed, and sent it to Constantine Augustus, and to the Western Bishops, by Narcissus, Theodorus, Maris, and Marcus, as it is said to have been dictated by the Synod at Antioch. So Athanasius tells in his book of Synod. Armin. and Alex. This therefore happened in the year of Christ 343. For he says, that those messengers sent by the Eastern Bishops supplied that form of the Creed composed by the Antiochian Synod, and instead thereof produced another, which themselves had made. Valf.

Another Exposition of the Faith.]

* We believe in one God, the Father Almighty, the Creator and maker of all things; * Of whom the whole family in heaven and earth is named. And in his only begotten Son, our Lord Jesus Christ, who was begotten of the Father before all worlds. God of God. Light of Light. By whom all things in heaven and earth, visible and invisible, were made. Who is the Word, and the Wisdom, and the Power, and the Life, and the true Light. Who in the last days of the holy Virgin. He was crucified, and died: and was buried, and arose from the dead on the third day, and ascended into the heavens, and was seated at the right hand of the Father, and shall come at the end of the world, to judge the quick and dead, and shall render to every person according to his works; whose Kingdom being perpetual, shall continue unto infinite ages. For He shall sit at the right hand of the Father, not only in this present world, but in that also which is to come. And [we believe] in the holy Ghost, that is, in the ¶ Paraclete: whom [Christ] having promised to the Apostles, after his ascent into the heaven, he sent him, [¶] That he might teach them and bring all things to their remembrance. By whom also those souls who have sincerely believed in him, shall be justified. But those who say that the Son [existed] of things which are not, or of another substance, and not of God, and that there was a time when he was not, these persons the Catholic Church hath determined to be Aliens [from it.]

Or Com-

For

See John

14, 26.

Having delivered these things, and exhibited many other to the Emperor, they departed without doing any thing further. Moreover, whilst there was hindered an inseparable communion between the Western and Eastern [Bishops,] another Heretic sprang up at Sirminum, which is a City of Illyricum. For Photinus, (who professed over the Churches there,) a person born in Galatia the Left, a disciple of that * Arian, who had been deposed, following his masters steps, asserted the Son [of God] to be a meer man, and that we will speak concerning these things in their due place.

CHAP. XIX.

Concerning the large Explanation [of the Faith.]

The space of three years being completely elapsed, after these things, the Eastern Bishops having again assembled a Synod, and composed another [form of] Faith, sent it to those the same in Italy, by Eudoxius at that time Bishop of his diocese: Gratianus, Asterius, and Macedonius who are the Bishops of Myphasia in Cilicia. This [form of Faith] was written in a great deal more elegantly, and large, and containing many more additions, than those forms published before, was set forth in these very words.

in Asia, &c. &c. Afterwards, repenting as it were [of what they had done,] they again assemble a Synod of their own part, three years after. And they send Eudoxius, Myrtius, and Macedonius of Cilicia, and some other persons with them, into the party Italy; who carried along with them praise [form of] Faith, &c. Barin (in his Annals) says, that this second Council of Antioch (wherein that praise form of Faith was promulgated) was convened in the year of Christ 344. And he thinks that he proves this from Athanasius and Socrates. But, in my judgment, he is much mistaken. For first, this expedition of Athanasius [in 335] was after three years; he signifies the fourth year, not the third. For it denotes, that three years were now past. In this sense also Socrates understood the passage in Athanasius; in regard he says [τοσούτοις ἔτι τοῦ καιροῦ διαβησάντων] ἡμεῖς, i. e. the space of three years being completely passed after these things. Since therefore that Synod of Antioch which had been convened at the Consecration, was held in the year of Christ 341; this second Antiochian Synod ought most truly to be placed on the year of Christ 344. Secondly, Athanasius does not say, that the second Antiochian Synod (wherein the large form of Faith was composed,) was assembled three years after that Synod at the consecration had been convened there; but he says, it was assembled three years after Narcissus, Theodorus, Maris, and Marcus had brought that new form of Faith to Constantine Augustus, pretending it to have been composed at Antioch. Now, he says that this was done five months after the Antiochian Synod held at the Consecration. From whence that I have said is made apparent; to wit, that that Council (in which the large form of Faith had been composed,) was convened in the year of Christ 341; not in the year 344, as Baronius would have it. Valf.

We believe in one God, the Father Almighty, the Creator and maker of all things; * Of whom the whole family in heaven and earth is named. And in his only begotten Son Jesus Christ, our Lord, begotten of the Father before all ages. God of God. Light of Light. By whom all things in the heavens and in earth, visible and invisible, were made. Who is the Word, the Wisdom, the Power, the Life, and the true Light. Who in the last days was for our sakes made man, and was born of the holy Virgin: He was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and sitteth at the right hand of the Father. He shall come at the end of the world to judge the quick and the dead, and shall render to every man according to his works. Whose Kingdom being perpetual,

perpetual, shall continue unto infinite ages. For he sitteth at the right hand of the Father, not only in this present world, but in that also which is to come. We believe likewise in the holy Ghost, that is, the ¶ Paraclete. Whom [Christ] having promised to the Apostles, after his ascent into heaven, he sent him, [¶] That he might teach them and bring all things to their remembrance. By whom also those souls who have sincerely believed in him, shall be justified. But those who assert that the Son [existed] of things which are not, or of another substance, and not of God, and that there was a time of age when he was not, the holy Catholic Church hath determined to be Aliens [from it.] In like manner also, those that affirm there are three Gods, or that Christ is not God before [all] ages, or that he is not Christ, or the Son of God, or that the same Person is the Father, Son, and holy Ghost, or that the Son is not begotten, or that the Father begot not the Son of his own

substance, [these persons] the Holy and the Catholic Church Anathematizes. For neither is it safe to assert, that the Son [existed] of things which are not; in regard this is no where declared in the divinely inspired Scriptures. Nor have we learned, [that he had his essence] from any other pre-existing substance besides the Father, but that he was truly and genuinely born from any other pre-existing substance besides the Father, but that he was truly and genuinely born from the Father only. For the divine Word may be taught, that there is one unbegotten [principle] which is [without beginning,] [to wit] the Father, Father of Christ. Nor must they (who without authority of Scripture do dangerously assert this [proposition,]) there was a time when he was not) preconcieve in their minds then any foregoing interval of time, but God only who begat him without time. For both times and ages were made by him. Nor must it be thought, that the Son is without an original, or unbegotten as the Father is. For no Father, or Son can properly be said to be co-originate and co-unbegotten. But we have determined that the Father, being alone without an original and incomprehensible, hath incomprehensibly and in a manner to all men incomprehensible begotten: but that the Son was begotten before ages, and that he is not unbegotten like the Father, but hath a beginning, [to wit,] the Father who

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It must necessarily have been written before the Council of Serdica, Laity, Constantius's first Letter to Athanasius (which Socrates has inserted in the following chapter) evidently shews that to be a forged Letter. For Constantius in that Epistle saith, that by a Letter written to his brother he hath requested him to give Athanasius leave to return to his See. *Valf.*

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That Constantius, being afraid of his Brothers menaces, by his Letters ordered Athanasius to appear, and sent him to Alexandria.

THE Emperor of the East understanding these things, was reduced to a very great fright. And having forthwith sent for most of the Eastern Bishops, he made them acquainted with the option his brother had proposed to him, and enquired of them what was to be done. They made answer, that it was better [for him] to grant Athanasius the Churches, than to undertake a Civil War. Wherefore the Emperor, being necessitated thereto, summoned Athanasius to appear before him. At that very interim the Western Emperor sends Paulus to Constantinople, accompanied with two Bishops and other honorary provisions, having fortified him both with his own Letters, and also with those from the Synod. But whilst Athanasius was yet fearful, and in doubt whether he should go to Constantius or not: (For he was afraid of the treacherous attempts of the Sycophants:) the Eastern Emperor invited him [to his Court] not only once, but a second and a third time; as it is evident from his Letters, the contents whereof, being translated out of the *Latine* tongue [into the *Greek*], are these.

Constantius's Epistle to Athanasius.

CONSTANTIUS VICTOR AUGUSTUS, to Athanasius the Bishop.

* This, and the two following Letters, are in Athanasius's second defence, pag. 769. *Valf.*

The humanity of Our clemency hath not permitted you to be any longer tested in and disquieted with the boyssomful surges (as it were) of the Sea. Our indefatigable pity hath not neglected you during your being deprived of your native habitation, whilst you wanted your goods, and wandered up and down in desert and impossible places. And although We have too long deferred the acquitting you by Letters with the purpose of Our mind, expecting you would of your own accord have come to Us, and requested a remedy for your troubles: yet because pervergent fear hath hindered that purpose of your mind, We have therefore sent to your Gravity, Letters filled with indulgence, that you should hasten to make your sudden appearance in Our presence without fear; whereby you might enjoy your desire, and, having made experiment of Our humanity, be restored to your own habitation. For upon this account we made a request for you to Our Lord and Brother Constantius Victor Augustus, that He would grant you the liberty of coming, to the end that being restored to your Country by both Our consents, you should have this pledge and assurance of Our favour.

Another Epistle to Athanasius.

CONSTANTIUS VICTOR AUGUSTUS, to Athanasius the Bishop.

Although We have made it sufficiently known to you by Our former Letter, that you might securely

come to Our Court, in regard We are extremely desirous to send you to your own habitation: yet We have now sent this Letter to your Gravity. Wherefore We entreat you to take a publick Chariot, and hasten to Us without any mistrust or fear, that you may enjoy what you desire.

The reading is [ἐπελάττει] desired. *Valf.* In Athanasius it is [ἀποδοῦναι] sent. [ἀποδοῦναι] manifested. *Valf.*

Another Letter to the same person.

CONSTANTIUS VICTOR AUGUSTUS, to Athanasius the Bishop.

Whilst we made Our residence at Edessa, (your Presbyters being present there,) We were pleased, by sending a Presbyter to you, to hasten your coming to Our Court, to the end that after you were come into Our Presence, you might go immediately to Alexandria. But, in regard a considerable space of time is now past, since your receipt of Our Letter, and you have not yet come: We therefore took care to put you in mind by this, that you should now hasten to make your sudden appearance in Our Presence, that so you may be restored to your own Country; and obtain your desire. And that you might be most fully certified hereof, We have sent Achetas the Deacon, from whom you may understand both the purpose of Our mind, and also that you shall readily obtain what you desire.

Athanasius having received these Letters at Aquileia, (for there he abode after his depar-^c After the Synod of Serdica, Athanasius the Bishop, he caused great joy in the Roman made suit of the East had now given his assent to their Faith. In this regard he invited Athanasius to come to him. But Julius wrote this Epistle to the Clergy and City here-^d Laty in Alexandria concerning Athanasius. Letters written to him by Constantius Augustus. Afterwards, he left Naxos, and went to Aquileia, as he himself attests, in his *Apologick* to Constantius, pag. 676. *Valf.*

* Athanasius relates the reason of this journey of his to Rome in his 5th and defence against the Arians; to wit, that he might take his leave of Julius the Bishop, and the Roman Church, by whom he had been so kindly entertained. For that is the meaning of these words of Athanasius: Ἐπεὶ δὲ ἀφ' ἡμετέρου ἀντιδωκεν εἰς τὴν πόλιν αὐτοῦ ἔλθοντες τὸν ἀρχιεπίσκοπον καὶ τὸν ἐπίσκοπον. *I. e.* But I, upon receipt of these Letters, went to Rome, to bid the Roman Church and the Bishop farewell. For the term [ἐκπαιδεύω] signifies valdely, to take leave of, or to bid farewell: as we have observed and proved in our *Annot.* on Eusebius's Life of Constantine; book 3. chap. 21. *Valf.*

The Epistle of Julius Bishop of Rome, to those of Alexandria.

Julius to the Bishops and Presbyters, and in the Deacons, and to the Laity inhabiting Alexandria, Alat. M.S. his beloved Brethren, health in the Lord.

(In his second Apology against the Arians) these words: (the Bishops are) are warning. Intend hereof Epiphanius scholasticus seems to have read [Julius the Bishop to the Presbyters, &c.] which reading Christopherson hath followed. *Valf.*

I also rejoice with you, beloved Brethren, because you now see before your eyes the fruit of your Faith. For that this is truly so, any one may see in our brother and fellow Bishop Athanasius: whom God hath restored to you, upon an account both of his purity of life, and also of your prayers. Hence it is apparent, that you have continually offered up to God prayers which were pure and full of charity. For, being mindful of the Clerical promises, and I of the cause of life tending thereto, which I in Athanasius have been instructed in by the Doctrine of our reading is fore.

[This *see* forefaid Brother; you certainly knew, and according to that true Faith which implanted in you] were apprehensive of this, that your Bishop could not be perpetually separated from you, whom you carried in your pious minds, as being continually present. Wherefore, I need not make use of many words in this my Letter to you. For your Faith hath prevented whatever could have been said by me: and by the grace of Christ these things have been fulfilled, which you in common prayed for to this, that I will stay it again, because you have preferred your sister. For do I any whit less rejoice with my reading. Brother Athanasius, because (although he hath undergone many sharp afflictions, yet) he was not one hour unmindful of your love, and your desire. For although he seemed to have been withdrawn from you for a time, yet he was continually conversant with you in spirit. And I am of opinion, beloved, that all the trials and troubles which have happened to him, are not inglorious. For both your, and his Faith hath thereby been made known, and approved amongst all men. For, had not so many and great afflictions befallen him, who would have believed, either that you should have had so great a respect and love for so eminent a Bishop, or that he should have been adorned with such excellent virtues, by reason of which he is in no wise to be defrauded of his hope in the heavens? He hath therefore obtained a testimony of confession every way glorious, both in this, and in the world to come. For after his many and various sufferings both by Land and Sea, he hath trodden under foot all the treacheries of the Arian Heresy; and after his having been frequently assaulted and brought into danger through envy, he hath despised death, being guarded by Almighty God, and our Lord Jesus Christ: hoping that he should not only avoid his Enemies Plots, but also be restored in order to your consolation, bringing back to you greater Trophies by reason of your being conscious [of having done what was just and good:] Upon which account he hath been rendered glorious even as far as the ends of the whole earth, being approved for his [integrity of] life, indomitably persisting in the defence of his resolution of mind, and Clerical Doctrine, and evidently declared by your constant and perpetual judgment to be entirely beloved by you. He returns therefore to you now far more bright and glorious, than when he departed from you. For, if the fire tries and refines precious metals, I mean Gold and Silver, what can be said of so eminent a Personage according to his worth, who having vanquished the fire of great afflictions, and so many perils, is now restored to you, having been so dearly loved innocent, not by our determination only, but by that of the whole Synod? Receive therefore (Beloved Brethren) with all Divine Glory M.S. and joy your Bishop Athanasius, together with those who have been his fellow sufferers. And rejoice, in that you enjoy your desires, who have the reading [I am] glorified and quenched the thirst of your passion, laughing (if I may so speak,) and thirred, which thing after your piety, with your comfortable writing. I account the better reading.

For you were a consolation to him during his abode in foreign Countries: and you have cherished him with your most faithful souls and minds. In the whilst he was persecuted, and assaulted with treacheries. It is fit therefore, that we should close this Letter with a prayer. May God Almighty, and his Son our Lord and Saviour Jesus Christ afford you this perpetual grace, rendering you the reward of your admirable Faith, which you have demonstrated towards your Bishop by a glorious testimony: that better things may await you and your posterity both in this, and in the world to come, which * Eye hath not seen, nor ear heard, neither have entered into the heart of man: the things that God hath prepared for them that love him, through our Lord Jesus Christ, by whom Glory be to Almighty God for ever and ever; Amen. I wish you good health, beloved Brethren.

Athanasius confiding in these Letters, went into the East. The Emperor Constantius received him not then with an inclined ear. But upon the suggestion of the Arians, he attempted to circumvent him. And speaks to him thus. You have indeed recovered your See by the Synods determination, and our consent. But, in regard there are some of the people in Alexandria, who do refuse to hold communion with you, suffer them to have one Church in the City. To this purpose request Athanasius immediately made this return, and says, It is in your power, O Emperor, to command and do what you will. I also ask and request this favour of you, which I desire you would grant me. When the Emperor had readily promised him to grant it, Athanasius forthwith added, that he desired to receive the same thing favour, that the Emperor had required should be granted him: for he also requested that *episcopatus*, throughout every City one Church might be acknowledged to those who refused to communicate with the Arians. When the Arians understood that Rufinus Athanasius's opinion would be incommode [their continuance, party.] they made answer that that business was (book 1) to be deferred till another time; but they permitted the Emperor to do what pleased him. (Wherefore, the Emperor restored Athanasius to his See, as also, Epiphanius, Paulinus, and Marcelus, and Lucius of Adrianople. For in his return they also had been received by the Synod of Serdica; *Athanasius* [was received] upon his exhibiting the Acts, whereby it was manifest, that Eusebius Pamphilus (together with many others) having taken cognizance of his cause, had restored him to his dignity, and Lucius, because those that accused him were fled. Therefore, the Emperors Edicts were sent to their Cities, giving order that they should be readily admitted. Upon Basilis's being turned out of Anyrae, and Marcelus's entrance into that City, there was no trivial disturbance-made, which gave those that were his adversaries an occasion of reproaching him. In But the Gazetes willingly received *Athanasius*. In Constantinepolis, Macedonia did for some small time give place to Paulus, and convened assemblies by himself separately, in a private Church of that City.

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City. But, in behalf of Athanasius, the Emperor wrote to the Bishops, to the Clergy, and to the Laity, that they should willingly receive him. Moreover, he gave order by other Letters, that what had been enacted against him in the Courts of Judicature, should be abrogated. The contents of his Letters concerning both these Particulars are these.

Constantinus's Letter, in behalf of Athanasius.

VICTOR CONSTANTINUS MAXIMUS AUGUSTUS, to the Bishops and Presbyters of the Catholic Church.

The most Reverend Bishop Athanasius hath not been dejected by the Grace of God. But although he was for a short time subjected to humane trials, yet he hath received a just sentence from Divine Providence which imports all things: having been restored, by the will of God, and our determination, both to his own Country, and Church, over which by Divine permission he presided. It was meet, that what is agreeable hereto should be performed by our clemency. That so, all things which have heretofore been determined against those who have held communion with him, should now wholly be forgotten, and that all suspicion [entertained] against him should in future cease, and that the immunity, which those Clergy men that are with him did heretofore enjoy, should (as it is meet) be confirmed to them. Moreover, We thought it equitable to make this addition to Our Indulgence in favour of him, that all persons belonging to the sacred order of the Clergy might understand, that security is granted to all those that have adhered to him, whether they be Bishops, or Clergy: and a firm union with him shall be a sufficient testimony of every ones good resolution of mind. For, what persons ever (making use of a better judgment, and becoming followers of a sounder opinion) shall embrace his communion. We have ordered, that all such shall enjoy that indulgence (according to the * Pattern of the preceding providence) which We have now granted agreeable to the will of God.

Another Letter sent to the Alexandrians.

VICTOR CONSTANTINUS MAXIMUS AUGUSTUS, to the populace of the Catholic Church in Alexandria.

In regard We make ¹ your good Government Our aim in all things; and knowing that you have for some time been deprived of an Episcopal Providence, We have thought good to send back to you again Athanasius the Bishop, a person well known to all men for his sanctity of life and moral honesty. When you shall have received this person according to your usual manner, and as it is meet; and shall constitute him your assistant in your prayers to God; make it your business to preserve continually a Concord and Peace, bestowing your selves, and grateful to Us, according to the Sanction of the Church. For it is disagreeable to reason, that there should be any dissension or faction raised amongst you, contrary to the felicity of Our times. Our desires and wishes are, that you may be wholly freed from this mischief. And We exhort you to persist continually in your usual prayers to God, making use of him your Prelate and your assistant, as was said before. That so this resolution

of yours being conveyed to the ears of all men, even those Gentiles as yet * enflamed in the erroneous worship of Idols, may with the greatest alacrity hasten to the knowledge of the sacred Religion, (most dear Alexandrians!) We therefore again exhort you to persist in what hath been said before. Do you willingly receive your Bishop, sent to you by Gods Decree, and Our determination, and look upon him as a person worthy to be embraced with your whole souls and minds. For that doth both become you, and sing here is also manifestly agreeable to Our Clemency. In And that all manner of disturbance and occasion of Sedition may be taken from such as are with you endowed with malevolent and fawning minds, We whole souls have by Our Letters given order to the judges, amongst you, that they should render all those liable Valed, to undergo the penalty of the Laws, whom upon a true inquiry they shall find to have been Seditious. Taking therefore into your consideration these two all manner things, both Gods and our determination, and also of the care we have taken about your agreement, and the punishment [we have commanded to be in the Alast, lifted] upon those that are disorderly; make it and Seditious your chief business to have a diligent regard to the laws, whatever doth become and agree with the Sanctions of the sacred Religion, and with all reverence to God, honour the * forefaid [Prelate], that so you of distinction together with him may offer up prayers to the Supreme God and Father, both for your selves, and also for the good Government and Concord of mankind in general.

An Epistle concerning the abrogating what had been enacted against Athanasius.

VICTOR CONSTANTINUS AUGUSTUS, to Nestorius. And in the fame Copy, to the Presidents of Aegyptus, Thebais, and Lybia.

If any thing be found to have been heretofore done to the detriment and injury of those who communicate with Athanasius the Bishop, Our Will is, that that be now wholly abrogated. For Our Pleasure is, that those of his Clergy should again name of have the same immunity, which they formerly had. And We command, that this Order of Ours be kept: that so (Athanasius the Bishop having been re-written to those to his Church,) they who communicate with us ways, him may have the same privilege which they always had, and which the other Clergy-men now have: whereby their affairs being thus settled, they also may rejoice.

It is written in many both Greek and Latine MSS. Others called it Augustinus, to wit, from Augustus's Victory. In the subscriptions of the Bishops, who approved of Augustus's daughter of the Greek, (which the Reader will meet with at the fortieth chapter of this second book) whose names Epiphanius has recorded, (in Heret. Semiar.) We read amongst others; ΠΡΟΔΡΑΜΟΣ ΕΠΙΣΚΟΠΟΣ ΑΥΓΟΥΣΤΙΝΟΥ, i.e. Prodramus Bishop of Thmuis [a City] of Augustus's. Valed.

CHAP. XXIV.

That Athanasius, passing through Jerusalem in his return to Alexandria, was received into Communion by Maximus, and convened a Synod of Bishops which confirmed the Nicene Faith.

Athanasius the Bishop being fortified with these Letters, passed thorow Syria, and came into Palestine. And arriving at Jerusalem, he made known to Maximus the Bishop, both

CONSTANTINUS

what had been done in the Synod of *Serdica*, and also that Constantinus the Emperor had conferred to their determination: and he makes it his business to have a Synod of Bishops convened in that City. Maximus without any delay sent for some of the Bishops in Syria and Palestine: and having constituted a Synod, he also restored to Athanasius communion, and his [former] dignity. Moreover, this Synod

* This Epistle of the Jerusalem Synod is extant in Athanasius's second defence against the Arians; together with the names of those Bishops who subscribed to that Synod. But we may here by the by take notice of the Bishop of Jerusalem's authority, who (although he was no Metropolitan yet) summoned the neighbouring Bishops to Synod, without the permission of the Bishop of Caesarea. Valed.

been done before, he gave his suffrage for Athanasius, and restored to him communion and his dignity. Ursacius and Valens (who had before been hot maintainers of Arianism,) understanding these things, having at that time rejected their former industry [in asserting that opinion,] went to Rome. And presented a penitentiary Libel to Julius the Bishop, after which they embraced the Homousian Faith. And having written Letters to Athanasius, they professed they would in future hold communion with him. Ursacius therefore and Valens were at that time in such a manner vanquished by Athanasius's prosperous success, that (as I said) they gave their consent to the Homousian Faith. But Athanasius passed through Palestine in his journey to Alexandria. And he admonished all the Cities through which he passed, to have an aversion for the Arians, and to embrace those that professed the Homousian Faith. He ordained also in some of the Churches. Which gave beginning to another accusation against him, because he attempted to ordain in other [Bishops] Dioceses. Such was the posture of Athanasius's affairs at that time.

* Socrates speaks here concerning the Ordinations performed by Athanasius in Egypt. For he says that was done after he arrived at Pessinus, which is the first City of Egypt to those that come out of Syria. It is to be said, that this opinion can no ways be maintained, which some now a days assert, to wit, that all Ordinations (as well of Bishops as of Presbyters) throughout Egypt belonged to the Bishop of Alexandria: But we have sufficiently refuted this opinion in our Third Book of Ecclesiastical Observations published at the close of our Annotations on Socrates and Sozomen. Valed.

CHAP. XXV.

Concerning the Tyrants Magnentius and Vetricano.

But in the interim a disturbance in no wife trivial seized the publick affairs of the Empire. It is necessary that we should give a summary account only concerning it, by running over the chief heads thereof. When the * Builder of the City Constantinople was dead, his three Sons succeeded him in the Empire, as we have mentioned in our First Book. But you must know, that together with them reigned their

place (which is very corrupt in Robert Stephens's Edition) we own to the Altar M.S. where reading is *1. Iustinus 2. Zenobius 3. Theodorus 4. Valerius 5. Theodorus 6. Theodorus 7. Theodorus 8. Theodorus 9. Theodorus 10. Theodorus 11. Theodorus 12. Theodorus 13. Theodorus 14. Theodorus 15. Theodorus 16. Theodorus 17. Theodorus 18. Theodorus 19. Theodorus 20. Theodorus 21. Theodorus 22. Theodorus 23. Theodorus 24. Theodorus 25. Theodorus 26. Theodorus 27. Theodorus 28. Theodorus 29. Theodorus 30. Theodorus 31. Theodorus 32. Theodorus 33. Theodorus 34. Theodorus 35. Theodorus 36. Theodorus 37. Theodorus 38. Theodorus 39. Theodorus 40. Theodorus 41. Theodorus 42. Theodorus 43. Theodorus 44. Theodorus 45. Theodorus 46. Theodorus 47. Theodorus 48. Theodorus 49. Theodorus 50. Theodorus 51. Theodorus 52. Theodorus 53. Theodorus 54. Theodorus 55. Theodorus 56. Theodorus 57. Theodorus 58. Theodorus 59. Theodorus 60. Theodorus 61. Theodorus 62. Theodorus 63. Theodorus 64. Theodorus 65. 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CONSTANTINUS. Synod at *Serdica* in the ² Consulate of *Sergius* ³ *Thimo*. The name *Or-Ni-ri-⁴ is recorded in *reco-* ⁵ *grianus*. ⁶ *lacion* hercof, the whole *Roman* Empire seemed to be devoted upon *Con-* ⁷ *stantinus* ⁸ *Thimo* only; who being proclaimed ⁹ *Empe-* ¹⁰ *re* in the Eastern parts, was wholly intent in making preparations against the Tyrants. In the interim, *Athanasius*'s adversaries, supposing they had gotten a very reasonable opportunity, did again frame most horrid false accusations against him, he having not yet entered *Alexandria*; they inform the Emperor *Constantinus*, that he would foment all the *Egypt* and *Libya*. That which made the greatest addition to their calumny was, that *Athanasius* had Ordained in other [Bishops] *Diocletian*, *Romulus* and *Magenianus*. The same is recorded in the *Alexandrian Chronicle*'s but there, these passages are placed on the Consulate of *Limenius* and *Cassianus*, when as they happened on the year following. Which was the year of Christ, 350. *Valf*.

¹¹ *Constantinus* was long before Emperor of the East. But when *Conflus* was dead, who Governed the Western Empire, he was by the Soldiers first Emperor of the whole Roman world. *Valf*.

wholly altered all things which he had a little before decreed. And in the first place, he gave order, that *Paulus* the Bishop of *Constantinople* should be banished, who was strangled by those that carried him into banishment, at ¹² *Cuculus* in the *Flavens*. *Cappadocia*. *Marcellus* also being ejected, *Basilus* was again put into possession of the Church of *Ancyra*. *Lucius* of *Adrianople* was bound in iron chains, and died in Prison. Moreover, which was reported concerning *Athanasius* made double ¹³ *fo*, so prevalent an impression upon the Emperor; that he fell into an unmeasurable rage, and gave order that he should be slain whenever he could be found; and together with him, ¹⁴ *Theodotus* and *Olympius*, Prelates of Churches in *Thracia*. But *Athanasius* was not ignorant of what Orders the Emperor had given. For, having been made sensible thereof before hand, he betook himself to flight again, and so avoided the Emperours menaces. The *Arrian* calumniated him for this his escape, especially

¹⁵ *Narcissus* Bishop of *Neonides* a City of *Cilicia*, ¹⁶ *Georgius* of *Laodicea*, and ¹⁷ *Leontius* who then was a presbyter under the Church at *Antioch*. This *Leontius* when he was a Presbyter, was divested of his dignity, because he lived continually with him in the woman whose name was *Eustolius*, and endeavouring to conceal the suspicion of his uncle, at clean converse with her, he cut off his own gentle Consolation; after which he was conversant with her, *Georgius* and *Nigrinus*; which commendation was taken out of some *Semi-Arian* writer. *Athanasius* doth every where speak sharply concerning this *Leontius*. His crafty disposition is incomparably well described by *Theodoret*; book 2, chap. 14. *Eccles. Hist.* *Valf*.

with a greater confidence and liberty, in regard he wanted those things upon account whereof he had fallen into that supposition. But by the Decree and diligence of the Emperor *Constantinus* he was promoted to the Bishoprick of the *Antiochian* Church after *Stephanus*, who had before succeeded *Flaccillus*. Thus far concerning this person.

CHAP. XXVII.

That *Macedonius*, having got possession of the See [of *Constantinople*], did much mischief to those that in opinion differed from him.

MOREOVER, at that time *Macedonius* was put into possession of the Churches in *Constantinople*, *Paulus* being dispatched in the forementioned manner. And having procured a very great increase in the Emperor, he raised a wave amongst the *Christians*, not inferior to that was waged by the Tyrants at the same time. For, having by his perfluous inducements the Emperor to countenance him with his assistance in destroying of the Churches, he procured whatever wicked acts he had a mind to do, to be established by Law. From that time therefore an Edict was publicly posted throughout every City. And a military force appointed to see the Emperours Decrees put in execution. Those who asserted the *Homoiousian* Faith, were driven not only out of the Churches, but from the Cities also. At first indeed they made it their business to expell them only. But afterwards, the mischief growing worse and worse, they betook themselves to a forcing of them to communicate with them, being very little solicitous about the Churches. And this forcible constraint was nothing inferior to that heretofore made use of by them, who necessitated the *Christians* to worship Idols. For they made use of all manner of scourgings, various tortures, and proscriptions of their goods. Many were punished with exile. Some died under their tortures: others were murdered, during their being led away to banishment. These things were done throughout all the Eastern Cities, but more especially at *Constantinople*. This intestine Persecution therefore, being but small before, was much increased by *Macedonius*, after he had gotten the Bishoprick. But the Cities of *Archoia* and *Ilyricum*, and the Western parts of the Empire, continued as yet undisturbed, in regard they both mutually agreed, and also retained the Rule of Faith delivered by the *Nicene* Synod.

CHAP. XXVIII.

Concerning what was done at *Alexandria* by *Georgius* the *Arrian*; from *Athanasius*'s own relation.

BUT what [Villains] *Georgius* during the same time committed at *Alexandria*, you may understand from *Athanasius*'s own relation, who was present at, and a sufferer in those [miseries]. For, in his *Apologitick*, concerning his own flight, he speaks word for word thus concerning what had been done there. For they came from thence to *Alexandria*, making search for me again, that they might murder me. And what happened then was worse than that they had done before. For on a sudden the Soldiers surrounded

surrounded the Church, and instead of going to prayer, there happened a fight. After this, *Georgius* [sent by them out of *Cappadocia*], arriving in *Lent*, increased those mischiefs which he had learnt from them. For after Easter-week, the *Virgins* were cast into Prison: the Bishops, bound in chains, were led away by the Soldiers: the houses of Orphans and Widows were plundered, and the flock of Bread-corn [was pillaged: they broke into houses. And the *Christians* were carried out [to burial] in the night. The houses were sealed up: and the brethren of those that were Clergy-men, were in danger upon their brethren account. These things were horrid: but those afterwards committed were much more horrid. For the week after the holy Pentecost, the people, after they had fasted, went out to the Cemetery to pray, because they all abominated *Georgius*'s commission. But that Villanous wretch understanding this, infligated *Sebastians* the Captain, who was a Manichean, against them. He with a company of Soldiers, carrying Armour, naked Swords, Bows, and Darts, made a violent attack upon the people on the very Lords day. And finding some few at their prayers (for most of them were gone away by reason of the time of the day,) he did such exploits as became the *Arians* to have performed amongst them. For having kindled a fire, he set the *Virgins* close to it, forced them to say, that they professed the *Arian* Faith. But when he perceived they were not to be vanquished, and that they despised the fire, he afterwards strike them, and beat them on the face in such manner, that for a time they could scarce be known. And having seized forty men, he beat them after a new and unusual manner. For he forthwith cut Rats from off Palm-trees, which yet had their prickles on them, and fixed their backs after such a manner, that some of them by reason of the prickles that stuck in their flesh, were forced to make frequent use of Chirurgeons: others of them, not able to endure [the pain], died. Immediately he took all the rest that were left, and together with them a *Virgin*, and banished them into *Oasis* the Great. Moreover, they would not at first suffer the bodies of those that were dead to be given to their relations: but casting them forth unburied, they hid them as they thought good, that they might seem not to know of so barbarous a cruelty. And these madmen did, having a blindness upon their minds. For, in as much as the Relations of those that were dead, rejoiced upon account of their confession, but mourned because their bodies lay unburied; their impiety and barbarity was so much the more plainly detected and divulged. Soon after this, they carried away into banishment out of *Egypt* and both the *Libya*'s these Bishops, *Ammonius*, *Thimus*, *Cajus*, *Philo*, *Hermes*, *Plinius*, *Ptenofris*, *Nilammon*, *Agatho*, *Anagampus*, *Ammonius*, *Marcus*, *Dracontius*, *Adelphius*, another *Ammonius*, another *Marcus*, and *Athenodorus*: and these Presbyters, *Hierax*, and *Diofcorus*. And they treated them so cruelly in their conveying them into banishment, that some of them died in the journey, and others in the very place of their exile. For it is recorded that more than thirty Bishops. For it is in *Athanasius*. But in *Theodoret* (book 2, chap. 14, where this passage of *Athanasius*'s is inserted) the reading is [They mur-

dered.] *Valf*.

¹⁸ *In Athanasius* the reading is [Others they banished.] But in the *Flavens*, and *Spiritus* M. SS. the reading (which I like better) is [Others they banished.] To show, that this to be understood of *Sebastians* the Captain of *Egypt*, who then adjudged matters in a detestable course. Moreover, all these things as (as I have said) related in a preposterous manner by *Socrates*; in regard they were done in the year of Christ, 350. *Valf*.

¹⁹ *Leontius* of *Constantinus* *Cajus* *Id. Martii*, of apparit in *Orientis* *Signum* *Salvatoris* die 5. *Kal. Februar.* *Anna* 28. i.e. During these men *Constantinus* [Gallus] was created *Cajus* on the Ides of March, and the Sign of our Saviour appeared in the East, on the third of the *Klends* of February, on the 15th of the Moon. But the Author of the *Alexandrian Chronicle* lays this Sign was seen in the East, on the Notes of May, about the day of Pentecost. To whom agrees *Cyrillus*, *Pb-* *Isidorus*, and *Cedrenus*. And *Socrates* seems to confirm the same in this place. For he saith, that this Sign appeared in the East, when *Gallus* *Cajus* entered *Antioch*. Now *Gallus* was created *Cajus* on the Ides of March, as (besides *Idaius*) the Author of the *Alexandrian Chronicle* doth affirm. *Valf*.

CHAP. XXIX.

Concerning *Photinus* the Arch-Heretic.

MOREOVER, at that time *Photinus* who presided over the Church in that City, did more openly divide that opinion which he had *Sirmium*. Invented. Wherefore, when there arose a disturbance occasioned thereby, the Emperor ordered, that

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that a Synod of Bishops should be convened at *Sirmium*. Therefore, they met together in that City, of the Eastern [Bishops], *Marcellus* of *Archiepiscopus*, *Georgius* of *Alexandria*, whom the *Archiepiscopus* party (having removed *Gregorius*, as we said ¹⁴) put into his See, also *Basilius* (who professed over the Church at *Ancyra*, *Marcellus* having been ejected.) *Pancratius* [Bishop] of *Pellicum*, and *Hypatianus* of *Heraclia*. Of the Western Bishops, [there met there] *Valens* [Bishop] of *Mursa*, and *Hofius* Bishop of *Concordia* in *Spain* (a person eminently famous at that time) was present against his will. Thence [Prelates] being convened at *Sirmium*, after the Confabulation of *Sergius* and *Nigrianus*, (in which year, by reason of the tumults caused by the Wars, no Consul published the solemn *Shews* and *Plays* usually exhibited at their entrance upon their Confabulation,) and having upon examination found, that *Photinus* asserted the opinion of *Sabellius* the *Libyan* and *Paul* of *Sardinia* in *misfata*; they immediately deposed him, and thus determination of theirs was by all men, both then and afterwards, approved of as good and equitable. ¹⁵ But those [Bishops] who stayed behind [at *Sirmium*] did that which was not graceful to all men.

War, there were no Consuls in the East; but in the Western parts *Magnentius Augustus* was Consul with *Gaisus*. *Baronius* (in *His Ecclesiastical Annals*) asserts, that that Synod was convened in the year of Christ 357; when *Constantinus Augustus* was the Ninth time Consul, and *Gulianus Caesar* the Second time. But *Dionysius Petrus* (in his *Antiquitates* or *Epitaphs*), and secondly in his *differentiation of dupli Synodo Sirmiensis*, doth by most evident arguments demonstrate, that the year of that Synod is truly assigned by *Socrates*, after the Confabulation of *Sergius* and *Nigrianus*, which was the year of Christ 354. I know *Iacobus Sermianus* hath written two books, wherein he has endeavored to maintain *Baronius*'s opinion against *Dionysius Petrus*. But, in regard he himself did not publish those books, that is on evidence sufficient, that at length he acknowledged his own opinion to be false. *Valf*.

¹⁶ The Bishops here named by *Socrates*, note not in that Synod of *Sirmium*, which was convened against *Photinus* after the Confabulation of *Sergius* and *Nigrianus*, in the year of Christ 352; but in that other Synod, which was convened there when *Eusebius* and *Hypatianus* were Consuls, in the year of Christ 359, a little before the Council of *Arminium*: which latter Synod at *Sirmium* did also for that draught of the Creed, which was afterwards recited at *Arminium*, before which the Confabulation names were present. And this is evidently made out by *Germinianus* in his *Epistle* to *Valens*, which is recorded in *Hilarius*'s *Fractans*; and by *Epiphanius*, in *Jerusalem*. In the former *Sirmium* Synod, assembled against *Photinus*, the Eastern Bishops were present: this is attested by *Photinus*, in his book de *Synodo*, and by *Epiphanius* Bishop of *Tafus* in his *Fifth Book against Eusebius*. *Valf*.

¹⁷ *Georgius* was not at this time (viz. after the Confabulation of *Sergius* and *Nigrianus*) Bishop of *Alexandria*. For he was created Bishop there in the eighth Confabulation of *Constantinus Augustus*, and in the first Confabulation of *Gulianus Caesar*, which was in the year of Christ 350. Wherefore, he could not sit in the former *Sirmium* Synod, which deposed *Photinus* in the year of Christ 351. The same must be said of *Hofius*, who at that time lived under *Magnentius*'s jurisdiction: nor was he as yet banished to *Sirmium*. *Valf*.

¹⁸ *Theodorus* continued to be Bishop of *Tieracia* in *Thracia* in the year of Christ 356, as it is manifest from *Abbasius*'s Circular *Epistle* to the Bishops of *Egypt* and *Libya*, pag. 190: which *Epistle Abbasius* wrote in the year of Christ 356, after *Georgius*'s entrance into the See of *Alexandria*. Wherefore, *Hypatianus* must necessarily have been made Bishop of *Heraclia* after the year 356. *Sergius* hath made mention of the same *Hypatianus*, book 6, chap. 7. *Eccl. Hist.* *Valf*.

¹⁹ *Socrates* here means by *Amphitheatrum*, the *Ludi Circenses*, which the *Consuls*, exhibited at their entrance upon their Confabulation: which by the *Latins* is termed *Consulatus dare*. Some *Consuls*, besides the *Ludi Circenses*, entertained the people with *Scenical Plays*, and with hunting of wild beasts in the *Amphitheatrum*. *Valf*.

²⁰ At this place we follow the *Spartan* M.S., in which Copy this passage is more fully expressed, thus: *Quod in Antiochia Virgatus Synodus in Ancyra, i.e. But those [Bishops] who stayed behind*. Unconquarably well in my judgment. Indeed, that draught of the Creed, which was published in the Synod of *Sirmium* against *Photinus*, is approved of by *Hilarius*, (in his book de *Synodo*), as being *Catholic*; but *Abbasius* (in his book de *Synodo Armini* & *Socratica*) canonicus and rejects it, in the same manner with other *Grecks*

compiled by the *Arians*. Nor do *Hilarius* and *Abbasius* disagree with one another concerning this one form of the Creed, but about other draughts of it also; for example, about the *Antiochian* draught. For *Hilarius* confesseth that the Eastern Bishops had good reason to compose new forms of the Creed, when new *Hercules* arose against the Church. But *Abbasius* doth maintain, that those new draughts of the Creed were cratically composed by the *Arians*, with a design to destroy the *Nicene Creed*. Further, that this place of *Socrates*, instead of *Le mion in Ancyra*, that which was not left for all men; I had rather read [*Le mion in Ancyra*, that which was not graceful to all men.] And so I have rendered it. *Valf*.

CHAP. XXX.

Concerning the [forms of the] Creed published at *Sirmium*, in the presence of the Emperor *Constantinus*.

For, as if they would con'emn what they had heretofore determined concerning the Faith, they again composed, ratified, and published explain. other draughts of the Creed: ¹ one whereof was then confabulated in the Greek tongue by *Marcellus* of *Archiepiscopus*; ² two more were drawn up in the *Latin* & *Socratic* tongue, which neither agreed one with the other (either in the expressions, or in the composition,) him *Sergius* yet with that *Greek* one, which the Bishops met. ³ is of *Ancylus* drafted. Moreover, the one of those three Creeds, as was in *Latin*, I will here subjoin to that composed by *Marcellus*: the other (which because he, they afterwards recited at *Sirmium*.) we will suppose, let at it's proper place, where we shall declare what that was done at *Arminium*. But you must know that they were both translated into the Greek language. The draught of the Creed dictated by *Marcellus*, runs thus.

And of *Sirmium* against *Photinus*; where there was one form only composed in that Synod which (besides *Socrates*) is recorded by *Abbasius*, pag. 502, and by *Hilarius* in his book *Synodus*, 138. Item, 163, in which, in regard he asserts, that that form of the Creed, which was published in the Greek tongue at the Synod of *Sirmium* against *Photinus*, was dictated by *Marcellus* of *Archiepiscopus*. *Marcellus* did not dictate that form I have mentioned, but another before which the Confabulation names were present, and which was afterwards recited at *Arminium*, as *Nicetas* Father hath already observed (in the Preface he wrote to *Hilarius*'s *Fractans*) from *Germinianus*'s *Epistle*. We must therefore distinguish between the three Synods of *Sirmium*, each of which published their form of the Creed. The first was convened against *Photinus*, in the year of Christ 351. The second was assembled in the year of our Lord 357; wherein the Blasphemy of *Hofius* and *Palamus* was composed. The third was celebrated when *Eusebius* and *Hypatianus* were Consuls, in the year of Christ 359; wherein that Creed was drawn up, which *Marcellus* of *Archiepiscopus* dictated. *Valf*.

⁴ The second of *Archiepiscopus* (the reading must be *Addebat* *Al*, the other two, or two more) as it is in the *Alt.* M.S. For *Socrates* here counts three draughts of the Creed composed at *Sirmium*; the two latter whereof he saith were written at first in *Latin*, and afterwards translated into *Greek*. Which in my judgment is not true. *Tigant* indeed, that that Creed, which by *Hilarius* is termed *Hofius*'s Blasphemy, was at first published in *Latin*. But the other, which had the Confabulation names prefixed before it, was undoubtedly at first dictated in the Greek tongue. For he that dictated it, (viz. *Marcellus* of *Archiepiscopus*) and the rest of the Bishops then assembled were almost all *Gracians*. Lastly, the subscriptions of the Bishops, who subscribed this form, are extant in *Græc*, in *Epiphanius* (in *Hæres*, *Senarian*.) *Valf*.

⁵ Without doubt it must be *Arminium*. Not [at *Sirmium*] which reading *Epiphanius* Scholasticus followed, as appears from his *Verfion*. See chap. 37. of this second book. *Valf*.

We believe in one God the Father Almighty, the Creator and Framer of all things: * Of whom * *Ephe* 3. the whole family in heaven and earth is named: and in his only begotten Son, our Lord *Iesus* Christ, born of the Father before all worlds, God of God, Light of Light, by whom all things, which are in the Heavens, and which are upon the Earth, visible and invisible, were made. Who is the Word, and the Wisdom, and the true Light, and the Life. Who in the last days, that we for *salus* in carnate,

carnate, and born of the holy Virgin, and was Crucified and died, and was buried, and arose again from the Dead on the third day, and was taken up into Heaven, and sitteth at the right hand of the Father, and shall come at the end of the world to judge the quick and dead, and shall render to every man according to his works. Whole Kingdom being perpetual continueth unto infinite ages. For he is sitting on the right hand of the Father, not only in this present world, but in that also which is to come. And [We believe] in the holy Ghost, that is, the Paraclete; whom [our Lord,] (having promised he would send him to the Apostles after his ascent into the heavens, that he might teach and put them in mind of all things,) sent. By whom also these souls, which have sincerely believed in him, are justified. ¹ of things which who affirm, that the Son [exist] of things which who were not, or of another substance, and not of God, and that there was a time or an age when he was not, the Holy and Catholic Church hath certainly known to be Alien [from *Trin*]. We say it therefore again, if any one doth affirm the Father and the Son to be two Gods, let him be Anathema. ² And if any one, affirming Christ to be God the Son of God before ages, shall not profess him to have manifested to the Father in order to the framing of all things, let him be Anathema. If any one be so audacious as to say, that the Unbegotten, or part of him, was born of Mary, let him be Anathema. If any one shall say that the Son was of Mary according to profusion, and that he was not with God, Son of the Father before ages, and that all things were made by him, let him be Anathema. ³ If any one shall affirm the Essence of God to be divided or contracted, let him be Anathema. If any one shall affirm the dilated Essence of God to make the Son, or shall term the Son the enlargement of his Essence, let him be Anathema. If any one shall affirm the internal or outwardly-inteced Word to be the Son of God, let him be Anathema. If any one shall affirm the Son who was [born] of Mary to be made only, let him be Anathema. If any one asserting him that was [born] of Mary to be God and man, shall understand the unbegotten God himself, let him be Anathema. If any one shall understand this Text, * I am the first God, and I am the last, and besides me there is no God, (which is spoken in order to the defractions of Idols, and those which are not Gods) in the same sense which the Jews take it in, [to wit, as if it were spoken] upon account of the subversion of the only begotten God before ages, let him be Anathema. If any one hearing these words, ⁴ The word was made flesh, shall suppose that the Word was changed into flesh, or that he assumed flesh by having undergone any change, let him be Anathema.

⁵ *Hilarius* seems to have read otherwise. For in his book de *Synodo*, where he records this Creed, he renders this passage thus: *et* *Christus*, &c. and if any one affirming one God, shall say, that Christ is God the Son of God before ages, &c.

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²⁷ enlarged. If any one shall affirm the Essence of God to be divided or contracted, let him be Anathema. If any one shall affirm the dilated Essence of God to make the Son, or shall term the Son the enlargement of his Essence, let him be Anathema. If any one shall affirm the internal or outwardly-inteced Word to be the Son of God, let him be Anathema. If any one shall affirm the Son who was [born] of Mary to be made only, let him be Anathema. If any one asserting him that was [born] of Mary to be God and man, shall understand the unbegotten God himself, let him be Anathema. If any one shall understand this Text, * I am the first God, and I am the last, and besides me there is no God, (which is spoken in order to the defractions of Idols, and those which are not Gods) in the same sense which the Jews take it in, [to wit, as if it were spoken] upon account of the subversion of the only begotten God before ages, let him be Anathema. If any one hearing these words, ²⁸ The word was made flesh, shall suppose that the Word was changed into flesh, or that he assumed flesh by having undergone any change, let him be Anathema.

²⁹ *Hilarius* seems to have read otherwise. For in his book de *Synodo*, where he records this Creed, he renders this passage thus: *et* *Christus*, &c. and if any one affirming one God, shall say, that Christ is God the Son of God before ages, &c.

³⁰ enlarged. If any one shall affirm the Essence of God to be divided or contracted, let him be Anathema. If any one shall affirm the dilated Essence of God to make the Son, or shall term the Son the enlargement of his Essence, let him be Anathema. If any one shall affirm the internal or outwardly-inteced Word to be the Son of God, let him be Anathema. If any one shall affirm the Son who was [born] of Mary to be made only, let him be Anathema. If any one asserting him that was [born] of Mary to be God and man, shall understand the unbegotten God himself, let him be Anathema. If any one shall understand this Text, * I am the first God, and I am the last, and besides me there is no God, (which is spoken in order to the defractions of Idols, and those which are not Gods) in the same sense which the Jews take it in, [to wit, as if it were spoken] upon account of the subversion of the only begotten God before ages, let him be Anathema. If any one hearing these words, ³¹ The word was made flesh, shall suppose that the Word was changed into flesh, or that he assumed flesh by having undergone any change, let him be Anathema.

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³⁵ *Hilarius* seems to have read otherwise. For in his book de *Synodo*, where he records this Creed, he renders this passage thus: *et* *Christus*, &c. and if any one affirming one God, shall say, that Christ is God the Son of God before ages, &c.

ing of himself. Such was *Magnentius* his exiting. But the public affairs of the Empire returned not to a perfect degree of tranquillity. For soon after this another Tyrant arose, by name *Silvanus*. But *Constantinus* the Commanders quickly destroyed him, whilst he was making disturbances in the *Gallia's*.

CHAP. XXXIII.

Concerning the Jews inhabiting Dio-Cæsarea in Palestine.

AT the same time also that these things happened, there arose another intestine War in the East. For the Jews, who inhabited Dio-Cæsarea in Palestine, took Arms against the Romans, and overran and destroyed the adjacent places. But *Gallus* (who was also named *Constantius*, whom the Emperor, having created him *Cæsar*, had sent into the East) sent an Army against them, and routed them. And by his order their City Dio-Cæsarea was totally destroyed.

CHAP. XXXIV.

Concerning Gallus Cæsar.

Gallus having done this, was unable [with moderation] to bear his prosperous success; but immediately attempted to raise innovations against him by whom he had been created *Cæsar*, and he himself was also resolved to play the Tyrant. But, whereas his design was soon discovered by *Constantinus*: (For *Gallus* had upon his own authority ordered *Domitianus*, at that time *Præfict* of the *Prætorium* in the East, and *Magnus* the *Questor*, to be slain, because they

* I corrected this place by the assistance of the *Alt. M.S.* of *Seymour* and *Codex*. In the *Alt. M.S.*, the reading is [ἐν τῇ αὐτῇ πόλει] *basileus* τὸν ἐκείνου αὐτοῦ. *He* *show* *them* *because* *they* *had* *acquainted* *the* *Emperor* *with* *his* *design*. *Seymour's* words (book 4, chap. 7.) are almost the same. But *Epiphanius*, in *M.S.S.* Copies, and the *Alexandrian Chronicle* retain the Vulgar reading, to wit, *ἐκ τῆς αὐτῆς πόλεως*, *Gallus* (who is *Gallus*) having not acquired the Emperor with his design of slaying *Domitianus*, &c. *Valef*.

was slain in the seventh Consulship of the Emperor *Constantinus*, when he himself was Consul the third time. On the year following, in the Consulship of *Asterius* and *Lollianus*, *Julianus* was created *Cæsar*, on the sixth of the month November. Concerning *Julianus* we shall make a further mention in our following book. But *Constantinus* having got rid of his present mischiefs and inquietudes, bent his mind again on an Ecclesiastical War. For going from *Sirmium* to the Imperial City *Rome*, he again summoned a Synod of Bishops, and ordered some of the Eastern Bishops to hasten into *Italy*; and at the same time commanded the Western Bishops to

meet there also. But in the interim that they were making preparation to go into *Italy*, this accident happened: *Julius* Bishop of *Rome* died, *Julius* Bishop of *Rome* died on the twelfth of April, when

Constantinus Augustus was Consul the fifth time, and *Constantinus Cæsar* the first time; which was the year of Christ 313: after he had fast Bishop fifteen years, one month, and eleven days; as is likewise recorded in the *Ancient* book concerning the Roman Bishops, which is published together with *Vilfridus Aquitani's* Cycle. *Valef*.

CHAP. XXXV.

Concerning Actius the Syrian, Eunomius's Master.

AT Antioch in Syria there arose another Arch-Heretic, *Actius*, surnamed *Atheus*. He had the same sentiments with *Arius*, and maintained the same opinion. But he separated himself from the *Arian* party, because they had admitted *Arius* into communion. For *Arius* (as I said * before) espousing one opinion in his mind, made an open profession of another with his mouth, when he hypocritically confessed to, and subscribed the form of the Creed [drawn up] at the Synod of *Nice*, that he might deceive the then Emperor. Upon this account therefore *Actius* separated himself from the *Arians*. Moreover, *Actius* had formerly been an Heretical person, and a very zealous defender of *Arius's* opinion. For after he had been a little instructed at *Alexandria*, he returned from thence. And arriving at Antioch in Syria (for there he was born) he was Ordained Deacon by *Leontius*, at that time Bishop of Antioch. Immediately therefore he attended those that disapproved him with the novelty of his speeches. And this he did, trusting in *Aristotle's* Categories; (that Book was entitled by its Author, *from the Rules whereof* the disapproved, but was intestine of his framing fallacious arguments in order to the deceiving of his own self, nor had he learned the scope of *Aristotle* from knowing persons. For *Aristotle*, upon account of the Sophists who at that time decided Philosophy, wrote that Exhortation for young men, and opposed the Sophists with the art of discourse by subtle reasonings. Wherefore the *Epiphanius* who expounds *Plato's* and *Plotinus's* words, do find fault with what *Aristotle* has subtilly and artificially asserted [in that work].

But *Actius*, having never had an Academic Master, stuck close to the Sophists of the Categories. Upon which account he could neither understand how there could be a generation * without a beginning, nor how he that was begotten could be coeternal with him who begat him. Yea, *Actius* was a man of so little learning, so unskilled in the sacred Scriptures, and so wholly exerted in and addicted to a contentious and disputative humour, (which every Rustick may easily do,) that he was not

* In the original, the term is [ἐκ τῆς οὐκ ἀρχῆς] *subsequent* which is used instead of [ἐκ τῆς ἀρχῆς] *without a beginning*; * wherefore, we have rendered it accordingly. *Valef*.

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in the least studious in the perusal of those Ancient writers who have explained the sacred Books of the Christian Religion, but wholly rejected *Clement*, *Africanus*, and *Origen*, persons expert in all manner of knowledge and literature. But he patch together Epistles, both to the Emperor *Constantinus*, and to some other persons, knitting together therein trifling and contentious disputes, and inventing subtle and fallacious arguments. Upon which account he

was surnamed * *Atheus*. But although his assertions were the same with those of the *Arians*; yet because they were unable to understand his difficult and perplexed * *Syllogisms*, he who had the same sentiments with them, was by those of his own party judged to be an Heretic. And for this reason he was driven from their Church; but he himself pretended that he would not communicate with them. There are at this present some Heretics propagated from him, [to wit,] those who were heretofore called *Actians*, but now they are termed *Eunomians*. For *Eunomius* (who had been *Actius's* *Notary*), having been instructed in that Heretical opinion by him, afterwards Headed that Sect. But we shall speak concerning *Eunomius* in due place.

* That is, *as that he believes three in God*. Or, *masters of arguments*.
* In the *Alt. M.S.* in stead of [ἐν τῇ αὐτῇ πόλει] *basileus* τὸν ἐκείνου αὐτοῦ. *He* *show* *them* *because* *they* *had* *acquainted* *the* *Emperor* *with* *his* *design*. *Seymour's* words (book 4, chap. 7.) are almost the same. But *Epiphanius*, in *M.S.S.* Copies, and the *Alexandrian Chronicle* retain the Vulgar reading, to wit, *ἐκ τῆς αὐτῆς πόλεως*, *Gallus* (who is *Gallus*) having not acquired the Emperor with his design of slaying *Domitianus*, &c. *Valef*.

CHAP. XXXVI.

Concerning the Synod at Millaine.

AT that time the Bishops met in *Italy*; there came not very many of the Eastern Bishops, in regard most of them were hindered from coming either by their great age, or by the length of the journey: but of the Western Bishops there met above * three hundred. For it was the Emperours order, that a Synod should be held at the City of *Millaine*. Where being met together, the Eastern Bishops requested that in the first place sentence might by a general consent be pronounced against *Athanasius*: that so, that having been elected, he might in future be perfectly disabled from returning to *Alexandria*. But when * *Paulinus* Bishop of *Triers* in *Gallia*, and *Dionysius*, and *Eusebius*, (the former of whom was Bishop of * *Alba* the Metropolis of *Italy*, and the latter of *Verella* which is a City of *Liguria* in *Italy*), were sensible that the Eastern Bishops, by a ratification of the sentence against *Athanasius*, attempted the subversion of the Faith, they arose and with great earnestness cried out that deceit and fraud was covertly designed against the Christian Religion by what was transacted: for they said, that the accusation against *Athanasius* was not true, but that these things were invented by them in order to the depravation of the Faith. After they had thus with loud voices spoken all this, the congress of Bishops was dissolved.

In the original, the term is [ἐκ τῆς οὐκ ἀρχῆς] *subsequent* which is used instead of [ἐκ τῆς ἀρχῆς] *without a beginning*; * wherefore, we have rendered it accordingly. *Valef*.

* *Paulinus* Bishop of *Triers* was not present at the Council of *Millaine*, but at that of *Orleans*, which had been convened two years before, in the year of Christ 313. See *Baronius*. *Valef*.

The reading is the same in *Seymour*, book 4, chap. 9. But *Bar-*

onius has long since remarked, that *Alba* is here put instead of *Millaine*. For *Millaine* (not *Alba*) was the Metropolis of *Italy*. And *Dionysius*, who then succeeded *Constantine* and the *Arians*, was not Bishop of *Alba*, but of *Millaine*, as *Scholasius* attests in his *Epistle* at *Solitar*. *Valef*.

CHAP. XXXVII.

Concerning the Synod at Ariminum, and concerning the [Dragon] of the [Cæsar] which was published there.

WHEN the Emperor understood this, He removed * them out of the way by banishment. And resolved to convene a General Council, that so, by drawing all the Eastern Bishops into the West, he might (if it were possible) reduce them all to an agreement in opinion. But in regard the tediousness of the Journey rendered this design of his difficult, he ordered the Synod should be divided into two parts, permitting those then present to meet at *Ariminum* [a City] of *Italy*. But by his Letters he gave the Eastern Bishops order to assemble at *Nicomedia* [a City] of *Bithynia*.

* The words [ἐκ τῆς οὐκ ἀρχῆς] *subsequent* which is used instead of [ἐκ τῆς ἀρχῆς] *without a beginning*; * wherefore, we have rendered it accordingly. *Valef*.

For neither could they be convened at *Ariminum* be brought to agree in one and the same opinion: and those Eastern Bishops gathered together at *Selucia* of *Phrygia* raised another Schism. Moreover, after what manner all these matters were transacted, we will declare in the procedure of our History, having first made mention of some few passages concerning *Eudoxius*. For about that time *Leontius* (who had ordained *Actius* the Heretic Deacon) departing this life, *Eudoxius* Bishop of *Germanicia* a City of *Syria*, being then present at *Rome*, considered with himself that he was to make haste. And having framed a cunning discourse with the Emperor, as if the City *Germanicia* stood in need of his consolation and defence, he requested that leave might be granted him to make a sudden return. The Emperor foretelling nothing [of a design], sent him away. But he, having procured the chiefest persons of the Bedchamber to the Emperor to be his assistants, left his own City [*Germanicia*], and * clandestinely * transported himself of the Episcopate of Antioch: immediately after which he attempted to favour *Actius*, and made it his business to assemble a Synod of Bishops, and to reform him to his disapprobation of *Actius*. But he was in no wise able to effect this, because the hatred conceived against *Actius* was more prevalent than *Eudoxius's* earnestness had at first for him. Thus much concerning these things. But preterea when the Bishops were assembled at *Ariminum*, *Actius*

was, but being afterwards reproved by *Dionysius* and *Flavianus*, because he had advanced a petition to sacred orders who had been bred up in ill studies, and was an officer of impious Tenets; he divested him of his Dignity, as *Theodoret* relates (*Eccl. Hist.* book 2, chap. 21.) *Eudoxius* therefore, as soon as he had gotten the Bishopric of Antioch, attempted to restore *Actius* to his former predicament. *Valef*.

we believe Order has been taken, that we Western Bishops should come out of divers Provinces to the City of Ariminum: that the Faith of the Catholic Church might be made apparent to all men, and that Heretics might be notified. For whilst all of us (who entertain such sentiments as are true) could review and consider matters, our determination was to hold the Faith which hath continued from all antiquity, which we have received by the Prophets, Gospels, and Apostles, by God himself and our Lord Jesus Christ, the preserver of your Empire and Doner of your safety. For we accounted it a thing desirable to maintain any of those matters which have been rightly and justly determined; and [to take away any thing] from those persons who were assentors in the Nicene Council, together with Constantine of glorious Memory the Father of your Piety. Which Treaty hath manifested and inflamed into the minds of the people, and is found to have been then opposed to the Arminians in such manner that not only that, but other heresies also have thereby been omitted. From which Treaty should any thing be taken away, a passage would be opened to the injury of the Arminians.

† Salva. fidi. Com. fidi. These words are very good coherence with the preceding sentence. I conjecture that this place was transposed in the Latin Copies. Therefore, next these words [Epistola] would be placed to the point of Heretici, thus, in my judgment, are to be placed, which follow a little after in this manner. Constantine being present in this Council, in regard, after a searching disquisition, &c. unto these words [our Lord Jesus Christ]. To which we have subjoined the title [Therefore we have said and done, &c.]

† At chap. 10 of this book, note (a) we have remarked many things concerning this first Synod of Ariminum, where in speaking, and Valens having presented a libel of satisfaction, condemned the Arminian Heretic. The said persons continued the same in another libel, which they presented afterwards to Julius Bishop of Rome, at Rome; in these words: *Interdictionem vero Arminio, &c. non per priorem nostram Litteram, quam apud Nicetianum presbiterum, &c. nunc et semper anathematistici professum. Valens.* † Meanings.

the past Writers of the Catholic Church. And it hath continued to these very times, wherein Tour Piety hath received the power of Ruling the world from God the Father by God and our Lord Jesus Christ. But [these] wretched men, endowed with an unhappy sense, have again by a temerarious attempt proclaimed themselves the setters forth of opinions Doctrine: and even now they endeavour to shake what had been founded in reason. For when the Letters of Tour Piety ordered that the Faith should be treated of, there was proposed to us by the forenamed disturbers of the Churches (Germanus, Auxentius, and Caius having joined themselves to them,) a new Creed to be considered of, which contained much perverse Doctrine. But when the Creed they proposed publicly in the Council seemed to displease, their sentiments were that it was to be drawn up otherwise. And it is manifest, that they have in a short time often altered these things.

† These words are spoken against Valens and Valens, and their followers; who daily promulgated new forms of the Creed, hereby demonstrating that they had no certain Faith; as Athanasius frequently objects against them. Valens.

But lest the Churches should be frequently disturbed, we have determined that the ancient traditions ought to be kept ratified and inviolable; and that the forenamed persons should be removed from our communion. In order therefore to the informing of your Clemency, we have deputed our Legates, who by our Letter will declare the opinion of the Council. To whom we have given this particular note in charge, that they should dispatch their Embassy no otherwise, than that the ancient Statutes may continue firm and inviolable: as also that Tour Wisdom might know, that peace cannot be accomplished by this which the forenamed Valens, Ursacius, Germanus, and Caius have promulgated, if any thing had been altered. For how can peace be kept by those who subvert peace? For all ways, Regions, and especially the Roman Church hath been involved in greater disturbances. Upon which account we beseech Tour Clemency, that You would bear and look upon all our Legates with favourable ears, and a severe countenance.

† Here I followed the Greek Translatur of this Epistle; and corrected the Latin Copy. For in Hilarius's Fragments, the common reading of this place is this: [Ne vel permissis Clementis iura vetera conciliis, et Tour Clemency would not permit the ancient Laws to be reversed.] In the M.S. Copy, which Simond had seen, the reading is [Ne vel aliquid permissis Clementis iura vetera conciliis.] Whence we find out the true reading, which we have express in our Version. Valens.

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Thus wrote the Synod, and sent it by the Bishops. But Ursacius and Valens having prevented their Arrival, did before-hand calumniate the Synod, shewing [the Emperor] the Draught of the Creed, which they had brought along with them. The Emperor, whose mind had been long since wholly addicted to the Arminian opinion, was highly incensed against the Synod; but had a great esteem and honour for Valens and Ursacius. Wherefore, the persons sent by the Synod staid a long while, being unable to get an

answer. But at length the Emperor wrote back to the Synod by those that were present, after this manner.

† This Letter of Constantine, together with the answer of the Bishops at Ariminum, is to be seen in the book of the Arminians, near the end of it. Valens.

CONSTANTINUS VICTOR ET TRIUMPHATOR AUGUSTUS, to all the Bishops convened at Ariminum.

That our Chiefest care is always employed about the Divine and venerable Law, even your goodness is not ignorant. Notwithstanding, We could not hitherto see the twenty Bishops sent from your Prudence, who undertook the dispatch of the Embassy from you. For we are wholly intent upon an expedition against the Barbarians. And, as you know, 'tis fit that a mind exercised about the Divine Law, should be vacated from all care and sollicitude. Wherefore We have ordered the Bishops to expect our return to Adrianople, that after the public affairs shall be put into a good and settled posture, we may at length hear and deliberate upon what they shall propose. In the interim, let it not seem troublesome to your gravity to wait for their return, in regard, when they shall come back and bring you our answer, you will be enabled to bring to a conclusion such things as appertain to the utility of the Catholic Church. When the Bishops had received this Letter, they returned an answer, after this manner.

We have received Tour Clemencies Letter, (Lord Emperor Most dear to God!) wherein is contained, that by reason of the pressing necessity of public business, Tour could not hitherto see our Embassadors. And Tour order us to expect their return, till such time as Tour Piety shall understand from them what hath been determined by us agreeable to [the tradition of] our Ancestors. But we do by this Letter profess and affirm, that we do in no wise recede from our resolution. And this we have given in charge to our Embassadors. We desire therefore, that with a severe countenance You would both order this present Letter of our Clemency to be read; and also graciously admit of those things which we have given in charge to our Embassadors. Undoubtedly, Tour mindless, as well as we, doth perceive, how great the grief and sadness at present is [everywhere], in regard so many Churches are destitute of their Bishops in these most blessed times of Tours. And therefore, we again beseech Tour Clemency, (Lord Emperor Most dear to God!) that before the sharpness of winter (if it may please Tour Piety) You would command us to return to our Churches, in order to our being enabled to put up our usual prayers together with the people, to Almighty God, and to our Lord and Saviour Jesus Christ, his only begotten Son, in behalf of Your Empire, in such manner as we have always done, and now most earnestly desire to do.

After they had written this Letter, and continued together some small time, in regard the Emperor would not vouchsafe them an answer, they departed every one to his own City. But the Emperor had long before had a designe of diffusing the Arminian opinion throughout the Churches. Which he then earnestly endeavouring to effect, made their departure a pretext of Countenance, saying that he was despatched by them, in regard they had dissolved [the Council] contrary to his will. Wherefore, he gave Ursacius's party free liberty of doing what they pleased against the Churches. He also commanded, that that Draught of the Creed which had been read at Ariminum, should be sent to the Churches throughout Italy, giving order that

such as would not subscribe it, should be put out of the Churches, and others substituted in their places. And in the first place Ursacius Bishop of Rome, having refused to give his consent to that Creed, is banished, the Ursacians having substituted Felix in his place. This Felix being a Deacon in the Church of Rome, embraced the Arminian opinion. In the and was preferred to that Bishopric. But there are some who affirm, that he was not added (which con- sidered) to the Arminian opinion, but was by force necesse- sarily stated to be ordained Bishop. At that time the re- ligious fore all places in the West were filled with men and inno- vations and disturbances, some being ejected and others substituted, and others put into their places. And these things were transacted by force, and the au- thority of the Imperial Edict, which were also intro- duced into the Eastern parts. Indeed, not long after Li- berius was recalled from banishment and recovered his own See; the people of Rome having raised a Se- dition, and ejected Felix out of that Church: at have made which time the Emperor gave them his consent up- on this thereto against his will. But the Ursacians left Li- berius from the Eastern parts, and arrived at a City of Thracia, the name whereof was Nere. Where- in after they had continued some small time, they made up another Synod there. And having after translated that form of the Creed, read at Ar- minum, into the Greek tongue, (as it has been before related,) they published and confirmed it, giving out that that Creed, which was made and published by them at Nere, had been dictated by an Oecumenical Synod; their design being to im- pose upon the simpler sort of people by the like- nesses of the [C]ities name. For such persons were ready to think that it was the Creed pub- lished at Nicaea a City of Bithynia. But this cheat was soon detected; and they themselves con- tinued to be exposed to the reproach and laughter of all men. Let thus much be said concerning what was transacted in the Western parts. We must now pass to the relation of what was done at the same time in the East. And our Narrative must here be ended.

† This he was not added to the Arminian opinion, but was by force. Moreover, Baronius mistakes, that Felix the Deacon, prei- sed by Acacius to Liberius's See, never was an Arminian, but was de- flected with the communion only of the Arminians. The latter affirms the same in the second book chap. 17, of his Ecclesiastical History. And so does Socrates in book 4, chap. 11. Valens.

† The Embassadors of the Synod of Ariminum (who were sent to Constantine), having been corrupted by Ursacius and Valens, held a Council at Nicaea a Town of Thracia, on the sixth of the 11th of Officers, in the Consulate of Euphrosinus and Euphrosinus. In which Council they in the first place rescinded the sentence of Excommunication, which the Ariminian Bishops had pronounced against Ursacius, Valens, and the rest; and pronounced them to be, and always to have been Catholics. Then, they published an Heretical Form of the Creed. Part of these Acts are extant in Hilarius's Fragments, pag. 4, 5, 6, 7, where are recounted 14 names of those that were Embassadors. Valens.

CHAP. XXXVIII.

Concerning the Cruelty of Macedonius, and the Tumults by him raised.

The Bishops of the Arminian party assumed a greater degree of boldness from the Imperial Edicts. And upon what account they attempted to convene a Synod, we will relate a little afterwards. But we will first briefly rectify those

those things done by them before the Synod *Acacius* and *Papophilus* having ejected *Maximus* Bishop of *Jerusalem*, placed *Cyrillus* in his See. *Macedonius* subverted the Provinces and Cities

* lying near to *Constantinople*, preferring those that were embroiled in the fame wicked design with him against the Churches. He ordained *Eusebius* Bishop of *Cyzicum*; and *Marathonius* Bishop of *Nicomedia*, who had before been a Deacon, placed under *Macedonius*: he was also very diligent in founding Monasteries of men and women. But after what manner *Macedonius* subverted the Provinces and Cities which lay round *Constantinople*, we are now to declare. This person therefore, having possessed himself of the Bishopric in such a manner as is * before related, did immovable mischief to those who would not entertain the same sentiments with him. Nor did he persecute those only who were differed [to be members] of the Church, but the *Novatians* also, knowing that they also embraced the *Homousian* subversion of the neighbouring Provinces, &c.

† See chap. 16. of this book. together with the others, undergoing the most deplorable sufferings. † Their Bishop, by name *Agellus*, made his escape by flight; but many of them, eminent for their piety, were taken, and tortured, because they would not communicate with him. And after their tortures, they forcibly constrained the men to partake of the holy * mysteries. For they wrested their mouths open with a piece of wood, and thrust the Sacrament into them. Such persons as underwent this usage, looked upon it to be a punishment far exceeding all other tortures. Moreover, they snatch up the women and children, and forced them to be initiated [by Baptism]. And if any one refused, or otherwise spoke against this, stripes immediately followed, and after stripes bonds, imprisonments, and other acute tortures. One or two [inferences] whereof I will mention, that I may render the hearers sensible of the apparent barbarity and cruelty of *Macedonius* and those persons who were then in power. They squeezed the breasts of those women who refused to be communicants with them in the Sacrament, between [the doors of] † Prefices, and cut them off with a Saw. They burnt the same members of other women, partly with iron, and partly with eggs exceedingly heated in the fire. This new sort of torture, which even the Heathens never used towards us, was invented by those who professed themselves *Christians*. These things I heard from the long-lived *Auxanus*, of whom I have made mention in the first Book. He was a Presbyter in the Church of the *Novatians*. And he reported that he himself endured not a few miseries [inflicted upon him] by the *Arrians*, before he received the dignity of a Presbyter. For he said that he was carried into Prison together with *Alexander* Paphla-

gagor, (who with him led a monastic life,) *Constantinus* and sustained innumerable stripes. Which tortures [as he related] he was enabled to endure: but *Alexander* died in Prison by reason of his stripes. His Sepulchre is now [to be seen] on the right hand as you fall into the *Byzantine* Bay, which is named *b* *Crata*, near the Rivers: where there is a Church of the *Novatians*, which bears *Alexander's* name. Moreover, the *Arrians*, by *Macedonius's* order, demolished many other Churches in divers Cities; as also a Church of the *Novatians*, situate in the *Constantinople* near *Pelargus*. Why I have made particular mention of this Church, I will here declare, as I heard it from the very aged *a* *Auxanus*. The Emperours *Edict* and *Macedonius's* violence gave order for the demolishing of their Churches who embraced the *Homousian* opinion. On this *Edict* and Violence * threatened this Church * *Or*, being also with ruin, *rune* upon and they were at this Church hand, to whom the *also*.

† *Or*, being also with ruin, *rune* upon and they were at this Church hand, to whom the *also*. execution hereof was committed, I cannot choose but admire, when I reflect upon the great zeal and earnestness of the *Novatians* towards their Church, and the kindness with which they had for those persons, who at that time were ejected out of the Church by the *Arrians*, but do now peaceably and quietly enjoy their Churches! When therefore they, to whom the execution hereof was enjoyed, were urgent to demolish this Church also, a great multitude of people that were *Novatians*, and others who embraced the same sentiments with them, flock together thither. And when they had pulled down their Church, they conveyed it to another place. This place is situate over against the City [*Constantinople*], the name of it is *Syca*, and 'tis the thirtieth Ward of the City. Moreover, the removal of the Church was performed in a very short time, it being carried away by a numerous multitude of people with an incredible alacrity of mind. For one carried Tiles; another Stones, a third Timber. Some took up one thing, some another, and carried it to *Syca*. Yea, the very women, and little children assisted in this business, looking upon it as an accomplishment of their desires, and esteeming it as a great gain, that they were vouchsafed to be pure and faithful preservers of the things consecrated to God. In this manner therefore was the Church of the *Novatians* at that time removed to *Syca*. But afterwards, when *Constantinus* was dead, the Emperour *Julian* ordered the place to be restored to them, and permitted them to rebuild their Church. At which time

time the people, in the same manner as before, carried the materials back again, and built the Church in its former place; and having made it more beautiful and flatterly, they would have it called * *Justitiae*, a name apposite and significative. This Church therefore was afterwards erected again, as I said, in the Reign of *Justin* the first. But then both parties, as well the *Catholic* as the *Novatian*, were at the same manner persecuted. Wherefore the *Catholic* abhorred to pray in those Oratories, wherein the *Arrians* assembled themselves. But, in the other three Churches (for so many Oratories the *Novatians* had within the City [*Constantinople*]) the *Catholics* assembled with them, and prayed together. And there wanted but little of their being entirely united, had not the *Novatians*, who observed their old injunction, refused to do that. But as to other matters, they preserved such a singular benevolence and kindness mutually,

* *Or*, they were ready to die for one another. Therefore both parties were at the same time persecuted, not only in the City *Constantinople*, but in other Provinces and Cities also. For in *Cyzicum*, *Eusebius* the Bishop there did the same things against the *Christians* that were acted by *Macedonius*, putting them to flight and disquieting them every where. He also totally demolished the Church of the *Novatians* at *Cyzicum*, but *Macedonius* finished the enormous Villages he had perpetrated, after this manner. Being informed that in the Province of *Paphlagonia*, and especially at *Mantinnium*, there were very many persons of the *Novatian* Sect, and perceiving that to great a multitude could not be driven [from their habitations] by Ecclesiastick persons, he procured four * Companies of Soldiers to be by the Emperours order sent into *Paphlagonia*, that being terrified by those armed men, they might be induced to embrace the *Arian* opinion. But they who inhabited *Mantinnium*, out of a zeal to defend their Sect, made use of desperation against the Soldiers. And many of them getting together in one Body, and providing themselves with long Hooks and Hatchets, and whatever weapon they could lay hands on, they marched out to meet the Soldiers. An Engagement therefore happening, many of the *Paphlagonians* were therein slain. But all the Soldiers (except a very few) were cut off. This I heard from a Country man of *Paphlagonia*, who said he was present at that action. But many other *Paphlagonians* do affirm the same. Of this sort were *Macedonius's* brave exploits in defence of Christianity, [to wit:] Murders, Fights, Captivities, and intestine Wars. But these practices of *Macedonius's* raised a deserved * *Odium* against him, not only amongst those he had injured, but amongst them also who were his adherents. Yea, the Emperour himself was offended at him, both upon this account, and also for

another reason, which was this. The Church, wherein lay the Coffin that contained the body of the Emperour *Constantinus*, was threatened with Ruine. * Wherefore for this reason, as well as the other, they who had contrived that Church, as though it continued in it and prayed, were in a great fear, that *Macedonius* therefore resolved to remove the bones of Emperours bones, that the coffin might not be spoiled by the ruin of the Church. The due to the people understanding this, attempted to hinder it, saying that the Emperours bones ought not when it was to be removed; in regard that would be the same as if they were dug up again. Immediately the people were divided into two parties. The one affirmed, that no hurt could be done to the dead body by its being removed; the other side asserted it to be an impious thing. Those of the *Homousian* opinion met together also, and opposed the doing hereof. But the *Novatians*, disregarding those that rectified him, removed the body of the Emperour into that Church, wherein lies *Acacius* the *Martyr's* body. This being done, the multitude, divided into two parties, ran forthwith to that Church: and when the two Factions were drawn up against each other, immediately an engagement followed. Wherein to great a number of men were slain in it, and that that Church-yard was full of blood; and the Well therein overflowed with blood, which is the fountain even into the adjacent *Portico*, and from thence into the very Street. The Emperour, and *Sporian* informed of this calamitous accident, was incensed against *Macedonius*, both upon account of those that were slain, and also because he had been so audacious as to remove his Fathers body without his consent. Having therefore left *Julianus* the *Cesar* to take care of the Western parts of the Empire, he himself went into the East. But, how *Macedonius* was soon after this deposed, and underwent a punishment thorough of his enormous impieties, I will relate a little afterwards.

† *Or*, they were ready to die for one another. Therefore both parties were at the same time persecuted, not only in the City *Constantinople*, but in other Provinces and Cities also. For in *Cyzicum*, *Eusebius* the Bishop there did the same things against the *Christians* that were acted by *Macedonius*, putting them to flight and disquieting them every where. He also totally demolished the Church of the *Novatians* at *Cyzicum*, but *Macedonius* finished the enormous Villages he had perpetrated, after this manner. Being informed that in the Province of *Paphlagonia*, and especially at *Mantinnium*, there were very many persons of the *Novatian* Sect, and perceiving that to great a multitude could not be driven [from their habitations] by Ecclesiastick persons, he procured four * Companies of Soldiers to be by the Emperours order sent into *Paphlagonia*, that being terrified by those armed men, they might be induced to embrace the *Arian* opinion. But they who inhabited *Mantinnium*, out of a zeal to defend their Sect, made use of desperation against the Soldiers. And many of them getting together in one Body, and providing themselves with long Hooks and Hatchets, and whatever weapon they could lay hands on, they marched out to meet the Soldiers. An Engagement therefore happening, many of the *Paphlagonians* were therein slain. But all the Soldiers (except a very few) were cut off. This I heard from a Country man of *Paphlagonia*, who said he was present at that action. But many other *Paphlagonians* do affirm the same. Of this sort were *Macedonius's* brave exploits in defence of Christianity, [to wit:] Murders, Fights, Captivities, and intestine Wars. But these practices of *Macedonius's* raised a deserved * *Odium* against him, not only amongst those he had injured, but amongst them also who were his adherents. Yea, the Emperour himself was offended at him, both upon this account, and also for

CHAP. XXXIX.

Concerning the Synod at Seleucia [a city] of Iffuria.

But at present, I must give an account of the other Synod, which was by the Emperours *Edict* was to emulate that at *Arminium* in the East. At first it was determined, that the Bishops should be convened at *Nicomedia* in *Byzania*. But, a great earthquake, whereby the City *Nicomedia* hapned to be ruined hindered their being convened at that place. This hapned in the

Consultate

JULIANUS, a *Maximus* of *Byzantium*, *Enclid's* Father, but a *Maximus* the *Epheſian*, whom the Emperor *Va-*
of *Epirus*, *Iustinianus* ordered to be slain afterwards, as being
or the Philoſopher of *Magick*. But this happened a *Nico-*
while after. At that time, his coming to *Nico-*
media was occasioned by nothing else but *Ju-*
lius's fame, which induced him to go thither. *Ju-*
lius having had a taste of the *Philosophick* Literature from
him, began forthwith to imitate his Masters Religi-
on, who also infilled into his mind a desire of the Em-
pire. When the Emperor was made acquainted with
these things, *Julianus* being betwixt hope and fear, be-
came very detirous of avoiding ſuſpicion, and he who
had before been a ſincere Chriſtian, then began to act
the hypocrite. Being therefore flaved to the very kin,
he pretended to lead a mo-

naſtick life. Privately he employed himſelf a-
bout the ſtudy of *Philology*: but in publick, he
read the facred Writings of the Chriſtians. More-
over, he was made a Reader in the Church of
Nicomedia: and by this ſpecious pretext he a-
voided the Emperours fury. All this he did out
of fear. But [in the interim] he recd not from
his hope, but tol many of his friends, that
thoſe would be happy times, when he ſhould be
poſſeſſor of the Empire. Whiſt his affairs were
in this poſture, his brother *Gallus* was created
Cæſar, and in his journey into the Eaſt came to
Nicomedia, to give him a viſit. Not long after
this *Gallus* was ſlain, immediately upon which
the Emperor grew ſuſpicious of *Julianus*.
Wherefore he ordered a guard ſhould be ſet
upon him. But a ſoon as he could get an op-
portunity of ſlipping away from his Keepers,
he removed from place to place, and by that means
made his eſcape. At length the Emperours wife
Enſibia, having found him out during his ab-
ſconding, perſwades the Emperor to do him
no harm, but to allow him a liberty of going
to *Athen*, to ſtudy *Philology*. From whence
(that I may be brief) the Emperor ſent for
him, and created him *Cæſar*. After which he
married him to his ſiſter *Helena*, and ſent him
into the *Gallie* againſt the *Barbarians*. For the
Barbarians (whom the Emperor *Conſtantius*
had a little before hired to be his Auxiliaries
againſt *Magentius*.) having been employed in
no ſervice againſt the Tyrant, fell to deſtroying
the *Roman* Cities. And in regard *Julianus* was
as yet but young, he ordered him not to enter
upon any thing of action without the advice of
the Commanders of the Army. Who having
received ſo large a commiſſion, grew negligent
in their management of affairs, upon which ac-
count the *Barbarians* increaſed in ſtrength; *Ju-*
lianus permitted the Commanders to ſpend their
time in Luxury and drinking: but he made the
Soldiers more courageous, by promiſing a ſet-
reward to him who ſhould kill a *Barbarian*.
This was the original cauſe, whereby both the
Barbarian Forces were diminiſhed, and alſo he
himſelf was rendered more acceptable to the *Soul-*
diers. There is a report, that as he was entring

into a Town, a Crown, with which they
[uſually] adorn the Cities, being hung up by
Ropes between two Pillars, fell down upon his
head and ſmote it exactly, at which all that were
preſent gave a ſhout. For by this ſign [it
ſeemed] to be portended, that he ſhould be Em-
peror. There are thoſe who ſay, that *Conſtantius*
therefore ſent him againſt the *Barbarians*, that he might
perilh there, in an engage-
ment with them. But I know
not whether they who re-
port this, ſpeak the truth.
For ſhould he have framed
ſuch a deſign againſt him,
after he had joyined him in
marriage to his own ſiſter,
it would have been no other than a conſpiracy
againſt himſelf. But let every one judge of this
matter according to his own pleaſure. More-
over, upon *Julianus*'s making a complaint to the
Emperor of the ſlothfulneſs of his Military
Officers, there was another Commander ſent
to him, exactly agreeable to *Julianus*'s courage.
Having got ſuch an Aſſiſtant, he made a bold
attack upon the *Barbarians*. They diſpatcht a-
way an Embaſſadour to him, informing him, that
they were ordered by the Emperours Letters to
March into the *Roman* Territories, and the *Let-*
ters were produced to him. But he clapt their
Embaſſadour into priſon; and having engaged
their forces, routed them totally. He alſo took
the King of the *Barbarians* priſoner, and ſent
him to *Conſtantius*. Upon this fortunate ſucceſs,
he is proclaimed Emperor by the Soldiers.
But becauſe they wanted an Imperial Crown, one
of his guards took the Chain which he wore a-
bout his own neck, and put it upon *Julianus*'s
head. After this manner therefore *Julianus* came
to be Emperor. But what he did afterwards,
let the hearers judge, whether or no he became
a Philoſopher. For he neither ſet an Em-
baſſage to *Conſtantius*, nor did he ſlew him the
Reverence which was due to him, as being his
neſtacefactor, but managed all affairs according
to his own arbitrement. He changed the Go-
vernours of Provinces; and reproach *Conſtan-*
tius in every City, by reciting in publick his *Let-*
ters ſent to the *Barbarians*. Whereupon [thoſe
inhabitants] revolted from *Conſtantius*, and came
over to him. At that time, he manifeſtly pulld
off his maſk of Chriſtianity. For he went from
City to City, opened the Heathen Temples, ſe-
tered ſacrifice to Idols, and termed himſelf the
Pontifex *Maximus*. And ſuch as profeſſed
Gentiliſm celebrated their heatheniſh Feſtivals
[after their own manner.] By theſe proceedings
of his he takes an occaſion of raiſing a Civil War
againſt *Conſtantius*. And, as far as in him
lay, [he took care] that all thoſe calamities
which have hapned, were the conſequents
of a War. For this Philoſophers deſire could
not have been fulfilled without much blood-ſhed.
Epiphanius ſcholasticus rendered thus: *quæſiti occaſione, he took an occaſion, &c.*
But there may be another rendition of theſe words, thus: *By doing*
heretof, he raiſed a Civil War againſt *Conſtantius*, having underſtood
an expedition againſt him. Valer.

The term *ſhaxelved* muſt ſignifie here, to be fulfilled, completed,
or perſected, *Epiphanius* ſcholasticus therefore renders it thus: *non*
fine mæſe ſanguine juſtium epiſ Philoſophi poteras adimpleri, i.e.
for the deſire of this Philoſophy could not have been accompliſhed without
much blood. Abſolus's Verſion (which is deſtroyed, could not have
been declared) and alſo *Chriſtophorus's* (which is, interſect, could
not have been diſcerned) are in my judgment abſurd. Valer.

But

But God the Abſter of his own Councils, re-
pelled the Impetus of one of theſe two An-
tagonists without any damage to the Republick.
For when *Julianus* arrived amongſt the *Thraci-*
ans, news was brought him, that *Conſtantius* was
dead. And thus the *Roman* Empire at that time
eſcaped a Civil War. But *Julianus* having made
his entry into *Conſtantinople*, began immediately
to conſider with himſelf, after what manner he
might win the favour of the people, and procure
their benevolence towards himſelf. He makes
uſe therefore of this Artifice. He very well un-
derſtood, that *Conſtantius* was odious to all ſuch
as embraced the *Homoniſian* opinion, both be-
cauſe he had driven them from their Churches,
and alſo in regard he had proſcribed and baniſhed
the Biſhops belonging to them. He aſſuredly
knew alſo, that the Heathens were ſorely vexed,
becauſe they were prohibited ſacrificing to their
Gods: and that they were very detirous of get-
ting an opportunity, wherein their Temples might
be opened, and they have a liberty of offering
ſacrifices to their Idols. He was ſenſible, that
for theſe reaſons both thoſe ſorts of people had
privately rancoured minds againſt his predeceſ-
ſor [*Conſtantius*.] He alſo found, that all
people in general highly repented the violence of
the Eunuchs, and the ra-
pines of *Eufebius* the principal perſon of the Bed-
chamber to him. He there-
fore treated them all with a
great deal of craft and ſub-
tlety. With ſome he dif-
fembled: others he obliged
by kindneſſes, being a great
affection of vain glory. But
he made it evident to all in
general how he was affected
towards the ſuperſtition [of
the Heathens.] And firſt, that he might make
Conſtantius odious for his cruelty towards his
Subjects, and render him infamous amongſt the
Vulgar, he commanded that the exiled Biſhops
ſhould be recalled, and reſtored to them their
eſtates which had been confiscated. Then, he iſ-
ſued out an Order to his Confidents, that the
Heathen Temples ſhould be forthwith opened.
He alſo ordered, that ſuch perſons as had been
injured by the Eunuchs, ſhould be reſtored of
their goods which were unjuſtly taken from
them. He puniſhed *Eufebius* the principal perſon
of the Imperial Bed-chamber with death, not only
becauſe many perſons had been wronged by him,
but alſo in regard he was aſſured that his brother
Gallus had been murdered upon account of his
calumny [againſt him.] He took care that
Conſtantius's body ſhould be honoured with an
Imperial Funeral. He expelled the Eunuchs,
Barbers, and Cooks out of his Pallace. The
Eunuchs, becauſe he had loſt his Wife, after
whole death he reſolved not to marry any other.
The Cooks, in regard he fed upon a very ſlen-
der and mean diet. And the Barbers, becauſe,
ſaid he, one is ſufficient for a great many. For
theſe reaſons he put theſe ſorts of men out [of
the City.] Moſt of the Notaries he reduced to
their former condition, and ordered that the
reſt ſhould be allowed a ſalary beſitting a No-
tary. He alſo retrenched the publick way

of, that they might come to the Synods convened by him. But
what regulations *Julianus* made in this matter, 'tis hard to deſcribe.
And yet we may conjecture from *Socrates*'s words, that the way of
travelling by Chariots (which was alſo called the *Carſus Gloriaris*.)
was not down by him, and that travelling on Horſe-back (which
was provided for publick uſe,) remained only in uſe. *J. B. 17. 18.*
Valer.

of conveyance of neceſſaries for [publick] uſes: for example, [the uſe] of Mules, Oxen, and Aſſes; and permitted horſes only to ſerve for ſuch publick conveniences. Theſe Acts of his are com-
mended by ſome few perſons: but moſt men diſ-
commend them, becauſe the grandeur and mag-
nificence of the Imperial riches being loſt, which
creates an admiration in the minds of the Vul-
gar, he thereby rendered the dignity of an Em-
perour deſpicable and obnoxious to conſpect.
Moreover, he ſate up all night, compoſing Oration,
which he recited at his going into the Senate-
houſe. For he was the firſt and only Emper-
our ſince *Julius Cæſar*'s times, that made
Speeches in the Senate-houſe. He had an high
eſteem for ſuch as were ſtudious about [any
part of] Literature: but more eſpecially for
thoſe who profeſſed *Philology*. Wherefore,
the report hereof brought ſuch as were preten-
ders to this ſort of Learning from all parts to the
Pallace, who wore their *Paludamentis*, and were
moſt of them more conſpicious for their garb,
than their Learning. But they were all trouble-
ſome to the Chriſtians, being perſons that were
Impoſtours, and who always owned the ſame
Religion with the Emperor. He himſelf alſo
was ſo excellently vain glorious, that he reviled
all his predeceſſors in the Empire, in a book
he compoſed, which he entitled *The Cæſars*. The
ſame proud temper of mind excited him to write
Books againſt the *Chriſtians* alſo. His expul-
ſion of the Cooks and Barbers was an act [be-
fitting] a Philoſopher indeed, but not an Emper-
our. But in his reproaching and reviling [of
others,] he did neither like a Philoſopher, nor
an Emperor. For both thoſe ſorts of perſons
are to be [of a temper of mind] ſupercilious to
all detraction and envy. An Emperor may in-
deed be a Philoſopher, in what bears a reſpect
to modify and temperance. But a Philoſopher,
ſhould he imitate an Emperor in all things,
would tranſgreſs his Rules. Let thus much
be curioſly ſaid concerning the Emperour
Julianus, his Extract, Education, and diſpo-
ſition, and after what manner he came to the
Empire.

CHAP. II.

Concerning the Sedition which hapned at Alex-
andria, and after what manner Georgius was
ſlain.

WE come now to mention what was
tranſacted in the Churches at that time.
In the great City *Alexandria* there hapned a
diſturbance upon this account. There was a
place in that City, which had for a long time
lain waſt and neglected, (being filled with a
great deal of filth,) wherein the Heathens had
formerly celebrated their Myſteries to [*Mithras*, & *The Per-*
and had ſacrificed men. This place being vacant ſince *Mi-*
thra be the Sun to whom they offer many ſacrifices, No perſon
was initiated into the Myſteries hereof, before he had arrived to them
by certain degrees of torture, and had declared himſelf *Idol*, and
proved by ſubjuring.

and

and useles, *Constantine* had sometime before showed upon the Church of the *Alexandrines*. *Georgius*, desirous to erect an Oratory therein, gave order that the place should be cleaned. Whilst they were clearing of it, there was an *Adymon* discovered, of a vast depth, wherein were hid the Mytheries of the Heathens. Which were the Skulls of many men, young and old, who, as report says, had heretofore been slain, at such time as the Heathens made use of divinations by the inspection of entrails, and performed Magick sacrifices in order to the enchantment of mens souls. The Christians therefore, upon their discovery of these things in the *Adymon* of the Temple of *Athra*, made it their business to expose these Heathenish mytheries to the view and derision of all men. And they began forthwith to carry them in triumph as 'twere about the City, showing the multitude mens bare Skulls. When the Heathens that were at *Alexandria* beheld this, being unable to endure this ignominious affront, they became highly enraged; and making use of what came next to hand for a weapon, they fell with great violence upon the Christians, and destroyed many of them by various sorts of death. Some of them they killed with swords, others with clubs or stones. Others they strangled with ropes. Some they crucified, inflicting this sort of death on them designedly, in conformity to the Cross [of Christ]. It usually had most of them. At which time, as it usually happens in such [riots], they spared not their nearest friends and relatives. But one Friend flew another, Brother [murdered] Brother, Parents their Children, outrageously embowing their hands in one anothers blood. For which reason the Christians left off cleansing *Athra*'s Temple. But the Heathens dragged *Georgius* out of the Church, and having bound him to a Camel, tore him to pieces, after which they burnt him, together with the Camel.

CHAP. III.

That the Emperor incensed at *Georgius*'s murder, sharply rebuked the Alexandrians by his Letter.

BUT the Emperor highly reformed *Georgius*'s murder, and by his Letter severely reprehended the Citizens of *Alexandria*. There was a report spread abroad, as if they had done this to *Georgius*, who hated him upon *Athanasius*' account. But my opinion is, that such as entertain malice and hatred in their minds, do usually put themselves into their company, make insurrections against unjust persons. The Emperor's Letter, 'tis certain, lays the blame upon the populace, rather than upon the Christians. But *Georgius* was then, and had before appeared, troublesome and offensive to all persons of an. And for this reason the multitude was incensed against him in such an high degree. But, that the Emperor [as I said] does rather blame the people, you may hear from the Letter it self.

EMPEROUR CÆSAR JULIANUS, MAXIMUS, AUGUSTUS, to the Citizens of Alexandria.

Although you have no Reverence for Alexander the Builder of your City, and (which is more) for that Great God the most holy Serapis; yet how

is it that you have forgot both that humanity, and *Decorum, due to mankind in general? We will *Orged. add, [which is due] to 'Us also, to whom all the behaviour, Gods, especially the Great Serapis, have assigned the Empire of the World. For whom it was fit you should have reserved the Cognizance of their case who had injured you. But perhaps, you were impelled upon by anger and rage, which where it inhabits the mind, does usually perpetrate most enormous faults. But when you had repressed your fury, you afterwards added the commission of an unjust act to what had on a sudden been advisedly reformed by you. Nor were you of the Community ashamed of perpetrating those things, for which you deservedly hated them. For, declare to 'Us,

[We adjure you] by Serapis, for what unjust acts you have incensed against *Georgius*? You will undoubtedly make answer, because he exasperated *Constantius* of Blessed memory against us: also, because he brought an Army into the sacred City, and the *King of Egypt possessed himself of Gods: He means most holy Temple, and took away from thence the images, the consecrated gifts, and the furniture in those sacred places. At which when (as it was meet) you were highly incensed, and attempted to defend God, (or rather bigots and possessors,) from violence; He, contrary to justice, Law, and Piety, audaciously sent armed men against you. [But] perhaps (in regard he was more afraid of *Georgius* than *Constantius*.) *He had made better provision for his own safety, had he at first behaved himself more moderately and civilly towards you, and not so tyrannically. You being therefore for these reasons enraged against *Georgius* the enemy of the Gods, have again polluted your sacred City, whereas you might have brought him to his Trial before the Judges. For by this means neither Murder, nor any other unlawful Fact had been committed: but justice had been equitably and exactly done, which would have preserved you guiltless from all manner of wickedness, and would have punished him who had impiously committed such enormous Crimes, and [lastly] would have curbed all those who contemn the Gods, and disrespect so great Cities and sacred Temples, making the barbarity they practised against them the Prætextum [as it were] of an executed as a Criminal. If any one therefore has a mind to follow our Version, 'tis but inserting one particle only, to: *Time* *Rex*, But *Peratius* (in his notes on this Epistle of *Julianus*. See the forementioned Edition) has produced another emendation from some M. SS. Copies; after this manner, *ἵνα αὐτὸν μηδὲν ἐκείνους* who had professed himself, &c. *Valf.*

their power. Compare therefore this Our Letter *The res. * with that We sent a while since, and considering the difference between them. How highly did We flatter, then commend you? But now, by the [immortal] M. S. and Gods! When We should praise you, We cannot, by reason of your heinous offence. The people are better than so audacious as to tare a man piece-meal like that in the dogs. Nor are they afterwards abused or carved by the fall of preserving their hands pure, that they may stretch them out undivided with blood in the presence of the Gods. But *Georgius* deserved to undergo these sufferings. We might perhaps grant, *ἵνα*, [that he deserved] more border and acute tortures. And should you say, [he deserved them] *Valf.* *Or, should you add, [he deserved to have this inflicted due them on him] by you; that We can in no wise allow. For you have Laws, which ought to be observed and revered by you all, as well privately as in public. Now, I suppose it happens, that some private persons do violate these Laws, yet the Community must be regulated by good Laws, and you are to pay obedience to those Laws, and not transgress; what has from the beginning been well and prudently constituted. It has happened very fortunately for you, O ye Alexandrians! that you have perpetrated such a fact as this in Our Reign; Who, by reason of Our Reverence towards God, and upon the Name of Our Grandfather and Uncle whose name We bear, (who Governed Egypt and your City,) do retain a fraternal affection for you. Certainly, that power which suffers not itself to be despised, and such a Government as is severe, my Grand-entire, and of an healthy constitution, could not so easily be commise at such an audacious insolence in its Subjects, but would diligently purge one that so deeply is thus vicious. But We, for the reasons now mentioned, make use of that most mild and gentle Remedy in your case, I to wit! Exhortation and Discourse. To which, if you are Confident, We shall find you more readily susceptible, because (as We are informed) you are one of our not only Grecians by original extract, but do still retain in your minds and endeavours a name we splendid and generous Character of that your noble Father! He Defect. *Let it be published to Our Citizens in the City of Alexandria. Thus wrote the Emperor.

In Nicephorus in the name of Our Grandfather and Uncle whose name We bear, (who Governed Egypt and your City,) do retain a fraternal affection for you. Certainly, that power which suffers not itself to be despised, and such a Government as is severe, my Grand-entire, and of an healthy constitution, could not so easily be commise at such an audacious insolence in its Subjects, but would diligently purge one that so deeply is thus vicious. But We, for the reasons now mentioned, make use of that most mild and gentle Remedy in your case, I to wit! Exhortation and Discourse. To which, if you are Confident, We shall find you more readily susceptible, because (as We are informed) you are one of our not only Grecians by original extract, but do still retain in your minds and endeavours a name we splendid and generous Character of that your noble Father! He Defect. *Let it be published to Our Citizens in the City of Alexandria. Thus wrote the Emperor.

I doubt not but this place should be thus worded; *ἵνα αὐτὸν μηδὲν ἐκείνους* and we have rendered it accordingly.

The reading should doubtless be [ἵνα αὐτὸν μηδὲν ἐκείνους] and we have rendered it accordingly.

It must be [ἵνα αὐτὸν μηδὲν ἐκείνους] We have spoken concerning this clause (which was usually annexed to the Emperours Edicts) in our Annotations on *Eusebius*, and think it superfluous to repeat it here. *Valf.*

CHAP. IV.

How, upon *Georgius*'s being murdered, *Athanasius* returned to Alexandria, and recovered his own Church.

NOR long after, *Athanasius* returning from his Exile, was kindly received by the people of Alexandria, who at that time expelled the Arians out of the Churches; and gave *Athanasius*

possession of the Oratories. But the Arians assembled themselves in some obscure and mean houses, and Ordained *Lucius* in the place of *Georgius*. Such was the state of affairs then at Alexandria.

CHAP. V.

Concerning *Lucifer*, and *Eusebius*.

AT the same time *Lucifer* and *Eusebius* were by an Imperial Order recalled from banishment. *Lucifer* was Bishop of *Caesars*, a City of *Sardinia*: *Eusebius* of *Verceil*, which is a City of the *Lycians* in Italy, as we have said before. Both these persons therefore returning from Exile out of the Upper Thebais, held a council how they might hinder the impaired Laws of the Church from being violated and despoiled.

into a consult about repairing the decayed state of the Church, and establishing the Canon of Faith; but other Bishops besides them, who by *Julianus*'s Edict were at that time recalled from Exile: to wit, *Hilarius*, *Asterius*, and the rest, as *Theodorus* truly remarks, book 3. chap. 4. *Eccles. Hist.* These Prelates, moved thereby by a zeal to the Catholic Faith, took in hand to reduce Heretics and Schismatics to the path of Truth, and recall them to their former Concord. Therefore, what *Baronius* says, to wit, that *Eusebius* and *Lucifer* were created Legates of the Apostolic See by *Libertius*, in order to their repairing the state of the Church, can in no wise be true. For the Bishops have been said concerning *Hilarius* and the other Prelates, besides, *Rufinus* does expressly disprove this. For he relates, that *Eusebius* and *Lucifer* were Communioned with this Legemize power by the Alexandrian Synod. *Valf.*

CHAP. VI.

How *Lucifer* arriving at Antioch, Ordained *Paulinus*.

IT was concluded therefore, that *Lucifer* should go to *Antioch* in Syria, and *Eusebius* to *Alexandria*: that, by assembling a Synod together with *Athanasius*, they might confirm the opinions of the Church. **Lucifer* sent a Deacon as his Substitute, by whom he promised his assent to what should be determined by the Synod. But he himself went to *Antioch*, and finds who (in that Church in a great disturbance. For the people disagreed amongst themselves. For, not only the Arian Heretic, which had been introduced by *Eusebius*, divided the Church: but (as the words: *Book 2, *Lucifer* sent a Deacon as his Substitute, by whom he promised his assent to what should be determined by the Synod. But he himself went to *Antioch*, and finds who (in that Church in a great disturbance. For the people disagreed amongst themselves. 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of their number who adulterate the Doctrine of truth, we declare to Your Piety, that we do embrace and firmly adhere to the Creed of the holy Synod herebefore convened at Nicaea. Especially, since we have seen therein, which to some seem ^{new and} unaccustomed, (we mean the term *Homousios*), has with Christian Concord been explained by the Fathers; ^{as} to denote, that the Son was begotten of the Father, ^{as} Father's substance, and that he is like the Father as to his substance. Not, as if any passion were to be understood in relation to that inexplicable Generation: nor, in the term *Ousia* taken by the Fathers according to any usual signification of it amongst the Greeks; but, [as made use of] in order to the delivery of what has been commonly and audaciously asserted by ARIUS concerning Christ, *Et* not, that he effected of things which are not. Which [Term] the ANOMAEANS, who are newly sprung up, do with a far greater boldness and audaciousness impudently assert, to the utter ruin of Ecclesiastical unity. Wherefore, we have annexed to this our Declaration a Copy of that Creed first forth by the Bishops convened at Nicaea, which we all embrace. It is this, We believe in one God the Father Almighty, and ^{all} the rest of the Creed.

4 We remarked before (*Socrat.*, book i, chap. 8, note (4)) that the term *μυστήριον*, is by the Greeks used to signify the Creed, because it was commonly learnt by heart. But, the word *μυστήριον* is useless here. In my judgment, it would be placed better after these words [*ἡμῶν ὁμοῦ*], thus, *ἡμῶν ὁμοῦ μυστήριον*. It is this in full. Voleſ.

* Here follow the names of the twelve Bishops who preferred and consented to this Libel.

* I Melerius Bishop of Antioch have presented [this Libel], and do give my consent to what is above written. [And so do I] Eusebius of Samofata, Evagrius of C^o Siculi, Uranius of Apamæa, Zoilus of Larissa, Acacius of Cæsarea, Antipater of Rhodus, Abramius of Urtimi, Arifonius of Seleucia upon Belus, ⁴ Barlaamenes of Pergamus, Uranius of Melitina, Magnus of Chalcedon, Eu-

e In the tynchus of Eleutheropolis, & Ilacoces of Armenia
 in the *Sforian* The Great, Titus of Boftra, Petrus of ^h Sippi,
 M. S. it is Pelagius of Laodicea, ⁱ Arabianus of Antrobs,
 [σικλάδων
Stelut,] which reading is truer than [σικλάδς, *Siclus*.] It is
 the name of a City Situate in the East, concerning which I
 have yet met with nothing. Amongst the Bishops of the *Acasian*
 party who subscribed the *Seleucian* Synod, *Eusegius* of *Mistilene*, of
 the Province of the Islands, is recounted, *Valef*.

^h Upon my warrant, make it *Hippi*. This *Petrus* was Bishop of *Hippi*, a Province of *Palestine*. He subscribed the *Seleucian* Synod, together with the others of the *Acacian* party here recounted, to wit, *Zotus* of *Larissa*, *Euthymianus* of *Eleutheropolis*; as you may read in *Epiphanius*, in *Harcl*. *Semarian*. *Hippus* was a Town in *Palestine*, thirty Stadiums distant from *Tiberias*; *Jofephus* mentions it in his own Life. Vale.

¹ In Epiphanius *Scholasticus*'s Verſion he is called *Arabianus Adrenſis*, very right. For this is the *Arabianus*, or *arabion*, Biſhop of the *Adra*, who ſubſcribed the *Selucian Synod*, amongst the Biſhops of the *Acetan paſſy*, as Epiphanius relates in *lterc*. *Semarian*. Where he is placed after *Exereſij* Biſhop of *Gerſa*, and next before *Chariſus* Biſhop of *Aqone*. *Adra*, or *Adraon*, is a City of *Arabia*, under the Biſhop of *Boſtra*, as *Guillelmus Tyberius* informs us. 'Tis certain, *Arundus* Biſhop of *Boſtra*, amongst the Biſhops of the Province of *Arabia* in the firſt *Conſtantinopolitan Synod*, and in the fifth *Conſtantinopolitan Synod*, one *Dorymenius* is ſecond Biſhop of *Adra*. *Vale*.

Piso of Adani, ^{JOVIANUS} ^{I should} Lamyrinus the Presbyter, Sabianus of Zeugma, Athanasius of Ancyra, by Orphitus and Actius Presbyters, ^{JOVIANUS} ^{I should} Irenius of Gaza, Pifo of Augusta, Patricius of Palus, by Lamyrinus the Presbyter, Anotolius of Berea, Theotimus of Arabi, Lucianus Arcenus.

For 'tis a name formed *sic ut Apocope*, which signifies Tackling. A little after this inflected *actius*, the Greek Epiphonus reads *actius*; and so I found it written in the Floracene MS.

This person is mentioned by Marcus the Deacon, in his Life of Phrypius Bishop of Gata, which you have in Surin, Valc.

We found this Libel recorded in that work of *Sabinus*, entitled *A Collection of Synodick Acts*. Moreover, the Emperour had taken this resolution with himself, that by his words and perswasions he would extirpate the pernicious seeds of the disagreeing parties, and he declared that he would not create trouble to any person of what belief forever he were of: but that he would love and highly value such as should be the principal promoters of the Churches Unity. That these things were after this manner done by him, *Theophilus* the Philosopher does also attest. For in the Oration he comported upon his Conulate, he admires the Emperour, = for his allowing every person a free liberty of worshipping the Deity in such a manner as he desired; whereby he repressed the humours of flatterers. Upon whom he made very facetious reflections, saying, "I am experimentally known, that they despise the Purple, not Gold, and that such persons differ not from the *Envyphs*, which sometimes thunders its Waves this way, at others the quite contrary."

^m Instead of [ὡς τὸ ἐφεῖναι] *Spekein* it should be [διὰ τὸ ἐφεῖναι] *Spekein* ; and we have rendered it accordingly. *Vale*

CHAP. XXVI.

Concerning the Death of the Emperour Iovianus.

After this manner did the Emperor at that time repress their fury, who made it their business to contend. Departing immediately from *Anioche*, he went to *Tarjus* in *Cilicia*, where he buried the same's Body. Having performed all the Solemnities of his Funeral, he is declared Consul. Designing to go directly from thence to *Constantinople*, he arrived at a place, the name whereof is *Dadassian*; it is Situate in the Frontiers of *Galatia* and *Phrygia*. There *Theophilus* the Philosopher (with others of the *Senatorial* Order,) met him, and recited his *Consular* Oration before him, who afterwards spoke in the preference of the people to *Constantinople*. Indeed, as well the *Civill*, as *Ecclesiastick* Affairs of the *Roman* Empire, have been blest with so good an Emperor, would have been managed fortunately and successfully; had not a sudden death ravish't so eminent a personage from the publick. For, being seized with a distemper [termed] an Obstruction, in Winter time, he ended his life at the fore mentioned place, in his own and his Son *Valerianus's* Constitute, upon the seventeenth of *February*. Having Reigned seven Months, and lived thirty three years. This Book contains the [translations of affairs during the] space of two years and five months.

LIB. IV.

THE
FOURTH BOOK
OF THE
Ecclesiastical History
OF
SOCRATES SCHOLASTICUS.

CHAP. I.

That, after Jovianus's death, Valentinianus is Proclaimed Emperour, who made his Brother Valens his Colleague in the Empire. And, that Valentinianus was a Catholick, but Valens an A-

THE Emperour *Jovianus* having ended his life (as we have declared) at *Dadastana*, in his own and his Son *Varronianus*'s Consulate, on the seventeenth of *February*; the Souldiers departing from *Galatia*, on the seventh day after came to *Nicaa* in *Bythinia*, where by a general suffrage they proclaim *Valentinianus* Emperour, on the

* I doubt not, but instead of [ἐν τῇ αὐτῇ ᾠδαίᾳ, in his Consulate] Socrates wrote [ἐν τῇ αὐτῇ ᾠδαίᾳ, in the same Consulate ;] that is, in the Consulate of *Jovianus Augustus* and *Varronianus* that noble young Prince. his Son. *Valcl.*

* That is, in Marshalling of an Army.

† Or, to his ruin † to that degree of honour he had arrived
prison for-
tune.

penalty. He went immediately to *Constantinople* and thirty days after his being proclaimed, he makes his Brother *Valens* his Colleague in the Empire. They were both Christians, but they disagreed about the Faith of the Christian Religion. For *Valentinianus* had a veneration for the Creed of the *Nicene* Synod: but *Valens*, by reason of a prepossession, adhered rather to the *Arian* opinion. The reason of this prepossession was, because he had been baptized by *Eudoxius* [Bishop] of *Constantinople*, a Prelate of the *Arian* Religion. Both of them entertained a warmth and ardency for that Religion which each adhered to: and yet after they came to the Empire, they differed one from the other very much, in their dispositions. For formerly, in the Reign of *Julianus*, (when *Valentinianus* was Tribune of the Soldiers, and *Valens* had a Mil-

tary employ in the Emperours Guards) each of them gave a demonstration of the zeal they had for their Religion. For being compelled to sacrifice, they chose to leave their Military employments, rather than relinquish Christianity. But, at that time the Emperour Julianus, knowing them to be persons usefull to the Publick, re-

promoted to the Empire, * they were at first * That is
like to one another, as to their care about the *Valentinianus, and*
management of the publick affairs; but they dif- *Valens.*

troublefome to the *Arrians*. But *Valens*, defirous to promote the *Arrians*, did moſt grievouſly diſquiet and diſturb thoſe who differed in opinion from them; as the procedure of our Hiſtory will evidence. At that very time, *Liberius* preſided over the *Roman Church*: at *Alexandria* *Abaſnanius* [was biſhop] of the *Homouſians*; and *Lucius* of the *Arrians*, whom the *Arrians* had conſtituted *Georgius*'s ſuccellour. *Euzoius* preſided over the *Arrians* at *Antioch*. Thoſe of the *Homouſian* opinion in that City, were divided into two parties, *Paulinus* headed the one party, and *Melchior* the other. *Cyrillus* was againe put to poſſeſſion of the Church at *Jeruſalem*. The Government of the Churches at *Conſtantinople* was in the hands of *Eudocius*, an affourer of the *Arrian* opinion: the *Homouſians* kept their aſſembly in a little Oratory within that City. Thoſe of the *Macedonian* Hereſie, who had b^elieve of ſented from the *Acemians* at *Seleucia*, at that the time time retained their Churches in every City. In mind with this poſture were the affairs of the Church at that time, who in

διὰ ἑαυτῶν τοὺς αἰσχρονοὺς, had declared for the Acadians.] read
[διὰ ἑαυτῶν, αἰσχρονοὺς τοὺς αἰσχρονοὺς, had dissented from the Ac-
cadians.] Which reading I have followed in my Version. The reading
may be [διὰ ἑαυτῶν, separated from] which is perhaps truest.
Nicephorus has altered this passage of Socrates thus, διὰ ἑαυτῶν ὁ
αἰσχρονοὺς, asserting the same things with the Acadians,] which is
worth of all. Vale!

That when the Emperor had banished Evagrius and Eustathius, the Arians sorely oppressed and afflicted the Homoiousians.

Upon the doing hereof, the Arians renewed their persecution against the Homoiousians a-fresh. What had happened, soon came to the Emperours knowledge, who fearing, lest a Sedition, caused by a contention of the multitude, should ruin the City, sent some Forces from Nicomedia to Constantinople: and gave order, that both persons, as well he that was ordained, as he that had ordained him, should be apprehended, and banished, the one to one place, the other to another. Eustathius therefore was exiled to ^a Biziza a City of Thracia; and Evagrius was conveyed away to another place. These things having been performed after this manner, the Arians, growing more insolent and bold, forcibly attacked the Catholicks: [sometimes] they beat them, [at others] they gave them contumelious language; [some] they thrust up in prison, [others] they punished with Pecuniary Multis; in fine, they practised all sorts of afflictive and most unufferable mischiefs against them. Which when they were unable to cure, they went to the Emperor, [with a design] to beseech him, that they might, in some measure, at least, be freed from the Violence [of the Arians]. But, [although] they had proposed this design to themselves, [yet] they were wholly frustrated of their hope, because they expected to obtain it from him, who had been the Author of their injurious usage.

Trisiphon, whether he had been banished. But Theodorus Lessor and Theophrastus relate, that he was banished to Philipp, and there buried. That Eustathius therefore, who was banished by Valens to Biziza, must necessarily be a different person from Eustathius Bishop of Antioch. Biziza is a City of Thracia, heretofore the palace of the Thracian Arians, as Eusebius attests. Eusebius mentions it in his sixth book, where he speaks of Lucius Lucullus, who subdued the Thracian Bessi, Valer.

CHAP. XVI.

Concerning the holy Presbyters who were burnt in a Ship, and concerning the Famine, which by the wrath of God happened in Phrygia upon that account.

For, when some choice pious persons, who were Ecclesiastics, being eighty in number, (the principal men amongst whom were Theodorus, Theodorus, and Menodemus,) were arrived at Nicomedia, and had presented a Supplicatory Libel to the Emperor, informing him of the violence and calamitous sufferings which were inflicted on them [by the Arians:] the Emperor, highly incensed, concealed his anger, till such time as he had given a secret order to Modestus the Prefect, for the apprehending of these persons, and putting of them to death. The manner of their death was new and unusual; therefore it shall be recorded. The Prefect being afraid, lest if he should murder these men in publick, * he might raise a tumult of the unthinking crowd against himself, pretends to send them away into banishment. [This news] being received by the persons with a courageousness of mind, the Prefect orders them to be put aboard a Ship, as if [he designed] they should be carried away and banished: but he commanded the Sea men,

* Or, he might raise an irascible tumult of the multitude, &c.

that when they came to the middle of the Sea, they should set the Vessel on fire: that so, being destroyed after this manner, they might be deprived of a Burial. Thus therefore it was performed. The Mariners failed out of the Haven, and being arrived at the middle of the *Afflacum Bay*, do what they were ordered: and having set the ship on fire, went aboard another small Vessel which followed them, and so came off. But, a very boisterous Easterly wind happened to blow, whereby the burning Ship was fiercely driven: in so much that it failed with a great deal of swiftness; and lasted till it came to a Sea-Port, the name whereof is ^a Dacidiu, where it was wholly consumed together with the men in it. Many have reported, that this [horrid Villany] continued not unpunished. For there happened after, that many of the inhabitants were forced to remove out of that Country for some time, and betake themselves, partly to Constantinople, and partly to other Provinces. For Constantinople, although it nourishes a vast multitude of people, City of yet always abounds with plenty, both because it has all manner of necessaries for provision imported into it from all places by Sea, and also in regard the *Euxine-Sea*, lying near it, furnishes it with plenty of Bread-corn, as often as it wants.

the name of Dacidiu. Valer. b Concerning this Famine there is this Record, in the Old Fasti, with Sirmontus has published under the name of Iulianus; and Valentinianus III, &c. i. e. in the third Consulate of Valentinianus and Valens there was a great Famine in the parts of Phrygia. Valer.

CHAP. XVII.

That the Emperor, arriving at Antioch, did again Persecute those that Embraced the Homoiousian Opinion.

But the Emperor Valens, little regarding the calamities caused by the Famine, went to Antioch in Syria. During his residence there, he destroyed such as would not profess Arianism. For although he had perfectly cited the Embracers of the Homoiousian Opinion out of the Churches of almost all the Eastern Cities; yet he was not satisfied therewith, but did besides inflict various punishments upon them. And he destroyed many more than formerly [had been murdered by him,] by exposing them to different sorts of death; but more especially by drowning them in a River.

CHAP. XVIII.

Concerning what was done at Edessa, and the preachers of the Faith, courageously, and constancy of those Citizens; and concerning a pious woman.

But, we must relate what was done at Edessa [a City] of Mesopotamia. In that City signifies a there is a stately and splendid * Church [which place where bears the name] of Thomas the Apostle, where, in assemblies in order to the performance of the public duties of Religion are without intermission convened, by reason of that place's sanctity. The Emperor Valens, desirous to view this Church, and being informed that the whole congregation met therein were [followers] of that Heresie which he detested, struck the Prefect with his own hand, (as 'tis said,) because he had not means a

* Sopen (book 1, chap. 11, 12) where he calls this place Dacidiu, and says 'tis a little child with her, and making such great bawls, that she broke through the Prefect's Guards. This memorable fact of the woman of Edessa happened on the year of Christ 371 or 372, as we shall see by and by. Baronius has done ill to place it on the year of our Lord 370. Valer.

* Anastasius Rufinus (in the book and chapter just now quoted) says, she made such bawls, that she would not stay to float her bawls, nor drest herself in the usual garb that women appeared in, &c.

b After these words, there were little child, said the Prefect; the woman replied, that he also may be vouchsafed the honour of Martyrdom. Upon hearing hereof, the Prefect made thin a conjecture of the constancy and resolution of the persons assembled [in the Church.] And as soon as he went back immediately to the Emperor, and informed him, that all of them were ready to die for their own faith. And declaring withal, that it would be absurd to destroy so many persons in so short a time, he, thereby persuaded the Emperor, to desist from being enraged. After this manner the Edessians escaped their being destroyed by their own Emperor.

* Rufinus (in the book 1, chap. 5, Eccl. Hist. words this passage thus: Infamem quocumque scilicet fecum maritum, carisque rabulis, tragibus etiam offit hunc spiritum. Leading her little child with her, and making such great bawls, that she broke through the Prefect's Guards. This memorable fact of the woman of Edessa happened on the year of Christ 371 or 372, as we shall see by and by. Baronius has done ill to place it on the year of our Lord 370. Valer.

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b After these words, there were little child, said the Prefect; the woman replied, that he also may be vouchsafed the honour of Martyrdom. Upon hearing hereof, the Prefect made thin a conjecture of the constancy and resolution of the persons assembled [in the Church.] And as soon as he went back immediately to the Emperor, and informed him, that all of them were ready to die for their own faith. And declaring withal, that it would be absurd to destroy so many persons in so short a time, he, thereby persuaded the Emperor, to desist from being enraged. After this manner the Edessians escaped their being destroyed by their own Emperor.

taken care to have them driven from that place. When the Prefect, after this manner abused, made preparations (though unwillingly) to obey the Emperours rage; (for he was not willing to be the instrument of the murder of so many persons;) he gave them notice secretly, to the intent that no person might be found within that Church. But no body heeded either his advice, or his menaces. For on the day following all persons flock't to the Church. And when the Prefect with a great company of Soldiers hastened to the Oratory, in order to his fulfilling the Emperours rage; a poor woman, leading her own little son by the hand, went with great speed towards the Church, and broke through the ranks of Soldiers which Guarded the Prefect. At which the Prefect being highly displeased, orders the woman to be brought to him. And speaks to her after this manner, Miserable woman! Whither runnest thou in this * indecent manner? She replied, To the same place that others run too. Have you not heard, said he, That the Prefect is going to put to death all persons that shall be found there? I have heard so, answered she, and do therefore make haste, that I may be found there: And whether draggest thou that little child, said the Prefect; the woman replied, that he also may be vouchsafed the honour of Martyrdom. Upon hearing hereof, the Prefect made thin a conjecture of the constancy and resolution of the persons assembled [in the Church.] And as soon as he went back immediately to the Emperor, and informed him, that all of them were ready to die for their own faith. And declaring withal, that it would be absurd to destroy so many persons in so short a time, he, thereby persuaded the Emperor, to desist from being enraged. After this manner the Edessians escaped their being destroyed by their own Emperor.

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but being Confuted, as I have demonstrated in my notes on the *first* book of Socrates, partly from the *Letters* of the *Theodolus* Cod, and partly from *Libanius's* book concerning his own Life. Now, that Tragedy and Conspiracy of those wicked wretches against Valens, happened after his entry into the City *Antioch*, as 'tis manifest from *Marcellinus*. Therefore, it must necessarily happen at the close of the year 371, or at least at the beginning of 372. 'Tis certain, *Theophrastus* and *Celsenus* do place Valens's entry into *Antioch* on his eighth impious wretches, who had conspired the Oracle concerning the future Emperor, to Valens's ninth year. Which agrees exactly with our opinion, if we may compute Valens's first year from the Consulate of *Julianus* and *Valentinianus*. Valer.

To which persons, having made use of a certain Magical incantment, the *Demon* gave responses; not plain and manifest, but (as he usually does) oblique and ambiguous; by shewing only four Letters, * *Theta*, and *Epsilon*, and *Omicron*, and *Delta*; Gaying, that his name, who should Reign after Valens, did begin with these Letters; and that his name was compounded. The report of what had been done came to the Emperours ears. But he permitted not God (who manages all things in a due and orderly manner) to have the knowledge of things future, and to do what seemed good to him: but, fighting the factions of Christianity, for which he supposed himself to have a zeal and ardency, he put many to death, of whom he had a suspicion: that they would seize upon the Empire. Therefore, the *Theodorus*, the *Theodolus*, and the *Theodolus*, and as many as had such like names as these, were deprived of their lives. Amongst whom ^b one *Theodolus*, a person of great Valour and Courage, a descendant of a Noble Family in Spain, was also put to death. And reading here in his History, that those names, deny, when they were young, in regard they were liable to danger. But, let thus much be said concerning this.

He also calls him *Theodolus*. Who this *Theodolus* [or, *Theodolus*] should be, 'tis uncertain. For I cannot think, it was that *Theodolus*, (father to *Theodolus* the Emperor,) of whom *Ammianus* makes frequent mention in his History. For he lived in the West, and was not slain by the fraud and treachery of malevolent persons, till after *Valentinianus's* death. And yet this Character added by *Socrates* [a personage of great Valour and Courage, a descendant of a Noble Family in Spain,] does exactly fit him, Valer.

CHAP. XX.

Concerning Athanasius's death, and the promotion of Peter [to his See.]

Further, you are to know, that as long as *Athanasius* Bishop of *Alexandria* lived, the Emperor (upon account of some [over-ruling] dispensation [of Gods providence] forbore disquieting *Alexandria* and *Egypt*, knowing for certain, that there was a numerous multitude of persons there, who favoured *Athanasius*; and for this reason he was afraid, lest a sedition being raised at *Alexandria*, the populace, who are naturally hot and violent, should en-damage the publick state of affairs. [Moreover,] *Athanasius*, after those many Conflicts [He had undergone] upon the Church's account, departed this life in the second Consulate of *Gratianus*, which he bore with *Probus*; he was the death, governed that Bishoprick amidst many dangers forty and six years, and left *Peter*, a pious and eloquent person, to succeed him in his See.

* Or, *Theta*, *Epsilon*, *Omicron*, and *Delta*.

b One *Theodolus*, a person of great Valour and Courage, a descendant of a Noble Family in Spain, was also put to death. And reading here in his History, that those names, deny, when they were young, in regard they were liable to danger. But, let thus much be said concerning this.

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That the Emperor arriving at the City Constantinople, and being reproach'd by the people upon account of the Goths, marches out of the City against the Barbarians. And coming to an engagement with them near Adrianople, a City of Macedonia, is slain by them; after he had lived fifty years, and Reigned sixteen.

[Moreover,] the Emperor Valens coming into Constantinople about the thirtieth of May, in his own sixth and in Valentinianus Junior's second Consulate, finds the people in a very sad and dejected condition. For the Barbarians, who had already overrun and ruined Thracia, did now plunder and destroy the very Suburbs of Constantinople; there being then no Forces ready that were fit to make a resistance against them. But when the Barbarians attempted to make nearer approaches, even to the very City walls, the Citizens were grievously troubled thereat; and murmured against the Emperor, as if he himself had brought the Enemy thither, and because he did not forthwith march out against them, but deferred the War against the Barbarians. Moreover, when the Circus Sports were exhibited, all with one consent exclaimed against the Emperor, because he was negligent of the publick affairs. They cried out therefore with a great deal of earnestness, Give us Arms, and we our selves will fight. The Emperor was highly incensed at the hearing of these Exclamations against himself: and about the eleventh of June marches out of the City, threatening that

* The re-
ding must
be [Valens marches out]; not [Valens suffers by]. Moreover,
the same days [which Socrates here assigns for Valens's entry into, and

march out of, Constantinople,] are recorded in Valens's Fasti, in these words: Valens VI., et Valentinianus II., Sc. In Valens's sixth and Valentinianus's second Consulate, Valens Augustus entered Constantinople, from the 1st till the third of the Calends of June [that is, the thirtieth of May.] And on the same year Valens Augustus went out of the City to the Fers on the third of the Ides [that is, the eleventh] of June. Valens,

if he returned, he would punish the Constantinopolitans, both for the reproaches they then cast upon him, and also because they had heretofore been Abettors of Procopius's Tyranny. Having therefore said, that he would totally demolish the City, and * Plough it up, he march'd out against the Barbarians. Whom he drove a great way from the City, and pursued them as far as Adrianople a City of Thracia, situate in the Frontiers of Macedonia. Engaging the Barbarians at that place, he ended his life on the ninth of August, in the now mentioned Consulate. This was the fourth year of the 2nd hundredth eighty ninth Olympiad. 'Tis reported by some, that he was destroyed by fire, after he had taken refuge in a certain Village, which the Barbarians assaulted and burnt. But others affirm, that having changed his Imperial habit, he ran into the midst of the main body of Foot: and when the Horse attempted a defection, and refused fighting, the Roman Foot were surrounded [by the Barbarians,] and wholly cut off in the engagement: amongst whom ('tis said) the Emperor lay, but was not known, his Imperial habit (whereby it might have been manifested which was he,) being nor upon him. He died after the fiftieth year of his age, having Governed the Empire thirteen years with his Brother, and Reigned three years after him. This Book contains [an account of affairs during] the space of sixteen years.

stead of διακοσὸς and τετρακοσὸς, Valens,

THE FIFTH BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

THE PREFACE.

Before we begin the History of our Fifth Book, we make a request to those who shall read this Work, GRATEFULS. VALENTINIANUS. ANNO, IMPERII. of ours, that they would not blame us, because, desiring to Write an Ecclesiastick History, we intermix therewith the Wars also which have at several times hapned, so far as we could procure a true Relation thereof. For we do this upon several accounts. First, to bring [the Readers] to a knowledge of what has been Transacted. Secondly, that our Readers may not be cloy'd, * by being continually detain'd with [a perusal of] the contentious disagreements of Bishops, and with the designs they fram'd against one another. But most especially, that it might be made apparent, that when the Affairs of the State were disturbed, those of the Church also (by a certain Sympathy as it were,) became disordered and disorder'd. For, let any man make an observation, and he will find, that the mischiefs of the State, and troubles of the Church, have gathered strength and spread together. For, he will perceive, that they have either had their rise at one and the same time, or else have immediately followed one another. And sometimes [the calamities] of the Church lead the way, then follow the [commotions of the] State: at others, on the contrary. So that, I cannot persuade my self, that the interchangeable course [of these things] does proceed from any fortuitous accident, but that they take their beginnings from our iniquities: † Some men's sins are open before hand, going before to judgment: and some [men] they follow after. Upon this account therefore, we have interwoven some Affairs transacted in the State, with our Ecclesiastick History. What was done in the Wars during the Reign of Constantinople, because 'tis so long ago, we could not find an account of. But we make a cursory mention of the Aliens done since, according to the relation thereof, which we have received from persons yet living. We do, without intermixing any one of them, include the Emperors in this our History, because from such time as they began to embrace the Christian Religion, the affairs of the Church have depended upon them; and the greatest Synods have been, and at this present are * govern'd by their determination and appointment. Moreover, we have made mention of the Arian Heresie, because it has disquieted the Churches. Let this be sufficient to have been said by way of Preface. We will now begin our History.

* Instead of [ἐν τῷ αὐτῷ χρόνῳ] I read [ἐν τῷ αὐτῷ χρόνῳ], by being continually detain'd.] For a repetition of the negative particle is inelegant and nauseous, in regard these words [μὴ μὴ] not be cloy'd, do precede. For, after them, an affirmation ought to follow. Valens.

† 1 Tim. 5. 24.

* The Reader may observe from this

passage, in whose power it was in those days, to summon General Synods.

CHAP. I.

How (after the death of Valens,) when the Goths laid Siege to Constantinople, the Citizens sallied out of the City against them, having those Saracens who were under Maxia's Command, to be their Auxiliaries.

AFTER the Emperor Valens had ended his life by an unknown sort of death, the Barbarians made their approaches again to the very walls of Constantinople, and ruined the Suburbs on every side of it. The Citizens, sorely vexed thereat, on their own accord sallied out against the Barbarians, every one taking what came next to hand for Arms. * Domitianus, the Emperours Wife, gave every one that went out upon this piece of service, such pay out of the Imperial Treasury, as was usually allowed to Soldiers. Some few Saracens, their Confederates, assisted them; being sent from Maxia, whom we have mentioned before. When the Citizens had after this manner made a resistance against them at that time, the Barbarians retreated farther off from the City.

F f 2 CHAP.

THE

That the Emperour Gratianus, having recalled the Orthodox Bishops from their Exile, drove the Hereticks out of the Churches, and took Theodosius to be his Collegue in the Empire.

Grazianus being together with *Valentinianus* *Augustor* in possession of the Empire, are detesting his Uncle *Valens's* cruelty towards the *Christians*, recalled those who had been Exiled by him. Moreover, he made a * Law, that persons of all Sects might, without any distinction, securely meet together in their Oratories: only the *Encratians*, *Phoenicians*, and *Manicheans*, were extruded out of the Churches. Being also sensible of the languishing condition of the *Roman* Empire, and of the growth of the *Barbarians*, and [perceiving also] that the State was in want of a valiant and courageous man, he chose *Theodisius* (a person defended of a noble family in *Spain*, who had performed many a brave piece of service in the Wars, and upon that account had by all men been long since judged worthy of the Empire, even before *Grazianus's* Election of him,) to be his Colleague in the Empire. Having therefore proclaimed him Emperor in *Sirmium*, a City of *Thracian*, in the Consulate of *Aquilius* and *Olybrius*, on the sixteenth of January he divides with him the care of managing the War against the *Barbarians*.

CHAP. III.

*What Bishops were in possession of the Presidency
over the greater Churches at that time.*

AT this time *Damascus* Prefixed over the Church at *Rome*, which had succeeded *Liberius*. *Cyrillus* was at first in possession of the Church at *Jerusalem*. The *Antiochian* Church (as I have said,) was divided into three parts. For *Dorotheus* the *Arian*, successfull to *Eutiquius*, was posselt of the Churches. Of the rest one part paid obedience to *Paulinus*, the other to *Miltius*, who was recalled from Banishment. *Lucius*, although * living in Exile, Prefixed over the *Arians* at *Alexandria*: the proficours of the *Homoeous* opinion in that City were headed by *Timotheus*, successfull to *Peter*. *Demophilus* was in possession of the Churches at *Constantinople*, who succeeded *Eudoxius* in the Prefidency over the *Arian* Faction. Those that abominated communion with him, celebrated their assemblies apart by themselves.

CHAP. IV.

How the Macedonians, who had sent an Embassy to Damasus [Bishop] of Rome in defence of the Homoöusian Creed, returned again to their old Heretic.

THe *Macedoniani*, after their Embassy sent to *Liberius*, for some time held a perfect and entire communion with the Churches throughout every City; intermixing themselves with

those, who from the beginning had embraced that Draught of the Creed [publish] at *Nicaea*. But when the Emperor *Constantine*'s Law [was promulgued, which] allowed a Liberty to [several] sects, they made it their business [to hold separate assemblies again. Being met together at *Antioch* in *Syria*, they determined again, that the term *Homoousion* was to be abandoned, and that a communion was not in any wife to be held with those who embraced the *Niceene* Creed. But they proceeded not in their attempt. For many of their own party, finding fault with their [inconfancy,] because sometimes they decreed one thing, at others another, left them, and in future became firm Adherents to those that embraced the *Homoousian* Creed.

CHAP. V.

Concerning what hapned at that time at Antioch,
upon Paulinus's, and Melitius's account.

Moreover, at the same time arose a great difference at *Antioch* in *Syria*, upon *Alextius's* account. We have told you * already, that *Paulinus* Bishop of *Antioch*, by reason of his eminent piety, was not banished; and that *Alextius*, after he had been reformed by **Tullianus*, was again banished by **Valens*, and at length recalled in || *Giannini's* Reign. At his return to *Antioch*, he found *Paulinus* very much decayed by reason of his long age. Immediately thereafter all those who were *Meletius's* favourers, used their utmost endeavours to make *Meletius* *Paulinus's* * *Coadjutor*. But, upon *Paulinus's* saying, that it was contrary to the Canons, to admit of a *Coadjutor* who had been Ordained by the *Arians*; the people made use of force, and caused him to be Consecrated in one of the Churches without the City. Hereupon a great difference arose; But afterwards the people came to an agree- ment upon these terms. Having assembled † those persons that were reputed fit to be entrusted with the Bishoprick, they find them to be in all fix; of which number *Flavianus* was one. They bound these men by an Oath, that none of them should make an incense for the Bishoprick, after the death of one of * *Prælates*; but that they should permit the Survivor to continue possessor of the See of the person deceased. And they gave them an Oath after this manner, the people came to an agreement, nor was there any further dissension among them. But, the † *Aurians* made a separation from the rest, for this reason, because *Meletius*, who had been Ordained by the *Arians*, was admitted to the Bishoprick. Whilst affairs at *Antioch* were in this posture, a very urgent occasion obliged *Meletius* to take a journey to *Constantinople*.

CHAP. VI.

That Gregorius of Nazianzum was by a general Infringe of the Orthodox confuted Bishop of the Constantinopolitan Church; at which time the Emperour Theodosius (after his Victory over the Barbarians,) fell sick at Thessalonica, and was Baptized by Ascholius the Bishop.

AT which time, *Gregorius* was translated from the Bishoprick of *Nazianzum* to that of *Constantinople*, by the common suffrage of many Prelates.

Prælates. And this was done in such a manner
 [as I have declared.] About the same time
 the Emperours, *Gratianus* and *Theodosius*,
 gave them a Victory over the *Barbarians*.
Gratianus returned immediately into the
*Italia**, because the *Alamanni* overran those
 Provinces. But *Theodosius*, after [he had re-
 ceived] his Trophees, saith to *Confessors*,
 and arrives at *Theffalonica*. There he felt
 earnestly desir'd that he might be vouche-
 safed Christian Baptism: for by his progenitors he
 had been bred up in the Christian Religion.
 He was a profestor of the *Homesian* Faith.
 Being desirous with all possible speed to be
 baptized, because his distemper increased, and
 having [for that reason] sent for the Bishop
 of *Theffalonica*, he first enquir'd of him, what
 Faith he profess'd. And when the Bishop had
 made answer, that the opinion of the *Arians* had
 not invaded the Provinces of *Ibrycon*, and that
 the novelty which *Arim* had given birth too
 was not so prevalent as to prey upon the
 Churches in those Countries; but that they con-
 tinued to profess that Faith immovable and un-
 shaken, which from the beginning was deliver'd
 by the Apostles, and had been confirm'd in the
Nicene Synod; [upon this answer] the Em-
 perour was most willingly baptized by *Abbasius*,
 the Bishop. Not many days after [*Theodosius*]
 recovered of his distemper, and came to *Constan-
 tinople* about the twenty fourth of November
 in *Gratianus*'s fifth and his own first Consulate

CHAP. VII.

That when Gregorius was come to Constantinople, and some Bishops murmured at his Translation; he refused the presidency over the Church. And, the Emperour orders Demophilus the Asian Bishop, either to give his assent to the Homœousian Faith, or else to go out of the City; which latter he chose rather to do.

AT that time *Gregorius of Nazianzum*, be-
[ing *translated] to *Constantinople*, cele-
brated his assembles within the City, in a small
Oratory. Where the Emperours afterwards
joyned a stately Church, and named it **An-
tistatita*. But *Gregorius* (a person for eloquence
and wit time far more eminent than all men of his
age) was so conceiving that some murmured
[at his translation], because he was a stranger,
after he had exprest his joy for the Emperours
arrival, refused to make any longer stay in the
City, but retired to his native place, *scilicet* *Na-
zianopolis*. The Emperour finding the Church
in this posture, was very sollicitous, how he
might make Peace, procure an Union, and en-
large the Church. Immediately therefore he or-
dained his Minister to *Demophilus*, who prefig-
ured the *Arian* Sect, & [and makes a proposal to
him] whether he would give his assent to the
[Creed published at the] *Nicene* Synod, unite

not of *Sozrates's* opinion, who says here, that that Church at *Gregorius Nazianzenus* used to Preach the word of God at (sic), was by the succeeding Emperours named *Anastasia*, *Gregorius's* own life time this Church was called *Anastasia*; it is apparent, both from *Gregorius's* own Oration, wherein he all in exprets words to *Anastasia*, and *The Apostles*; and in *Elegick* concerning the *Dream of Anastasia*. Consult the year of Christ 378. *Vale.*

the people, and embrace Peace. Upon Demophilus's refusing to comply with his proposition; if there (said the Emperour) you *ghevise Peace and Concord, We order you to quit the Courtiers.* When Demophilus had heard these words, and considered with himself how difficult it was to make a resistance against thole in authority and power; he called the multitude together in the Church, and standing up in the midst of them, spake these words on his own account to his followers. Brethren, [it written (said he) in the * See Mat. 23. where it is said that this was done in the Church of Jerusalem.] *if they shall Persecute you in this City, flee ye into another.* In regard therefore the Emperour * excludes us from the Churches, take notice, that to morrow we will have our Meetings with this City. Having said these words, he went out: not fo, as if he apprehended the true meaning contained in this Evangelicall Oracle, [the import whereof is,] that such as flee out of the convert of this world, should feek the Jerusalem which is above. But he [following another sense of these words, went] out of the City-gates, where he found he had his Meetings. Together with him went out *Lucius of Alexandria*, who having been rejected, as I have said * before, made his escape to Constantinople, in which City he lived. Chap. 37. After this manner therefore the *Antian* (who for the space of fourty years had been in possession of the Churches,) declining the agreement they were invited by the Emperour Theodosius, devoted out of this City.

CHAP. VIII.

Concerning the hundred and fifty Bishops convened at Constantinople, and concerning the determinations made by them, after they had Ordained Nectarius in that City.

AFTER this the Emperor without any delay, summons a Synod of Bishops [who embraced] his own Faith; that by them the *Niceene* Faith might be confirmed, and a Bishop of *Constantinople* ordained. And because he had some hopes of being able to unite the *Macedoniani* to [a profession of] his own Faith, he summoned the Prelates of that Heretic also. There met therefore [of the Embracers of] the *Homonousian* Faith, *Timotheus* from *Alexandria*, from *Jerusalem* *Cyrillus*, who having made a recantation, at that time assented to the *Homonousian* Creed. *Abolimus* was called thither also, from *Antioch* before, having been excommunicated by the account of *Gregory's* Ordination; also ^a *Abolimus* from *Thessalonica*, and many others, ^b In the *Spirit* M. S. both here, and also before, in chap. 6. of this book; this person is called *Abolimus*. The *Letter* do commonly give him that name. But the *Letter* of *Gregory* in his *Constitution* calls him *Ferdinand* in his book de *successione Regnorum*. But the *Greeks* do usually term him *Abolimus*. This is the *Abolimus*, concerning whose death, *Virgines*, and *Martyrs*, *Saints* *Gregory* says, in his 58th *Epistle* to the cities of *Asiatica*. Where he says, that *Gregory* his *Angels* have succeeded him. *Psalm*.

^a This Funeral Oration in praise of Melitius Bishop of Antioch, is now extant amongst the Works of Gregorius Nyssenus. Valef.

That the Emperour ordered a Synod of all the Sects to be convened, at which time Arcadius his son was proclaimed Augustus; and that the Novatians (who as to their faith embraced the same sentiments with the Homoöusians) were the only persons that had permission to hold their assemblies within the City. But the other Hereticks were forced from thence.

βιβλῆς ἀποστόλων ἢ πατέρων. Christophorus renders this word thus: the forms of the Greek delivered by the Ancients. Epiphanius Subsecutus thus: the traditions of the Ancients. I will neither Severus. For Socrates means the Books of the Ancient Doctors of the Church; and more especially the interpretations of Sacred Scripture not written by them. "Yes, certainly, what he terms ἀπορίαι [Expositions], here, he does a little after call μετὰ τῶν ἀποστόλων πατέρων, the Books of the Ancients. After which I have here chosen to render it Expositions, as Mafiusum does. For, what Socrates here calls ἀπορίαι, a little lower he terms ἀπορίαι τῶν πατέρων, the Expositions of the Ancients." Valf.

c) Instead of [μεγαλοπρεπες, accommodated,] it must undoubtedly be [μεγαλοπρεπεις, glorified,] Which emendation is confirmed by Epiphanius Scholasticus: for thus he renders it: De Antiquis Ecclesie Doctoribus, qui ante disuisionem floruerunt, concerning the Ancient Doctors of the Church who flourished before the disuision. Valef.

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then Bishop of the *Neocæsarea*, (in regard to
was a person that embraced the same sentiment
with him as to the Faith,) he makes known
to him the Emperours intent. He, as touching
things, was indeed a very pious person; but be-
ing not very able to maintain a dispute, con-
cerning the Doctrine [of Faith,] he proposes his
Reader under him, by name *Simplicius*, as a fit per-
son to manage a Conference. But *Simplicius* (a
eloquent man, and well experienced in affairs
one who had an accurate skill in the exposition
of the Sacred Scriptures, and in Philosophick opi-
nions,) knew that these Diffutations do not
only unite diffinitions, but also raise Herefies
to an higher degree of contention. Upon which
account, he gave *Nectarius* this advice. In re-
gard he very well knew, that the Ancients avoided
the attributing a beginning of Existence to the
Son of God; (for they apprehended him to be
Coeternal with the Father;) he advises him to
shun Logical disputes; and to produce for evi-
dences the ^b Expositions of
the Ancients; and that the
Emperour should propound
to the chief of each Herefise
this question, Whether they
would entertain any respect
for the Ancients who ^c flour-
ished before the diffinitions
in the Church, or whether
they would reject them as
straggled from the Chris-
tian Religion? For if they

^b Ταὶς ἐκδόσεις οὗτο παρα-
 ὄν, Chriſtophoron renders their
 word thus; the forms of the Creed
 delivered by the Ancients. Epi-
 phanius Scholaſticus thus: the tra-
 ditions of the Ancients. I like
 neither Verſion. For *Socrates*
 means the Books of the Ancient
 Doctors of the Church; and
 more eſpecially the interpreta-
 tions of Sacred Scripture put forth
 by them. 'Tis certain, what he
 terms ἐκδόσεις [Expoſitions]

[illegible]

simonis, goes in great hat to the Pallace; and makes the Emperour acquainted with the advice which had been given him. The Emperour embraces it with much eagernes, and handled the matter prudently. For, without discovering his design, he asked [the Chiefs of the Hereticks] this one question, Whether they had any respect for, and admitted of those Doctors of the Church [who lived] before [the rise of] the discession? Upon their non-refusal of them, and their affirming that they highly revered and honoured them as being their Masters; the Emperour enquired of them again, whether they would be acquiesce in them as windeless of the Christian Religion worthy to be credited? When the Chiefs of the Sects and their *Legizians* (or they had amongst them many persons well provided for the combat of dispute,) heard this, they knew not what to do. For every one of them fell into a disagreement of opinion; some affirming that the Emperours Proposal was good; others [thinking] it not conducive to their design. For some were one way affected towards the Books of the Ancients, others another. Not

could they any longer agree amongst themselves :
and they differed not only from other Sects,
but those of the same Sect differed one from the
other. Concordant make therefore, like the
tongue of those ancient Egyptians, was divided, and
their tower of confusion demolished. After the
Emperor perceived their confusion, ¹ He said, ² I O Bishops,
[was sensible] that they confused in dis-
putation only, and not in the Exposition of the
Ancients; he betook himself to a second project.
And orders every Sect to 4 let forth [and de-
liver in] to him in writing a Draught of that
Creed which they owned. Then those of every
Sect amongst them that were skillful and
most eloquent, wrote their own opinion, making
use of a great deal of caution and circumspection
in their expressions. A day also was pitched upon
whereon the Bishops of each Sect upon summons
met at the Pallace. At which time were present
as *Nicholaus and Arius, Prelates of the Constantinian* Nic-
Creed, of the Arrian, Demophilus, of the Eutychian pho-
Eutychius, Eutymius ones; of those that embraced Ma-
cedonian's opinion, Elephas [Bishop] of Cyprius cedonians, to set
forth [and deliver in] to him in writing a Draught,] &c. ⁵ *Pale-*
⁶ *stus*. This Draught with Creeds, which *Eusebius* then presented to the
Emperor *Theodosius*, I have by me in Manuscript; and he was
obliged to the most Summ and Learned *Eusebius* bigotum. In the
Bavarian Manuscript, and in *Lisieux's* Copy, this Draught of the
Creed was placed at the latter end of *Gregorius Nyssenus's* *De vita*
et doctrina Basilidis, as *Gregorius* attests. But, in the *Florentine* C. 77, from
which *Basilides* transcribed this Creed, it was placed before the
Basilides Creed, will be manifest, to witness it best. To the
confusion *Eusebius's* whole implicity yet time taken, occur in it,
in no wise defensible.

[illegible]

That the Emperour Theodosius [ordered] the body of Paulus Bishop of Constantinople to be honourably translated from [the place of his] Exile. At which time also Meletius [Bishop] of Antioch departed this life.

AT that time the Emperour translated the body of *Pandus* the Bishop from the City *Anycra*: whom *Philippus* Prefect of the *Prætorium* had banished upon *Macedonius*'s account, and had ordered him to be strangled in *Cucujus* a Town of *Armenia*, as I have * already mentioned. [*Theodosius*] therefore, having received [his body] with much honour and reverence, deposited it in the Church which new

* See *Socrates*,
book 2,
chap. 25.
& book 2,
chap. 16,
note (4.)

had given all things into his hand. Obedient to the framing and creating of the things which are. Obedient to every administration. Not receiving his being the Son, or God, from his obedience: but in that he is obedient to his Father, he is the only begotten, he is made God. Obedient in Words. [The Mediator in Words. The Mediator in the Son of God, from his obedience to his Father, he is the only begotten God. Him alone [we acknowledge to be the Son of God, and the only begotten God. Him alone [we acknowledge to be] like to him that begot him upon account of an eminent familiarity and a peculiar conception. [Of his nature.] Nor as the Father [is] to the Father. For there are not two Fathers. Nor as the Son [is] to the Son, there being not two Sons. Nor as the Unbegotten to the Unbegotten. For there is one only Unbegotten, [is] to the Omnipotent; and one only begotten Son. But [the Father] is as the Son to the Father: in regard he is the Image and Seal of every operation and power of the Almighty: the Seal of all the Works, every operation and power of the Father. Him we acknowledge to be one of those Words, and Concoction of the Father. Him we acknowledge to be one of those Words, who covered the earth with [a deluge of] waters. Who burnt the Sodomites with fire. Who inflicted punishment on the Egyptians. Who made Laws according to the Commandment of the Eternal God. Who in the times of the Prophets conversed with the Ancients. Who called the Judge to obey. Who has received all power of Judging. For the Father refused to obey. Who has given all judgment to the Son. Who in the last days was made flesh: made of a woman. Made man in order to the deliverance and Salvation of us men. Who offered man [or humanity] consisting of a Soul and Body. Who by his tongue and mouth brought peace to the things that were at enmity. Who reconciles. Who was made obedient unto the Christ and unto death. And who saw not corruption, but rose again the third day. And after his Resurrection he comprehensively expounded the mystery to his [disciples]. He sits on the right hand of the Father: and shall come to judge the quick and dead. After [the] [Christ]. He believes in the Resurrection, the Spirit of Truth. The Teacher of Truth. Made by the Only begotten, to whom he was once subject. Who is not to be reckoned after the Father, nor together with the Father. For there is one only Father, who is God over all. Nor is he to be equaled with the Son. For he is the Only begotten, and has no Brother begotten at the same time with him. Nor yet is he to be compared with any other things. For he has transcended all other things that have been made by the Son in Generation, Nature, Glory, and Knowledge. In regard he is the first and best, the greatest and most beautiful work of the Only begotten. Who also himself being one, and the first, and the Only, and the most eminent of all the Sons consubstantial, by reason of his filial and natural Dignity: does perfectly every operation of the Father according to the Son's arbitrium, by whom he is sent, and of whom he receives. And he makes a relation to those that are instructed: teaching the Truth: sanctifying the Saints: leading them who come to the Sacrament: dividing to the Spirit all his first fruits, who gives grace. And he supervenes the faithful, in order to their understanding and comprehension of the things commanded. Who goes with them that way: is the Guide to what is profitable: gives strength in their study: enlightens Souls with the light of knowledge: purges the thoughts: chafes away doubts: cures the sick: heals the diseased: brings back the wanderers [into the way]: comforts the afflicted: exhorteth the humble and full in the faith: encourages with boasts those that strive: emboldens those that are fearful: is the Guardian and Overseer of all men: takes all imaginable care, and makes provision for the promotion [or access] of the well-minded, and for the preservation of the more faithful. Further, We believe in this Resurrection which shall be more faithful. Further, We believe in those very Bodies which shall be [glorified] by our Saviour: [to wit] of those very Bodies which have been afflicted, together with their proper members and particles: when nothing shall be wanting or changed, of those things which composed every man's body in this present life. Moreover, [We believe] the Judgment which shall be given of those things which have been ill-thought or acted: and discernment of all the works, words, actions, profits, conceptions of the mind, and thoughts which have happened in this present life: so that nothing at all, whether of the greatest matters, or of the least, shall be concealed: nothing of those things, which have been legally done, or unjustly perpetrated, shall be neglected or overlooked: but at a proportionate and just sentence shall be given, and be considered at. And those that have continued unjust and sinners to the end [of their lives], shall be sent away to an endless punishment. But such as have led Holy and righteous lives, shall be taken up to an eternal life. These are our Sentiments, which we have learned from the Saints, and thus we think and believe. We have omitted nothing of what we have learned, or account of, from, or out of, for. Nor have we by reason of negligence or contentiousness made any additions thereto, or perverted any thing therein. Neither are we conscious to our selves of any such falsity or detestable iniquity as is framed against us by those Synopsians, or slanderers: whose damnation is just.

That this is the confession of Faith, which was delivered by Eusebius to Theodosius, in the fourth year, on the second Consulate of Maximian, which he bore which Saturninus is evident from these words which occur at the beginning of this confession: to wit, *καὶ ὁ πᾶς ὁ λαὸς ἀποδέχεται τὴν πίστιν τὴν ἀληθινήν*, and whereas the Imperial commands do require this confession. Valf.

The Emperor gave them a very kind reception at their meeting: and having received a Draught of the Creed in writing from every one of them, retired into a private apartment alone, where he prayed with much fervency, that God would give him his assistance, in order to an Election of the Truth. And having read over every one of

the written Draughts of the Creed, he tore all the rest, (disapproving of them, in regard they introduced a separation of the Trinity) except the *Homoian* Creed only, which he commended and embraced. This was the reason of the *Novatians* flourishing again, [and of their being permitted] to celebrate their sacred assemblies within the Cities. For the Emperor, admiring their consent as to the Faith, with those of his own opinion, gave command by [the promulgation of] a Law, that they should securely enjoy their own Oratories: and that their Churches should have the same privileges with those [Churches] of his own faith. But, the Prelates of the other Sects, by reason of their disagreement amongst themselves, were condemned and despised even by their own disciples. And being reduced to a desperation, and overwhelmed with grief, they made their departure: and wrote Consolatory letters to those of their own party, comforting them not to be troubled, because many relinquished them, and became adherents to the *Homoian* Creed. For many [they said] were called, but few chosen. [Which expression hints he in his now made use of, at such time as the means of their greatest part of the people through force and Imperial power's for Constantius for Constantius the professors of the *Homoian* Creed perfectly and fully free from trouble and diatribe. For the favourers of the *Antiochian* Church caused a division amongst those that were present at the Synod. These, for the Egyptians, Arabians, and Syrians, gathering round her again, said that *Flavianus* ought to be expelled out of Antioch. But the others, who were of Palestine, Phoenicia, and Syria stood up in defence of *Flavianus*. What conclusion this affair had, I will declare in its due place.

CHAP. XI.

Concerning Maximus the Tyrant, how he slew Gratianus by treachery: at which time also Justina the mother of Valentinian Junior, desisted, though unwillingly, from her design against Ambrosius Bishop of Milan, for fear of Maximus.

About the same time wherein these Synods were held at Constantinople, these transactions happened in the Western parts. * Maximus, coming out of the Island Britannia, invaded the Roman Empire, and makes a treacherous attempt upon Gratianus then engaged in a War against the Alamanni. In Italy, during Valentinian's minority, Probus a person that had been Consul, had the chief management of affairs, who at that time bore the Prefecture of the Praetorium, near;

that this man was born in Britain; which (though perhaps true, yet) cannot be made out from this passage in our *Socrates*. *Zeplius* (Hilf, book 4.) says this Maximus was a Spaniard. Our Country-man *Gulstius* calls him *German* Plantationis Britannicae, a branch of the Britons. *Plutarchus*. Commemoration in his *Britannica* (pag. 240, 241) *Edm. Lond. 1607.* where he quotes some verses out of *Ancient* in which he is termed *Rhugimm Latrone*, the Robber-thief. Justina

Justina (mother to Valentinian Junior) a woman that was an *Arrian*, during her Husband's life, had no power to be malicious towards the Embracers of the *Homoian* Creed. But after [her husband's death], when her Son was very young, she went to *Athanasius*, and raised great disturbances against *Ambrosius* the Bishop, insuing out an Order that he should be banished. And whilst the people made a resistance [against this Order], out of their excessive love to *Ambrosius*, and opposed those that endeavoured to hale him away into Exile, in that interim news came, that *Gratianus* was treacherously slain by the Tyrant *Maximus*. For *Ambrosius* Maximus's Lieutenant (being bid to a Carriage put into the form of a woman's Horse-Litter, and carried by Mules, and having given the Guards a Command, that they should before-hand spread abroad a report, that the Emperor *Gratianus*'s Wife was in that Litter;) meets the Emperor before Lyons a City in France, passing the River. The Emperor supposing it to be his Wife, was not aware of the Treachery: but, as a blind man does into a ditch, fell into the hands of his Enemy. For *Ambrosius* leapt out of the Litter on a sudden, and slew *Gratianus*. *Gratianus* therefore ended his life in the Consulate of * *Alerandrianus* and *Saturinus*, after he had Reigned fifty years, and lived twenty four. This accident cool'd the Emperors Mothers heat against *Ambrosius*. Moreover, *Valentinianus*, though against his will, complied with the necessity of that juncture, and admitted *Maximus* to be his Colleague in the Empire. At which time *Probus*, afraid of *Maximus*'s power, resolves upon a retreat into those parts of the Empire nearer to the East. Immediately therefore he departs out of Italy; and arriving in *Thyrracia*, he fixes his Residence in *Thessalonica* [a City] of Macedonia.

I will here propose my doubt to the Reader. I am of opinion therefore, that *Thessalonica* was the chief City of Macedonia, was under *Theodosius*'s Empire. My reasons are: (1.) because *Theodosius*, after he had been banished *Augustus* by *Gratianus* at *Stronum*, went to *Thessalonica*, resided there a long while, and received the Eulogies of the Cities of that City: and when he fell sick, he was baptized by *Ambrosius* Bishop of that City, as *Zeplius*, *Proffor*, *Socrates*, and others do relate. (2.) During his Residence in that City, he published many Laws, which are extant in the *Theodosian Code*, in the Title of *de cathedra*, and *de decretis*; which Laws are dated at *Thessalonica*. (3.) Lastly, in the *Confessionation Synod*, at which its most eminent Eastern Bishops only were present, *Ambrosius* Bishop of *Thessalonica* is reckoned, as may be seen in the eighth chapter of this book. After *Theodosius*'s times, there is no doubt but *Thessalonica* was under the Eastern Emperors. For two times the *oriental* *Thyrracia*, which contained *Macedonia* and *Dacia*, as we are informed from the *Natitia* of the Roman Empire. But, whether or no it was under the Eastern Emperors, about the beginning of *Theodosius*'s Reign, may deservedly be doubted. For *Aurelius* *Villor*, and *Zonaras* do say they affirm, that *Gratianus* gave *Theodosius* only the East and the *Italia*. And *Zeplius* relates, that *Valentinian* after upon his division of the Empire with his Brother, he had Italy, Africa, and *Thyrracia*. Neither had *Constantius*, or *Valens* (who governed the Eastern Empire before *Theodosius*) *Thyrracia* under their Dominion. In the times of *Valens*, its certain *Maximianus* Prefect of the Praetorium, Governed Italy, Africa, and *Thyrracia* at the same time, as *Zeplius*, *Marcellinus* attest. Notwithstanding, *Valens* (after his Brother *Valentinianus*'s death) seems to have annexed *Macedonia* and *Dacia* his own Empire, by the consent of his Brother's Sons, which Collection I make from the close of *Ann. Marcellinus*'s thirty fifth book; where he says, that *Valens*'s Soldiers and Palatines, who had been besieged by the Goths at *Adrianople*, went out after this Siege was broken up, and hid themselves into *Dacia*, others into *Macedonia*, hoping that *Valens* had retired thither. See *Ann. Marcellinus*, pag. 468. lib. V. 1636. Valf.

When *Valentinian* himself was the third time Consul, with *Maximianus* conquered by *Maximus*, (as *Sulpitius* informs us, in his first book concerning the life of *Marinus*) and together with his mother *Justina*, his Prospects and comes, fled to *Thessalonica*. Valf.

But *Zeplius* says, that *Maximianus*'s Embassy was received by *Theodosius*; and that he acknowledged him to be Emperor, and admitted of his Statues: and ordered *Ciriacus* Prefect of the Praetorium in the East, that *Maximianus*'s Statues should be proposed to public view at *Alexandria*, and that he should declare to the people that *Maximianus* was Colleague of his Empire. Which thing *Sigonius* (in his book de *Occidentali Imperio*) has done ill to place on the year of Christ 384, when *Richemeres* and *Clearchus* were Consuls; in regard it was done in *Valentinianus*'s third Consulate, which he bore with *Euodius*, on the year of Christ 387. For, on this year *Ciriacus* was Prefect of the Praetorium. Valf.

He should rather have said *Aquila*. For thither *Maximianus* went, as *Zeplius* and the other *Chronologers* do inform us. Valf.

That the Emperor Theodosius having provided a numerous Army against Maximus, (at which time Valacilla bore him his Son Honorius,) left Arcadius at Constantinople: but won himself to Milan, where he came to an Engagement with the Tyrant.

But the Emperor Theodosius was extremely full of care and sollicitude; and formed a very powerful Army against the Tyrant; being afraid lest he should treacherously murder Valentinianus Junior also. At the same time arrived Embassadors from the Persians, requesting Peace of the Emperor. Moreover, then also a Son was born to the Emperor, named *Honorius*, of whom his Wife *Flaccilla* was delivered, in the Consulate of * *Richemeres* and *Clearchus*, on the 1st of September. In the same Consulate died *Ambrosius*. *Agellus* Bishop of the *Novatians*, a little before [the] *Arrianus*'s birth. On the year following, whereon *Arcadius* Augustus bore his first Consul with *Bauton*, *Theodosius* Bishop of *Alexandria* ended his life, who succeeded in that See by *Theophilus*. A year after this, *Demophilus* Bishop of the *Arrian* Heretic, concluded his life. The *Arrian* sent for one *Marinus*, a Bishop of their own Heretic, out of *Thracia*, whom they entrusted with the Bishoprick. But *Marinus* fate [Bishop] not long. For under him the *Arrian* Sect was divided into two parties, as we shall declare hereafter. Wherefore they sent for *Dorotheus*, out of *Antioch* in *Syria*, and constituted him their Bishop. In the interim, the Emperor proceeded to a War against *Maximus*, and left his Son *Arcadius* Augustus at Constantinople. Arriving at *Thessalonica*, he finds * *Valentinianus* and those about him in great fears and anxiety, because out of necessity they had admitted the Tyrant to be Emperor as it were. But *Theodosius*, in outward appearance, gave no indication of his mind [in favour of either side]. For he neither rejected, nor admitted *Maximianus*'s Embassy. But he could not endure the sight of a Tyrannical Government over the Romans, covered with the specious pretence of an Imperial name. Having therefore mustered his Military Forces, he marcht to * *Milium*. For thither *Maximus* was already come.

(When *Valentinian* himself was the third time Consul, with *Maximianus* conquered by *Maximus*, (as *Sulpitius* informs us, in his first book concerning the life of *Marinus*) and together with his mother *Justina*, his Prospects and comes, fled to *Thessalonica*. Valf.) But *Zeplius* says, that *Maximianus*'s Embassy was received by *Theodosius*; and that he acknowledged him to be Emperor, and admitted of his Statues: and ordered *Ciriacus* Prefect of the Praetorium in the East, that *Maximianus*'s Statues should be proposed to public view at *Alexandria*, and that he should declare to the people that *Maximianus* was Colleague of his Empire. Which thing *Sigonius* (in his book de *Occidentali Imperio*) has done ill to place on the year of Christ 384, when *Richemeres* and *Clearchus* were Consuls; in regard it was done in *Valentinianus*'s third Consulate, which he bore with *Euodius*, on the year of Christ 387. For, on this year *Ciriacus* was Prefect of the Praetorium. Valf.)

He should rather have said *Aquila*. For thither *Maximianus* went, as *Zeplius* and the other *Chronologers* do inform us. Valf.

CHAP. XIII.

Concerning the disturbance raised at Constantinople by the Arrians.

About the same time that the Emperor was busied in the War, the *Arrians* in Constantinople raised a disturbance, by this Artifice. This

these Translators understood what was meant by these words, that they *separavit* *separavit*. Socrates usually gives this appellation to the Catholic Church, because at that time it had gotten the chief power and authority. So in chap. 19. of this book, to the Novatians he opposes *καὶ τὴν καθολικὴν ἐκκλησίαν*, those who are in possession of the Churches, that is, the Catholic: *ἡ καθολικὴ ἐκκλησία* (say he) *οὐκ ἔστιν ἁπλοῦς ἀλλὰ συγκλητική* *ἐκκλησία*, it is not simple but composed of many members. For the Novatians admitted not of this additional Division at its first institution. But [the Monophysite] who are at this present in possession of the Churches, &c. Valel.

In summe, in all places, and amongst all Sets, you will scarcely find two Churches exactly agreeing about their prayers. At Alexandria, a Presbyter does in no wise Preach. And this [usage] had its beginning from such time as Arins raised a disturbance in that Church.

Rome they fast every * Saturday. At Caesarea in Cappadocia they exclude those from Communion who have sinned after Baptism, as the Novatians do. The same is also practised by the Macedonians in the Hellespont, and by the Quiradocemini in Asia. The Novatians

in Phrygia admit not of * Digammatism. Those Novatians who inhabit Constantinople, neither openly admit, nor openly reject them. But in the Western parts they are

penly received. At Or, admitted. The Bishops, who is, in Communion. times Preceded over the Churches, were (in my judgement) the Occasioners of this diversity. And those who received these Rites and usages, transmitted them to posterity in manner of a Law as it were. To give in a Catalogue of all

the Rites and Customs in use throughout all Cities and Countries, is a thing difficult, or rather impossible. But these we have produced, are sufficient to demonstrate, that the Feast of Easter was by reason of some certain usage celebrated in a different manner in every particular Province. Wherefore, they are too profuse in their talks, who have spread abroad a rumour, that [the time of celebrating] Easter was altered in the Nicene Synod. For the Fathers convened in that Synod made it their business to reduce the people, (who at first differed from the far greater part of the Church,) to an agreement. Now, that there happened many differences upon this account, even in the Apostles times, was a thing not unknown even to the Apostles themselves, as the Book of the Acts does attest. For when the Apostles understood, that a disturbance was raised amongst the faithful, by reason of a division of the Gentiles; being all met together, they promulgated a Divine Law, drawing it up in form of a Letter: whereby they freed Believers from a most burthenome servitude and vain contention about these things; * Or, form and taught them a most exact way of living of good life, well, which would lead them to true piety; mentioning to them only such things as necessarily ought to be observed. The Epistle is

self is recorded in the Acts of the Apostles: yet nothing hinders but we may infer it here.

* The Apostles, and Elders, and Brethren, send Greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. For as much as we have heard, that certain which went out from us, have troubled you by words, subverting your souls, saying, ye must be circumcised, and keep the Law, to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our Beloved Barnabas and Paul: Men that have hazarded their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things: that ye abstain from meats offered to Idols, and from blood, and from things strangled, and from fornication: from which if you keep your selves, ye shall do well: fare ye well. These things pleased God. For these are the express words of the Letter, it seemed good to the Holy Ghost to lay upon you no greater burthen than these necessary to be observed. Notwithstanding there are some, who disregarding these [Precepts], suppose all Fornication to be a thing indifferent: but contend about Holy days, as if it were for their lives: [these persons] invert the commands of God, and make Laws for themselves, not valuing the Decree of the Apostles: nor do they consider, that they practise the contrary to those things which seemed good to God. It were indeed possible, to have extended our discourse concerning Easter, much farther, and to have demonstrated, that the Jews observe no exact Rule, either in the time, or manner of [celebrating] the Paschal solemnity: but that the Samaritans, who are a Schism of the Jews, do always celebrate this Festival after the Equinox. But this Subject requires a particular and more copious Treatise. I only say this, that they who so affectively imitate the Jews, and are so solicitously accurate about Types and Figures, ought in no wise to differ from them, [in any particular whatever.] For, if they have taken a resolution of observing all things with an accuracy; they must not only observe days and months, but all other things also, which Christ (constituted under the Law) did after the manner of the Jews, or which he suffered unjustly from the Jews, or [lastly] which he wrought typically, whilst he was doing good to all men. [For instance,] he entered into a Ship and taught: He ordered the paffover to be made ready in an upper room: he commanded the Afs that was tied to be loosed: he proposed him, who bore a pitcher of water, as a sign to them for fastning their preparations of the paffover: [these things,] I say they must observe: [and] infinite others of this nature which are recorded in the Gospels. And yet they who suppose themselves to be justified by this Festival, make it their business to observe none of these things in a bodily manner. For no Doctor ever Preach'd out of a Ship: no person ever went up to an upper room, and celebrated the paffover there: they never tyed, and again unloosed an Afs that was tyed: [in fine] no person ever enjoyed another to carry a pitcher of water, to the end that the Symbols might be fulfilled. For they thought that these and such like things as these * favoured rather of Judaism. For the Jews are solicitous about keeping

* Or, rather Jewish.

ing their * solemn Rites and Ceremonies in their bodies, rather than in their souls. Upon which account they are obnoxious to the Curse, because they conceive the Law of Moses [to consist] in Types and Figures, but [understand it] not according to the truth.

But those persons, who are favourers of the Jews, do indeed refer these things to an allegorical sense and meaning: but they raise an irreconcilable War about days and months, concerning an allegorical interpretation of them: in so much that, as to this particular, they themselves as well as the Jews, are of necessity condemned, and bring the sentence of Excommunication upon themselves. But I think this sufficient to have been said concerning these things. Let us now return to our Subject, whereof we have made mention a little * before: to wit, that the Church [once divided] rected not in that first division, and that those who were divided, did again engage one another, and taking hold of a small and very frivolous pretence, raised mutual separations and

† Chap. 21, divisions. The Novatians as I have said were divided amongst themselves on account of the Feast of Easter: Nor was the division amongst them concerning this Festival [single]. For some throughout divers Provinces [observed it] after one manner, others after another, and they disagreed amongst themselves not only about the month, but about the days of the week also, and about other matters of a small importance, part of them holding separate Assemblies and part joyning in a promiscuous communion.

CHAP. XXIII.

Concerning the Arians at Constantinople, who were also termed the Pshabryiani.

Moreover, there arose dissensions amongst the Arians, upon this occasion. The contentious questions daily [started] amongst them, had reduced their discourses to some absurdities. For, whereas it has been always believed in the Church, that God is the Father of the Son the Word, there hapned this Query amongst them, whether or no God could be called Father even before the Son existed? And in regard they affirmed, that the Word of God was not begotten of the Father, but existed * nothing; being thus mistaken about the first and chiefest Article of Faith, they deservedly fell into an absurd contentions about a bare word. Dorotheus therefore † who had been sent for from Antioch by them, maintained, that [God] neither was nor could be termed a Father, before the Son existed. But Marinius (whom they had called out of Thracia before

Dorotheus) having got a fair opportunity, (for he was vext because Dorotheus had been preferred before him:) undertook to defend the contrary opinion. For this reason there hapned a dissention amongst them; and being divided on account of the fore said Term, each party held separate Meetings. Those under Dorotheus continued possist of their own Meeting-houses. But Marinius's followers built themselves private O-ratories, wherein they had their Assemblies; and asserted that the Father was always the Father, even when the Son existed not. Moreover, the maintainers of this assertion were termed * Pshabryiani, because one Theodotus by Country a Syrian, a * Pshabrypha by Trade, was a zealous defender of this Opinion. Selenus Bishop of the Galis became a follower of these persons. Tenace. † He was a man of a mixt decent, a Father by his fathers side, by his mothers a Phrygian. And upon this account he taught in the Church very readily in both these Languages. Further, this faction soon after quarrelled a-crosse themselves; Marinius disagreeing with Anopius, whom he himself had preferred to the Bishoprick of Ephesus. But these two contended not only with another about [any point of their] Religion, but about * Primacy, the Gosh sided with Anopius. Wherefore, many of the Ecclesiasticks under their jurisdiction (abominating the contest raised between them two, as being the product of their vain glory,) deserted from them, and became adherents to the Monophysite Faith. When therefore the Arians had continued divided amongst themselves during the space of a thirty five years, afterwards, † under the Reign of Theodosius Junior, in the Consulate of Plinbia Master of the Adlice, the Heretic of the Pshabryia: being persuaded to cease from contending, were again united in one body (with the rest of the Arians.) And they made a Law as it were, that [each] in form of a Law as it were, that that Query, which had caused the separation between them, should in future never be mentioned. But they could bring this to effect no where save at Constantinople only. For in other Cities (if any of these two parties chanced to be inhabitants therein,) they persisted in their former separation. Thus much concerning the division amongst the Arians.

CHAP. XXIV.

That the Enomians also raised Factions amongst themselves, which had various denominations given them derived from the names of their first Founders.

Moreover, neither did the Enomians continue undivided. For Emonius himself had long before this made a * separation from Eudoxius, who † Ordained him Bishop of Cyzicus, making this his pretence, to wit, because Eudoxius refused to give reception to his master Actius who was Ejected [out of the Church.] But those Heretics who had their name from him, were after this divided into several Factions. For first, one Theophrastus

a Cappadocian (who had been instructed in the Art of disputing by Eusebius, and understood *Asiatick* *Catechisms*, and his book concerning *Interpretation*, but * indistinctly and imperfectly;) having wrote Books, to which he gave this Title concerning the exercise of the mind, incurred the dislike of those of his own Heresie, and was by them Ejected as a defensor of their Sect. This person afterwards held Assemblies separate from them, and left behind him an Heresie which bore his own name. Then, one *Eutychius* at *Constantinople*, upon account of a very † flight controverfie, made a separation from the *Eunomians*, and at this present has his Meetings apart. *Theophrastus*'s followers are termed *Eunomio-Theophrastians*; and the Adherents of *Eutychius* are called *Eunomio-Eutychians*. What those flight and trifling words were, about which they differed, I judge it unworthily to be recorded in this History, left I should too far digress from my purpose. [I will mention this] only, to wit, that they have adulterated Baptism. For they baptize not unto the Trinity, but unto the death of Christ. There was also for some time a diffention amongst the *Macedonians*, when one *Eutropius* a Presbyter held Separate Assemblies, and *Carterius* would in no wise agree in opinion with him. And there may perhaps be some other Sects descended from these in other Cities. But, in regard I make my Residence in *Constantinople*, where I was born and educated, I have resolved to be larger in my Relation of what has been transacted in that City; both because I my self have been an eye-witness of some of those transactions, and also in regard the affairs transacted in that City, have been more eminent, and worthier to be remembered. And these things hapned not at one and the same time, but at different times. Now, if any person be desirous of knowing the names of the various Sects, he may have an account hereof, by reading that Book entitled *Ancientus*, which *Epiphanius* Bishop of *Cyprus* composed. Let this be sufficient to have been said concerning these matters. But the affairs of the State were disturbed upon this occasion.

CHAP. XXV.

Concerning *Eugenius*'s Tyranny, and the death of *Valentinianus* Junior; also, concerning the Emperor *Theodosius*'s Victory over the Tyrant.

IN the Western parts, a *Grammatician* by name *Eugenius*, having sometime been a Teacher of the Latine tongue, afterwards left his School, and undertook a Military employment in the Emperor's Palace, where he was made * *Master of the Emperours Desk*. And in regard he

Prosimi, there follows another Title, at a great distance from this; wherein the Emperours give order only, that the *Prosimi* after two years space should leave the *Scrinia*, and be followed by the *Flurii*. From whence 'tis evident, that the *Prosimi* of the Desk are distinguished from the *Maſters*: for the *Maſters* were chosen by the Emperours *Codex* [or *Letters Patent*], as were the rest of the Officers of the Palace. But the *Prosimi* came to that place by degrees and order of promotion: and they were more than one in every Desk; whereas there was but one *Maſter* in each Desk. The *Prosimi* therefore are not the *Asſeſſes*; in regard there were only four *Asſeſſes*, as we are informed from the *Glosses* of *Julianus Antecessor*. See *Petrus Patricius* in *Excerptis*. *Legationum*. *Philistorgius* relates, that *Eugenius* was preferred to the dignity of a *Maſter*, before he broke out into his Tyranny. *Valſ.*

was a person of great eloquence, and upon that account more highly esteemed than others, he could not with moderation bear his prosperous success. But, taking one *Avogastus* (born in *Galatia* the *Leſs*, who was *Maſter* of the *Milice*, a person of a rough temper, cruel and bloody-minded,) to be his assistant, he resolved to usurp the Imperial Crown. Both these persons therefore determine to murder the Emperor *Valentinianus*, having * hired † *Eunuchs*, the *Eunuchs* that belonged to the Emperours introduced Bed-Chamber, to be partakers in their design. We read these *Eunuchs*, having received [from them] † promises of greater places than they had at present, † *Valſ.*

Valentinianus Junior was murdered at *Vienna*, in *Arcadius*'s second Consulate which he bore with *Rufinus*; as *Matius* rightly informs us in his *Epist.* But *Marcellinus* says, that fact was perpetrated in the Consulate of *Taurus* and *Symmachus*, on the 11th of March. Notwithstanding, this appears to be false, from the fourth and fifth Law in the *Theodosian Code* de *Apollinaris*. *Valſ.*

Zosimus (in his fourth book) says, that only *Arcadius* was left by *Theodosius* at *Constantinople*; and that *Honorius* followed his Father in his Expedition against *Eugenius*. The same is asserted by *Marcellinus* in his *Chronicon*. But *Philistorgius* agrees with *Crater*. *Valſ.*

Here there is a defect in the Greek Text; these words [from *Aquila* thirty for miles] being wanting. Which *Valſius* says he perceived from *Antoninus*'s Itinerary, and from *Sigismon* in his ninth book de *Imperio Occidentalis*. *Valſ.*

Eugenius's Forces had much the better. When the Emperor saw the great slaughter that was made by the Enemy amongst the *Barbarians*, being in a great Agony, he cast himself upon the ground, calling upon God

God to be his assistant; and was in no wise frustrated of his request. For *Flavinius* his own *Maſter* of the *Milice* was so far encouraged, as to run with his Van-guard to that part where the *Barbarians* were * hardest preſt upon by the Enemy; who broke through their Ranks; and routed those that a little before were on the pursuit. There hapned another accident also, worthy of admiration. For a very violent wind arose on a sudden, which retorted the darts cast by *Eugenius*'s Forces, upon themselves; and moreover, it carried those thrown by *Theodosius*'s Souldiers with a greater force against the Enemy. So prevalent was the Emperours Prayer. The success of the Battell being after this manner turned, the Tyrant cast himself at the Emperours feet, and requested his life might be saved. But the Souldiers beheaded him as he lay prostrate at the Emperours feet. These things were done on the sixth of September, in *Arcadius*'s third and *Honorius*'s second Consulate. But *Avogastus* (who had been the Author of these great mischiefs) being on his flight upon the third day after the battell; as soon as he knew there were no hopes of life for him, ran himself through with his own sword.

CHAP. XXVI.

How the Emperor falling ill after his Victory, sent for his Son *Honorius* to *Milain*; and thinking himself somewhat recovered from his

dilemper, [he ordered] that * *Cirque-Sports* should be exhibited, on which very day he dyed.

BUT, the Emperor *Theodosius* contracted an ill habit of body, from the troubles and disquietudes he underwent in this War. And supposing that his life would be ended by that dilemper which was upon him, he was more solicitous about the publick affairs, than [concerned] at his own death; considering with himself, how great calamities do usually befall Subjects after the death of their Emperour. Wherefore, he sends forthwith for his Son *Honorius* from *Constantinople*, being desirous to settle * the State of the Western Empire. After his Sons arrival at *Milain*, he seemed to be somewhat revived from his dilemper; and gave order for the celebration of Triumphant *Cirque-Sports*. And before Dinner he was very well, and was a Spectator at the *Cirque-Sports*. But after Dinner he was taken very ill on a sudden, and could not come to see † the Games. But, having given his Son order to preside at the *Cirque-Sports*, he died on the night following, in the Consulate of *Olybrius* and *Probinus*, on the seventeenth day of *January*. This was the first year of the two hundredth ninety fourth *Olympiad*. The Emperor *Theodosius*, lived sixty years; and reigned sixteen. This Book contains [an account of affairs transacted] during the space of sixteen years and eight months.

THE SIXTH BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

THE PREFACE.

WE have finished the task enjoined by *Ton* (most Sacred man of God *Theodosius*!) in the five foregoing Books; wherein, according to our best ability, we have comprized the History of the Church from the times of *Constantine*. But you must know, that we have not been curious about our Style; for we considered, that should we have been careful about an Elegancy of expression, we might peradventure have misst of our design. Besides, could we have accomplished our design, yet we were altogether unable to write such things, as are extant in the Composures of *Ancient Historians*, whereby any one of them might suppose himself able either to amplify, or disimprove Translations. Further, such a Style would in no wise have edified the Many and the Simpler sort of persons; who are desirous of knowing

them [to stay,] and b^y having honoured them **ACACIUS** with the Dignity of Clergy-men, he committed **ACACIUS** to the diffech of [the Revenue of] the Church **ACACIUS** **LAUREN** (in his book) to them. They, neccitated herto, stayed; and discharged their office of Stewardship very well. Notwithstanding, they were displeased because they could not philosophize, as they had a mind to do, nor be intent upon [their studies of] an *Astetic* Discipline. But when in process of time, they were of opinion that their souls received harm, in regard they perceived the Bishop wholly intent upon Lucre, and making it his chief concern to amass money together, (and upon that account, as 'tis commonly said *inven- zione every fone*;) & then they refused to live any longer with him, saying they were in love with the Solitude, and preferred that to any City-life. The Bishop, as long as he was ignorant of the true reason [why they refused to be gone,] entreated them to stay. But after he perceived himself condemned by them, he was filled with rage, and threatened to do them all manner of mischief. When they, disregarding his menaces, were departed into the Solitude; *Thophilus* being (as may be conjectured) a person of an hot and hasty temper, raised no small disturbance against these persons; but set all engines on work to create them trouble. He forthwith entertained an hatred for their Brother *Diocorsus* also, Bishop of Hermopolis. For he was sorely vexed at him, because the *Astetics* were his favourers, and had an high veneration for him. He very well knew, that he could no ways dammithe these persons, unless he could make the Monks their enemies. He therefore makes

innocent indeed and sincere, but who were unskillful in learning, yea mozt of them illiterate. For he sends Letters to the Monasteries in the Solitudes, giving them advice that they ought not to be perfwaded by *Discours*, nor his Brethren, who affirm God to be incorporeal. For God [said he] according to the [testimony of the] Sacred Scripture, hath eyes, ears, hands, and feet, as men have. But those persons about *Discours*, being followers of *Origen*, do attempt to introduce an * impious opinion ; to wit, that God has neither eyes, nor ears, nor feet, nor hands. With this imposture he deceives most of the Monks ; and there arises a very hot diffention amongst them. Such as had their minds cultivated with Learning, were in no wise caught with this fraud ; but continued their adherence both to *Discours* ; and *Origen*. But the simpler sort, who were the most in number, and had the greatest warmth and zeal, forthwith made an insurrection against the Brethren. A division therefore was made amongst them, and they reproach[†] one another as impious persons. *Theophilus*'s party termed the Brethren *Origenists* and impious persons. On the contrary, the other Faction titled those viligated by *Theophilus* [*Antiochianophiles*. Whereupon no small contention arose, and an irreconcilable was kindled between the two. As soon as *Theophilus* understood that, his design succeeded according to his mind, he went to *Nitria* (where the Monasteries are,) accompanied with a great multitude, and ^{arms} the Monks against *Discours* and his Brethren. They having been in great danger of loosing their lives, at length with great difficulty made their escape. *Johannes* Bishop of *Constantinople* was in the interim wholly ignorant of what had been done in Egypt : and he grew famous for his Learning and Eloquence, on account whereof he became eminent [in all places.] He was also the first person that enlarged the prayers [he usually made] in the *Noturnal Hymns*, [which he did] for this reason,

For, they were sore from thence, because they were defenders of *Origen*, whom, together with his errors, *Theophilus* had condemned in the *Alexandrian Synod*. *Socrates* seems to have been imposed upon by some perfidious man, who was an *Origenist*, who favouring *Ammonius* and his brethren, had given *Socrates* a Narrative of that business, otherwise he would not have been so easily galled. *Baronius*, not content to fix the *Novatian* Heresy upon our *Socrates* does openly call him an *Origenist*. But we only say this, that *Socrates* had this his relation from some one of *Ammonius*'s friends. I do not in the least doubt, but *Theophilus*, out of a grudge and hatred towards *Ammonius* and his brethren, made the Errors of *Origen* and the crime of Heresie his pretext only, as he did afterwards frame the same calumny against *John Chrysostom*. Valde,

CHAP. VIII.

Concerning the Prayers of the Nocturnall Hymns
[sung] by the Arians and Homöoufians; and
concerning the ingagement which hapned be-
tween them: and that the finging of Hymns
in parts, wherein one sang one verse, another
another, had its originall from Ignatius * The-
ophorus.

thus is usually filled. This term is differently accented in the Greek, and makes it difficult to explain. For if it be written *Θεογενής*, it denotes a *Divine person*, *one whose soul is full of God*. If it be *Θεο-γενός*, its import is passive, and implies *one born or carried by God*. We are told by many Learned men, that Ignatius had this title from our Saviours taking him up in his arms. For, he was that *very child (they say) whom our Saviour (Mat. 9. 36.) took up, and set in the midst of his disciples*. Others, on the contrary, affirm this story to be groundless and uncertain. See D^r Cave's *Life of Ignatius*.

THE *Arrians*, as we have said, had their Meetings without the City. Every week therefore, as often as the Festival days occurred, (I mean the Sabbath, and Sunday,) whereon Assemblies were usually held in the Churches; they flock't together within the City, about the publick * *Piazza's*, and sang Hymns adapted to the *Arian* Herefie, answering one another by turns. And this they did for the most part all night long. Early in the morning the *Arrians* sung the *alternative Hymns*, pass'd through the *Arrian* *Archiepiscopall* City, out of its Gates, and so went to the places where they met. But in regard they would not desist from making use of such terms as gave a provocation to the Affections of the *Homoiousian* opinion : (For they frequently Sang such words as these, *Where are they who affirm I left to be one power ?*) *Johannes* being afraid, lest any of the more ignorant folk might be drawn away from the Church by such Hymns, in opposition to them appoints some of his own people, that they also might employ themselves in singing of *Nocturnal Hymns*, and by that means both obscure the Sedulity of the *Arrians* about these things, and also confirm his own party [i. e. the Orthodox] in the profession of their Faith. This design of *Johannes's* was seemingly good and useful ; but the conclusion of it was disturbance and dangers. For, in regard the Hymns of the *Homoiousians*, in their singing of them in the night, were performed with more of pomp and Show : (for *Johannes* invented Silver Croppes, whereon were carried wax-tapers lighted ; the Emperess *Eudoxia* being at the charge hereof :) the *Arrians*, who were very numerous, and posset with an envious emulation, refused to be revenged, and to make an Attack against them. For, by reason of this power and lway which they had formerly had, they were as yet hot and ready for such conflicts ; and likewise they despised their adversaries. Without delay therefore, on one of those nights they engaged *Irifio*, the Emperrell's Eunuch, who at that time was the Singers Instructor, received a wound in his forehead by a stone : and moreover, some persons on both sides were slain. The Emperour incensed hereat, prohibited the *Arrians* from singing their Hymns any more in publick. Such, as we have declared, were the transactions then. We are further to relate, whence this usage of singing *alternative Hymns* in the Church had its origin, and

* Council, or, Arch'd
nity.

b I cannot
imagine

beginning the third Bishop of Antioch in Syria from the Apostle Peter, who also convert with the Apostles themselves, saw a Vision of Angels, praising the Holy Trinity by singing of *Alternative Hymns*, and he delivered that way of singing, which he had seen in his Vision, to the *Antiochian Church*. Whence the same Tradition was spread over all other Churches. This is the account we have received concerning *Alternative Hymns*.

Their Reign divided the Quires of Singers at *Antioch* into two parts; so that when *Dionys* Hymns, to be sung *alternately*, or by turns; which was the manner of singing in the Churches of the world. *Theodosius* attests this in his *Eccl. Hist.* 2. c. 24. 25. 26. also *Theodosius Majestissimus* (a person ancienter than he) who lived in the same times with *Flavianus* and *Dionysius*. Their words are quoted by *Nicetas* in the *Trullan Orthodoxa fidei*, lib. 6. c. 1. Although that way of singing of Hymns seems to have been used by the *Syrians*, before *Iulianus* and *Dionys*'s times. For we are testified by the *Syriacs*, that *Flavianus* and *Dionysius* were the first persons, who translated that kind of *Psalmode* which they term *Antiphona*. [That is, when one singeth one verse, another another] out of the *Syriac* Language into the *Greek*: and that those two persons appeared almost only Antiochians; in this that the *Syriac* Church, which is the most pure of all Churches, has done long before *Eusebius*'s time, (1600)

wit, in singing of David's Psalms *alternately* in Syriack, that Flavianus and Diodorus ordered to be done, by the Grecians & Antioch in their singing the Psalms in Greek. Valef.

CHAP. IX.

Concerning those termed The long Monks, and how Theophilus having conceived an implacable hatred against Johannes upon their account, made it his business to get him deposed [from his Bishoprick,

NOt long after this, the Monks together with *Diormios* and his Brethren, went from the Solitudes to *Constantinople*. They were accompanied by *Ilydoras*, a person for whom *Theophilus* had heretofore had a great
* Love; * but was then become his most deadly Enemy upon this account. One *Peter* was
* Chief-Presbyter of the Alexandrian Church. *Theophilus* had conceived an hatred against him, and took a resolution of ejecting him out of the Church. He charged him with this accusation, that he had admitted a woman, by the sect a *Manichean*, to [a participation of] the Sacred Mysteries, before he had brought her off from the *Manichean* Heretic. But in regard *Peter* did not deny her Heretic, he had renounced her Heretic, and that he had not been admitted to the Eucharist [contrary to *Theophilus's* command. *Theophilus's* wrath, that he thus had been calumniated, in regard he was calumniated. For he affirmed himself

* See the second chapter of this book.

Besides this hatred of *Theophilus* against *Ilydoras*, *Sergem* (a Church Doctor, and Monk, two other monks, The first was, because *Ilydoras* had rendered to give evidence in favour of *Theophilus's* cause, and the second, because he had rejected *Theophilus's* heresy, but his ever most dislike in building Churches, who rather he valued the money of the Church, than rather to have been influenced to believe, that there were the reasons of *Theophilus's* hatred against *Ilydoras*, *Sergem* and *Diormios*, and especially attack it. Notwithstanding, *Ilydoras* was one of these reasons ejected out of the Church, but was recommended by the sentence of the Synod, on account of *Origens's* Errors, which he maintained; *Sergem* was his long time in the Church, and *Palladius* in *Luface*. Waite.

* See the second chapter of this book.

Besides this reason of *Thaphis*'s hatred against *Hidarus*, *Sezemen* (book 8, chap. 12), wrote two other causes. The first was, because *Hidarus* had refused to give evidence in favour of *Sezemen*'s sister. The second, because he had reproved *Thaphis* for his evil conduct in building Churches, where he wasted the money of the Church, which ought rather to have been bestowed on the poor. I am easily induced to believe, that these were the reasons of *Thaphis*'s hatred against *Hidarus*; in regard both to *Sezemen* and *Hidarus*. *Sezemen* do expressly attest it. Notwithstanding, *Hidarus* was one of these reasons ejected out of the Church; but was condemned by the sentence of the Bishops, on account of *Origen*'s doctrine. He maintained, as *Baronius* has observed, that he was informed so from *Pollucius* in *Lusitania*. Valef.

"b So *Arclatius*, who succeeded *Chrysostome* in his Bishoprick, is termed *αρχιεπίσκοπος*, Chief-Presbyter, in the *Acts of the Synod at Quercum*; and one *Martyrius* is styled *επίσκοπος*, Chief-Deacon. *Sequent* calls this *Peter Arch-Presbyter*. This is a name of honour, n: t. of ancientness. For the Bishops Elected whom they pleased out of the College of Presbyters to be Arch-Presbyters, as *Liberatus* informs us in his *Breviarium*, chap. 14. *Vale!*

* See book
5, chap. 15.

* Or,
would in

ACACIUS R.
HOMIUS

of the Prayers; but said he would not allow them a communion of the [Sacred] Mysteries, before *concordance* had been taken of their Case. Whilst the affair was in this posture, a false report is brought to the hearing of Theophilus, as if *Johannes* had both admitted them to the Sacred Mysteries, and was also ready to give them assistance. Wherefore [Theophilus] made it his whole business, that he might not only be revenged upon *Disforus* and *Idorus*, but cast *Johannes* also out of his [Episcopal] Chair. He sends Letters therefore to the Bishops of every City, concealing indeed his own design, and to appearance blaming therein *Origen's* Books only [notwithstanding]. *Arthanusius*, (who lived long before him,) in confirmation of his own Faith, has frequently made use of the authority and Testimony of *Origen's* writings, in his *Orations* against the *Arians*.

CHAP. X.

That Epiphanius [Bishop] of Cyprus being assisted away by Theophilus's frauds, convened a Synod of Bishops in Cyprus, to determine against *Origen's* Writings, and reproved *Johannes* for reading *Origen's* Books.

HE became reconciled also to Epiphanius Bishop of *Constantinople* in Cyprus, with whom he had heretofore disagreed. For Theophilus had been angry with Epiphanius, in regard he was enervated abject thoughts of God, and substituted him to have an humane shape. Al-
* Ti. false
* he added to the Heretic of the
* *Antiochian* heretics; he had indeed
* once received a check upon that
* account from *John* [Bishop] of
* *Jerusalem*, but from his re-
* turn to this Country, and also Epi-
* phanius himself, in that Sermon
* he Preach'd at *Jerusalem* in the
* presence of *John* himself; as *Seve-*
* *rius* (in his book to *Pamphilus*)
* concerning the Errors of *John* of
* *Jerusalem* and *Baronius* (at the
* year of Christ 393) do relate.
* Wherefore, there was no need of
* Theophilus's fearing himself an
* *Antiochian* spirit; i. e. carry favour
* with Epiphanius. Both *Socrates*
* and *Origen* were imposed upon
* by some Origenist, a favourer of
* *Arthanusius* and *Disforus*, who
* told them these things. For
* 'twas usual with the *Origenists*,
* (as *Baronius* has truly re-
* marked,) to fix the crime of this
* Heretic upon the Catholics,
* who whom they were condemn'd.
* Valf.

though Theophilus embraced these Sentiments concerning God, and reproved those who supposed the Deity had an humane shape, yet by reason of the hatred he conceived against some other persons, he openly deny'd his own thoughts; and at that time enter'd into a friendship with Epiphanius (with whom he had before been at difference,) as if he had altered his mind, and entertain'd now the same Sentiment with him concerning God. He was very earnest with Epiphanius likewise to convene a Synod of the Bishops in Cyprus, that therein *Origen's* Writings might be condemn'd. Epiphanius being by reason of his singular piety

a person of a plain disposition and unacquainted with subtlety, was soon induced into Error by Theophilus's Letters. And having assembled a Synod of the Bishops within the Island [Cyprus], prohibits the reading of *Origen's* Books. He sent Letters also to *Johannes*, inviting him to abstain from reading *Origen's* Works; and [requesting] that he also would convene a Synod, and make the same determination he had done. *Johannes* therefore having wound in Epiphanius, a person famous for his piety, to embrace his own opinion, and perceiving that his design thriv'd according to his wish, became more confident, and he also himself assembled many Bishops: in which convention (agreeable to what had been done by Epiphanius)

a sentence of condemnation was pronounced against the Writings of *Origen*, who had been dead almost two hundred years: Not that this was Theophilus's principal design, but [he did it chiefly] to be revenged on *Disforus* and his Brethren. *Johannes* gave little heed to what he was acquainted with either from Epiphanius, or Theophilus himself; his mind being wholly employed about Preaching in the Churches. And for that indeed he was extraordinarily eminent; but he altogether slighted the plots and designs form'd against him. But after it came to be apparently known to most persons, that Theophilus made it his business to divert *Johannes* of his Bishoprick, then all those men who had an hatred for *Johannes*, join'd in their raising calumnious complaints against him. And many, as well of the Clergy, as of the *Graves* who had a great interest in the Imperial Palace, supposing they had a very fair opportunity offered them of being revenged upon *Johannes*, procured a Grand Synod to be conven'd at *Constantinople*, sending into divers parts [for the Bishops], partly by Letters, and partly by Mes-
sengers.

that Heretic in the year of Christ 399. Which was done at conferences concerning that matter held by the Bishops who came thither, as *Posthumus* informs us in *Sulpicius's* *Dialogues* de *Eu* B. *Martinus*. After this Theophilus sent a synodical Letter to all the Bishops, and he wrote a particular Letter to Epiphanius, beseeching and increasing him that he would convene all the Bishops of the Island, to condemn the same Heretic himself, and subscribe his synodical Letter. This Letter of Theophilus is at this day extant, translated by *St. Jerome*. Valf.

* *Περὶ διακονίας* καὶ ἀρετῆς ἐστὶν. The particle *καὶ* must be expressed. Moreover, *Socrates* here adds a perfect number for antiphrasis. And for this reason he adds the Term *ἀρετῆς*, that is, *virtue*, or *merit*. But if we would speak exactly, above thirty years must be taken from this number. For *Origen* died on the year of Christ 322, as may be made out from what we have said at note (k) and (c.) on *Engl. Eccl. Hist.* book 7, chap. 1. From which it may be seen, that the year of *Origen's* death was condemn'd in the *Alexandrian* Synod, there are 147 years. Valf.

CHAP. XI.

Concerning the [two] Syrian [Bishops] Severianus and Antiochus, how, and for what reasons they disagreed with *Johannes*.

Moreover, the Odium against *Johannes* was increased by another accident of this nature. There were two Bishops who flourished at one and the same time, by extract they were Syrian, [their names] *Severianus* and *Antiochus*. *Severianus* Prebided over the Church of *Gabal*, which is a City of Syria; and *Antiochus* over that of *Ptolemais* situate in Phoenice. Both of them were famous for their eloquence. *Severianus*, though he seem'd to be very Learned, yet did not pronounce the Greek tongue exactly and distinctly; but whilst he spoke Greek, his voice had the found of Syriack. *Antiochus* came first to *Constantinople* from *Ptolemais*; and having for some time Preach'd in the Churches [of the Imperial City] with much Labour and Diligence, and from them procur'd a great summe of money; at length he return'd to his own Church. Afterwards, *Severianus* being informed that *Antiochus* had gotten a great deal of money at *Constantinople*, made it his business to follow his example. Having therefore exercised himself very much, and made many Sermons, he also comes to *Constantinople*. Where being curiously received by *Johannes*, for some
time

ACACIUS R.
HOMIUS

* Or, man-
of the
magistery.

* Or, *Wilibon*,
or *Wilibon*.

† Book 6.
chap. 4.

† Or, By
the *ty*.

* Or, *Liberty*
and *conscience*.

time he footed and flattered him, and was notwithstanding beloved and honoured by *Johannes*: in the mean while he grew famous for his Sermons, and on that account came to be taken notice of by many great personages [of that City]; and moreover, by the Emperor himself. It hapned that the Bishop of *Ephesus* died at that time, and *Johannes* was necessitated to make a journey thither, to ordain a Bishop there. Being come to that City, and finding some endeavouring to promote one person to the Bishoprick, others another, (who also strove very earnestly amongst themselves upon their account, for whom they gave their suffrages;) *Johannes* perceiving that both parties contended most pertinaciously, and would in no point be obedient to his admonitions; resolv'd to put an end to their contention * without offending either faction. He himself therefore preferred one *Heraclides* his Deacon, by Nation a *Cypriot*, to the Bishoprick. And so both parties desisted from their mutual contentions, and were at quiet. On this account *Johannes* was necessitated to stay at *Ephesus* a long time. In the interim that he resided there, *Severianus* gained a greater esteem and affection from his Auditors at *Constantinople*. Nor was this thing unknown to *Johannes*. For he was with all imaginable speed acquainted with what-ever hapned. When therefore *Serapion* (of whom we have made mention † before,) suggested this to him, and told him the Church was disturbed by *Severianus*, *Johannes* was provoked to an Emulation. And having incidentally taken away many Churches from the *Novatianists* and *Quartadecimans*, he return'd to *Constantinople*. Where he renew'd the care of the Churches which was incumbent on him. But no body was able to endure *Serapion's* haughtiness and arrogance. For in regard he was in possession of a great * interest and favour with *Johannes* the Bishop, his insolence towards all persons was immeasurable. For which reason the Odium also against the Bishop became more enkindled. Upon a time, when *Severianus* pass'd by him, *Serapion* refus'd to give him the Honour due to a Bishop; but continued in his feat, demonstrating thereby that he had but a very slight esteem for *Severianus's* preference. *Severianus* could not bear this contempt of *Serapion's*; but spake with a loud voice to those that were present, If *Serapion* dies a Christian, *Christ* hath not been incarnate. *Serapion* having gotten this occasion, did openly render *Severianus* odious to *Johannes*: He conceal'd the first clause of the sentence, [to wit, this], if *Serapion* dies a Christian; and affirmed that *Severianus* said these words only, doubtless *Christ* was not incarnate. He produced a company of his own [faction] who attested that the words were spoken so. *Johannes* therefore forthwith expels *Severianus* out of the City. This coming to the knowledge of the Emperress *Eudoxia*, she reproves *Johannes* severely; and gave order that *Severianus* should forthwith be recalled from *Chalcedon* in *Bithynia*. He return'd immediately. But *Johannes* declin'd his friendship; nor could he be induced thereto by the intreaty of any one. † Till at length the Emperress *Eudoxia*, in that Church call'd *The Apostolick*, call'd her Son *Theodosius* (who now Reigns successfully, but was then a very young child;)

* Instead of [the *ty*] *Wilibon*, as in *Sozomenus*, in so much the Emperress.] In my judgment it should be [the *ty* *Wilibon*, till at length the Emperress.] Nor do I doubt but *Socrates* wrote thus, *Nicetorum* words it expressly according to our emendation. And in *Origen's* reading is [the *ty*, *Wilibon*] which is the same. Valf.

before *Johannes's* knees, and * having adjur'd him frequently by her Son, with much ado prevailed with him to admit of a friendship with *Severianus*. After this manner therefore these two persons were to appearance reconciled; nevertheless, they retain'd a rancoured mind one towards another. Such was the occasion of *Johannes's* grudge against *Severianus*.

Ancients were wont to swear by their Children. So in *Virgil*,

Per caput hoc juro, per speciem iurgentis Iuli
I swear by thy head, by the hopes of growing Iulus.

After the same manner, when they would earnestly entreat others, they beseech'd them by their own children, and whatever they offered most dear to themselves. In this manner therefore *Eudoxia* spoke to *John Chrysostome* at that time. By this little child of mine, and your spiritual Son, whom I brought forth, and whom you reared out of the *Laced* Port is reconciled with *Severianus*. In certain *Chrysostome* had received *Theodosius* Junior out of the *Eccl. tunc*, as *Nicetorum* relates at this place, from *Simon Metaphrastes*, as I suppose. Further, *Baronius* places this reconciliation between *Severianus* and *Chrysostome*, on the year of Christ 401, in the Consulate of *Vincencius* and *Proculus*. But I had rather place it on the year following. For if it be true that *Theodosius* was then baptized, as we have before related from *Nicetorum*: (which is indeed highly probable; for *Valentius* would not have brought her Son into the Church of the Apostles, had he not been baptized.) this reconciliation of the Bishops must necessarily happen on the year of Christ 402. For *Theodosius* Junior was born in the Consulate of *Vincencius* and *Fravintus*, (which was the year of Christ 401,) on the tenth of April. For *Soz.* is recorded in the *Alexandrian Chronicle*, and in *Marcellinus's* which was put forth by *Omnifrons*. The reading in *Sirmondus's* edition is false, where it is on the eleventh of April. Nor is it credible, that he could be baptized, except in the Easter of the year following. If any one now will understand him maintain, that he was baptized a few days after his birth, (as *Marcellus* seems to intimate in the life of *Porphyrius*;) we will allow this, if he pleases. But who can believe, that *Theodosius* would have been brought into the Church by his Mother, and placed at *Chrysostome's* knees, before he was a year, or ten months old? Valf.

CHAP. XII.

That Epiphanius coming to *Constantinople*, held Assemblies, and performed Ordinations contrary to *Johannes's* mind; that he might gratify Theophilus.

NOR long after this, Epiphanius the Bishop comes again out of Cyprus to *Constantinople*, induced thereto by Theophilus's persuasions: * Or, *Ar-*
he brought along with him a copy of a Sentence of a Synod, wherein he had not declared *Origen* to be Excommunicate, but had condemn'd his Books only. Arriving therefore at Saint *John's* Church, (which is distant from the City seven miles,) and coming altho, he celebrated an Assembly, and ordained a Deacon; after a *Baronius* which he enter'd into the City. That he might do as gratify Theophilus, he declin'd *Johannes's* invitation, and lodged in a little private house. And charge *Socrates* with a mistake, because he Sentence of condemnation against *Origen's* Books, has said, and recited it to them: * having nothing to say that *Epiphanius* ordain'd a Deacon at *Constantinople* without the consent of the Bishop of that City. Epiphanius had done that before indeed, in the Diocese of *John* Bishop of *Jerusalem*, as 'tis manifest from *Jerome's* Epistles. *Socrates* therefore, and the few that follow him, being deceived by the likeness of the name, thought that was done by Epiphanius in the Church of Saint Bishop of *Constantinople*. This device *Baronius* has invented to excuse Epiphanius. But, who sees not, that there is no reason, why we should charge *Socrates* with a lie in those things which he himself was able to see? For what had been once done already by Epiphanius in *Palestine*, why could it not afterwards be made use of by the same person at *Constantinople*? For there was not for *Socrates* to crime in ordaining a Deacon, whom notwithstanding Epiphanius ordain'd not, but by the contrary of the multitude that stood by. Valf.

* Instead of [the *ty*, *Wilibon*, having nothing] in the next line, we read *Idem*, were pleas'd] instead of [the *ty*, *Wilibon*] Valf.

b *Socrates*
(and *Sozomenus*)
has tol-

which [bruise] he was in very great pain, and could not accompany the rest of the Bishops in their passage to Constantinople. He therefore continued at Chalcedon, but the rest failed over to Constantinople. None of the Ecclesiasticks went out to meet Theophilus, nor shewed him the usual respect and honour: for he was known to be [Johannes's] open enemy: The Alexandrian Monks, whose Corn-bread hapned to be there at that time, went forth to meet him, and received him with acclamations of joy. Theophilus refused to go into the Church; but took up his lodgings in one of the Emperours houses, named *Placidiana*. Thenceforward many accusations were raised against Johannes. Nor was there the least mention now made concerning Origen's Books: but they betook themselves to other abridgements. Provision being made before-hand after this manner, the Bishops met at a place ^a near the City Chalcedon termed the *Oak*, whither they cited Johannes immediately, that he might make his defence in reference to the Crimes he stood charged with. Together with him they summoned in *Serapion* [his Deacon], *Tyrris* the Eunuch a Presbyter, and *Paulus* a Reader. For these persons were accused together with Johannes. But, in regard Johannes made use of an ^b Exception, and refused those that summoned him in, as being his enemies, and appealed to a general Council, without any delays they cited him in four times. And when he refused to appear, but gave them always the same answer, they condemned and deposed him; laying no other crime to his charge but this only, that upon his being summoned he would not appear. This business being divulged about Evening, put the multitude into the greatest tumult imaginable: wherefore they watched all night long, and would in no wise suffer him to be taken out of the Church: but cried out, that cognizance ought to be taken of his case in a greater Synod. But the Emperor issued out an Order, that he should be forthwith ejected, and carried into banishment. Johannes understanding this, surrendered himself about Noon on the third day after his deposition, the people not knowing of it. For he was afraid, lest a disturbance might have been raised upon his account. So, he was conveyed away [and banished.]

CHAP. XVI.

That the people being tumultuous because of Johannes's banishment, Briso the Emperess's Eunuch, was sent to bring him back again to Constantinople.

But the people were intolerably tumultuous, And (as it usually happens in such cases,) those who had conceived an hatred against him, changed it into a compassion, and affirmed him to be calumniated, whom a little before they desired to see deposed. Upon this account therefore, they were the most numerous, who ex-

claimed both against the Emperor, and the Synod of Bishops. But in a more especial manner they fixt the occasion of this clamour upon Theophilus. For his frauds could no longer continue concealed: but [were discovered] both by many other indications, and also because he communicated with *Disorius* and those termed the *Long Monks*, ^a soon after Johannes's deposition. Moreover, at that time *Severianus* also (in a Sermon he Preacht in the Church,) supposing he had a fair opportunity of reproaching Johannes, spake these words: *Although Johannes had been condemned for nothing else, yet his proud and arrogant disposition was crime sufficient [justly to have occasioned] his deposition. He is more forgiven all other sins, but God resisteth the proud, as the Sacred Scriptures inform us. These words provoked the populace to an higher degree of obstinacy and contention. Upon which account the Emperor gave order he should be recalled immediately. Briso therefore the Emperess's Eunuch being sent, found him at *Prænetum*, which is a *Mari-Town* situate over against *Nicomedia*, and ordered him, to return to Constantinople. But in regard Johannes, after he was recalled from Exile, refused to enter the City before he had been declared innocent by a greater Judicature; in the interim therefore he abode in a Village at some distance from the City, termed *Marianæ*. On his making delays and refusing to enter the City, the multitude was incited, and forthwith began to cast forth opprobrious words against the Emperours. For which reason Johannes was forced to return. The populace therefore went forth to meet him with [expressions of] the greatest veneration and honour, and bring him directly to the Church: entreating him to place himself in the Episcopall Chair, and (according to his former usage) pray for peace upon the people. Upon his refusing to do that, and saying that that ought to be done by a determination of the Judges, and that it was necessary his condemnors should acquit him; the multitude grew more inflamed, they being extremely desirous to see him sitting in the [Episcopall] Chair, and to hear him Preach therein. At length the people prevailed to have these things done. And Johannes, after he had seated himself in the Episcopall Throne, according to his usage prayed for peace upon the City, people: and moreover, being constrained thereto, he Preached a Sermon to them. This thing gave Johannes's adversaries an occasion of [raising] another calumnious accusation against him. But concerning that they spake not one word then.*

CHAP. XVII.

That upon Theophilus's desiring to discuss Heracles's case then absent, and Johannes's refusing to permit him; an engagement happened between the Constantinopolitans and Alexandrians, wherein many were slain [on both sides.] At which Theophilus and some other of the Bishops were terrified, and fled from the City.

But

Ut in the first place Theophilus made an attempt to call in question *Heracles's* Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.] *Heracles* was not present: but was judged by his absence, as if he had unjustly beaten some persons, bound them with chains, and caused them to be led thorough the midst of the City Ephefus. And when Johannes and his favourers affirmed, that judgment ought not to be passed upon those that were absent; the Alexandrians on the contrary firmly maintained, that *Heracles's* accusers ought to be admitted, although they accused him in his absence. A tumult therefore and a sharp conflict was forthwith raised between the Constantinopolitans and Alexandrians. And a Fight hapned, wherein many persons received wounds, and some were slain. Upon sight hereof, Theophilus fled forthwith to Alexandria: the same was done by the other Bishops, excepting a few who were of Johannes's side. And all of them made their escape and went to their own [Seats.] These things hapning thus, Theophilus was condemned in the judgment of all men. Moreover, the *Oidium* against him was increased, by his being in no wise ashamed of reading Origen's Books constantly after this. Being asked therefore by one, why he would again embrace those Books which he had condemned; his answer was this: *Origen's Books are like a Meadow adorned with all manner of flowers. If therefore I find any thing that is good amongst them, I gather it. But, if any thing appears contrary to me, that [in regard it pricketh] I let alone. This was Theophilus's answer; but he considered not this saying of wise Solomon: that, if the words of the wife are as goods, and they ought not to kick against them, who are pricked by the precepts [contained therein.]* For these reasons Theophilus was condemned in all mens judgments. Moreover *Disorius* (one of those termed The Long Monks) Bishop of *Hermopolis*, ^b died a little after Theophilus's flight, and was honoured with a splendid Funeral, being buried in the Church at The Oak, wherein the Synod upon Johannes's account had been convened. But Johannes employed himself about Preaching, and ordains *Serapion* (for whose sake the *Oidium* against him had been raised,) Bishop of *Heraclea* in *Thracia*. Not long after, these things also hapned.

CHAP. XVIII.

Concerning Eudoxia's Silver Statue, and how Johannes was ejected out of his Church again on account of that, and conveyed into banishment.

A Silver Statue of the Emperess Eudoxia, clothed in a womans stole, had been erected upon a pillar of Porphyry. It stood upon

on high *Zeus*, not very near, nor yet at any great distance from that Church named *Sophia*; but there was the distance of half the breadth of the street between them both. At that Statue publick Confessions were usually celebrated. Johannes's hope of recovering what was forfeited [at those points] to be done in contempt to the Church, rekindled his usual freedom and boldness of speech, and armed his tongue against those who did those things. And whereas he ought to have persecuted the Emperours by an *Exhortatory Oration*, to abstain from such sports; he did not due that; but made use of his sharp tongue, and reproacht those who had ordered these [sports] to be performed. The Emperess did again apply these expressions to her self. And supposing Johannes's words [to be spoken] in contempt to her, she makes it her business to have another Synod of Bishops convened against him. Johannes made sensible hereof, Preacht that famous Sermon of his in the Church, the beginning whereof is this: ** Herodias says again, she is again disturbed, she dances again, the again desires to receive John's head in a Chalice.* Herely the Emperess was more highly exasperated. And not long after the Bishops arrived, to wit, *Leontius* Bishop of *Ancyra* in *Galatia* the *Leis*; *Ammonius* of *Laodicea* which is in *Pisidia*; ^b *Briso* of *Philippin* in *Thracia*; *Acacius* of *Beroa* in *Syria*, and some others. After these Prelates were come, those who had accused Johannes before, were set up again. Johannes was emboldened with a greater degree of confidence before these Judges; and desired that the Crimes he was accused of, might be inquired into. [In the interim, the Feast of] *Our Saviour's Nativity* approached, and the Emperour, as he had usually done before, went not to the Church: but gave Johannes notice, that he would not communicate with him, till such time as he should clear himself of the Crimes he stood charged with. Farther, in regard Johannes's accusers shewed a dependency and fearfulness of mind, by reason of his great confidence; the Bishops that were present superseded their researches into any thing else, and affirmed that a scrutiny was to be made concerning this only, to wit, that after his deposition he had thrust himself into his Episcopall Chair, without having had it adjudged to him by the authority of a Synod. When Johannes made answer, that sixty Bishops with him had rejoyned [in

I 1 2 these

^a In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^b Or, made

^c In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^d In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^e In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^f In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^g In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^h In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

ⁱ In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^j In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^k In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^l In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^m In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

ⁿ In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^o In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^p In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

^q In the first place Theophilus made an attempt to call in question Heracles's Ordination; that so, if possible, he might make that an occasion of deposing Johannes [again.]

ARCADIUS
HONORIUS.

latia the Left, had taken the Church [there] from the *Novatianists*, and was [at that time] come to *Constantinople*, *Sifismus* went to him, and entreated him to reſtorc the Church. But *Leontius* in an heart made answer, and ſaid to him, *You Novatianists ought not to have Churches, [in regard] you take away Repentance, and exclude the loving kindneſs of God.* After *Leontius* had ſpoken theſe and more ſuch ill words againſt the *Novatianists*, *Sifismus* made answer, *But no perſon repents in ſuch a manner as I do. When [Leontius] added again, How do you Repent? Sifismus*

* In *Suidas*, at the word *Σωφροσύνη*, this whole passage in *Socrates* is transcribed, where the word [*ἀνεκείνῳ*], he answered] is wanting. Which word must either be expunged here as superfluous, [which we have done in our Version;] or else the word [*ἀνέκῳ*, *abjectus*] which went before, must be blotted out *Valer.*

an not a Bishop in your account only, when as
 notwithstanding other persons look upon me to be
 such. Johannes incensed at that answer, I (said
 he) will make you leave Preaching; for you are
 an Heretic. To which Sifinius made this pleas-
 ant return. But I will give you a reward,
 if you will free me from so great pains. Johannes
 being mollified with this answer, replied, I will
 make you leave off Preaching, if that Office be trou-
 blesome to you. So facetious was Sifinius, and
 so ready at answering. It would be tedious to write
 and record all his sayings. Wherefore, I have
 accounted it sufficient, by these few to shew what
 manner of person he was. I will only add this,
 that he was very eminent for his Learning; on
 which account, all the Bishops that were his suc-
 cessours, loved and honoured him. Moreover,
 all the eminent personages of the *Senatorial order*
 had a great affection for, and admired him.
 He wrote many Books: but *he is too studious
 about words in them, and intermixes Poetic
 terms. He was more admired for his speaking,
 than his writing. For, in his face and voice, in
 his garb and aspect, and in the whole motion of
 his body, there was a gracefulness. By reason
 of which [accomplishments,] He was beloved
 both by all Sects, and chiefly by *Atticus* the
 Bishop. But, I think thus much sufficient [to
 have been said] concerning *Sifinius*.

CHAP. XXIII.

Concerning the death of the Emperour Arcadius.

NOT long after the death of *Johannes*, the Emperor *Arcadius* died; a man of a mild and quiet temper, and who at the close of his life got the reputation of a person beloved by God, for this reason. There is at *Constantinople* a very spacious house, which is termed * *Carya*. For, in the Court of this house there is a *Nutt-tree*, on which (‘tis reported) the Martyr *Acacius* was hanged, and completed his Martyrdom. On this account a small Church was built near that tree. The Emperor *Arcadius* desirous to see this Church, went into it [one day :] and when he had said his prayers, came out again. All those persons who dwell near that Church, ran together to see the Emperor. Some went out of the house, and made it their business to

take their Standings before hand in the freets,
from whence they suppoed they might have a
plainer view of the Emperours countenance,
and of the Guards that were about him. Others
followed, untill all persons, together with the
women and children, were got out of the Church.
After which, all that great hoyle, the buildings
whereof enfolded the Church on every side, fell
down immediately. Hereupon followed an ou-
cry, together with an admiration, because the
Emperours prayer had delivered to great a mul-
titude of persons from destruction. This hapned
thus. [Moreover, *Arcadius*] leaving his Son
Theodosius, then but eight years old, ended his
life in the Consulate of *Basilius* and *Philippus*,
on the first of *May*: this was the second year
of the two hundred ninety seventh *Olympiad*. He
reigned with his Father *Theodosius* thirteen years:
after his Fathers death [he reigned] fourteen;
he lived one and thirty years. This book contains
the History of twelve years and six montis.

* In other Copies this following passage occurs, not as if it were omitted, but worded in a different manner. We judged it therefore meet to annex it. On which account we have added it at this place.

a different manner only. *Musculus*, *Grynæus*, and Dr *Hammer* have omitted it in their Versions. *Christophorus*, *Curterius*, and *Valesius* have inserted it in their translations. The *Greek Text* of it occurs in *Stephens's Edition*, and in *Valesius's*; from which latter we have rendered it into *English*.

BUt, in regard the Bishop of *Ephesus* hapned to die in the interim, *Johannes* was necessitated to go to *Ephesus*, to ordain a Bishop. Being arrived in that City, and some endeavouring to promote one person, others another; he preferred one *Heracleides*, his own Deacon, by Country a *Cypriot*, to the Bishoprick. Whereupon a disturbance being raised in *Ephesus*, because *Heracleides* was [reputed] unworthy of the Episcopate; *Johannes* was forced to flay at *Ephesus* for some time. During his residence there, *Severianus* grew more beloved and esteemed by his Auditors at *Constantinople*. Nor was this unknown to *Johannes*. For he was speedily acquainted with what hapned by *Serapion*, whom he had a singular affection for, and to whom he committed the whole care of his Episcopate, in regard of his piety, his fidelity in all concerns, his prudence in the management of all matters, and his studiousness about defending the Bishops Rights. After some time, *Johannes* returns to *Constantinople*, and personally undertook again a becoming care of the Churches. But between *Serapion* the Deacon, and *Severianus* the Bishop, there arose a great ^{* *Μαχη* *Αγίας*, a narrowness of mind.} dissention; *Serapion* opposing *Severianus*, because he strove to out-do *Johannes* in his Preaching; and *Severianus* envying *Serapion*, because *Johannes* the Bishop favoured him highly, and entrusted him with the whole care of his Episcopate. Being thus affected one towards the other, the vehemency of their hatred hapned to be much increased by this reason. To *Severianus* on a time passing by, *Serapion* ^{† *Ερμ* *Εστ* *οστ*.} shewed not that honour which is due to a Bishop: but continued in his seat; whether it was because he saw him not, (as *Serapion* afterwards affirmed upon oath before the Synod;) or whether it was because he slighted the presence of a Bishop, (as *Severianus* averred,) [which of these was truest] I cannot say: God only knows. But *Severianus* could not then bear *Serapion's* contempt;

LIB. VI.

ARCADIUS
HONORIUS.

He means with an oath condemns *Severinus*, and not only [divests him] of the dignity of a Deacon, but excommunicates him also from the Church. *Yohannes* hearing this, took it very ill. But afterwards, when the business came under discussion before a Synod, and *Severinus* excused the fact and averred that he feared him not, and also produced witnesses [in confirmation thereof], the whole Synod of Bishops then convened pardoned him, and entrusted *Severinus* to admit the Bishops of *Adulis* to the same office.

* Or, the
honour.

hannes the Bishop, that he might fully satisfy *Sceuriant*, removes *Serapion* and suspends him from the * Office of a Deacon for a week's space: although he used him as his right hand in all buenefits, in regard he was a most acute and diligent person about Ecclesiastical Disputes and Answers. Notwithstanding, *Sceuriant* could not thus be prevailed with; but made it his whole buenefits to get *Serapion* not only wholly degraded from his *Diaconate*, but excommunicated also. *Johannes* was forewarned hereat, went out of the Synod, and left the Bishops then present to determine the cause, having spoken these words to them: *Do you*

inquire into the cause, and make such a definitive determination as you shall think fit. For I refuse to determine the difference between them. After *Iohannes* had spoken these words, and was risen up, the whole Synod arose likewise, and left the cause in the same state it was in, leaving *Severianus* rather, because he † acquiesced not in what had been said by *Iohannes* the Bishop. But *Iohannes* admitted not *Severianus* to a familiarity any more in future: but advised him to return into his own Country, signifying thus much to him: *Severianus*, (said he,) 'tis not expedient, that the Diocesi you are entrusted with should for so long a time continue unlookt-after, and destitute of the presence of its Bishop. Wherefore, hasten your return to your Churches, and neglect not the Gift [which God hath bestowed] upon you. When *Severianus* had begun his journey, the Empress *Eudoxia*, informed hereof, reproves *Iohannes*, and causes *Severianus* to be forthwith recalled from *Chalcedon* in *Bithynia*. He came back immediately. But *Iohannes* declined a friendship with him, and could by no persons entreaty be prevailed upon: till such time as the Empress *Eudoxia*, in that Church called the *Apostles*, cast her Son *Theodosius Junior*, then a very young child, before *Iohannes*'s knees, and having conjured him frequently by her Son, with much ado persuaded him to admit of a friendship with *Severianus*. After this manner therefore, † &c.

|| See chap.
11, at the
latter end
of it.

THE
SEVENTH BOOK
OF THE
Ecclesiastical History
OF
SOCRATES SCHOLASTICUS.

CHAP. I

That after the Emperour Arcadius's death, (who left his Son Theodosius, then eight years old;) Anthemius the Præfect had the chief management of affairs in the Empire.

THE Emperor *Arcadius* having ended his life on the first of *May*, in the Consulate of *Bassus* and *Philippus*; *Honorius* his Brother [still] Governed the *Western* Empire: the *Eastern* was under the Government of * his Son *Theodosius*

Junior, at that time eight years of age. *Antiochus* the *Præfatus Prætoris* had the chief management of the public affairs. He was Grandchild to that *Philippus*, * who in *Constantinus's* Reign ejected *Paulus* the Bishop, and introduced *Macarius* into his See. * He compassed *Constantinus* (book 14, chap. 3.) relates that this *Antiochus* enlarged the *Forum*, (that is, a place about the walls of a City or Town, as well within as without, but not to be built upon) of the City *Constantinople*, demolished the old walls, and built new ones towards the Continent, which (says he) are now standing : and that he finished the work with an incredible fervour, to wit, with the space of two months. You find in *Isidorus* *origen* that it was *Antiochus* the Landward, and not *as Langer* does, *Brick-wall*. But *Antiochus* seems to be mistaken, who attributes that to *Antianthus*, which was done long

* That is,
Arcadius's
Son.

114 after

words are these: *οὗ δὲ ἐκδομένης παραστάσει καὶ ἀποστολῇ πάλιν ἀποσφύρου, &c.* Which are to be translated thus, But in regard they celebrated the solemn Vigil with a congruous worship merely for [salutary] sake, &c. Moreover, why Sabbatians (although he followed the sect in the observation of Easter, notwithstanding he would retain the custom of Easter with the Christians, this in my judgement is the reason, because he feared the Laws of the Emperors who had made a Sanction that they should be accounted Heretics, who kept not Easter on one and the same day with all other Christians. This was the command of the Emperor Theodosius, in the ninth Law of the Theodosian Code de Hæreticis. Valel.

CHAP. VI.

Concerning those who at that time were the Ring-leaders of the Arian Opinion.

DOrthodox Bishop of the Arian Heresy (who had been translated by the Arians from Antioch to Constantinople, as we have related * before,) having lived an hundred and nineteen years, died in Honorius's seventh and Theodosius Augustus's second Consulate, on the sixth of November. After this person Barbas presided over the Arian Sect. In whose time the Arian Heresy was very happy in having two eloquent men, both whom were dignified with a Presbyterate. The name of the one was Timotheus; the other was called Georgius. Georgius was furnished with more of Grecian Literature: but Timotheus had bestowed greater pains about the Sacred Scriptures. Moreover, Georgius had Aristotle's and Plato's books always in his hands: but Timotheus was an admirer of Origen; and in his Expositions of the Sacred Scriptures in publick, he shewed himself not to be unskilled in the Hebrew Tongue. Timotheus had formerly been an adherent to the Sect of the || Paphlagonian. But Georgius had been ordained by Barbas. I myself discoursed with this Timotheus, and evidently perceived how ready and expedite he was in returning answers to those who questioned him, and in explaining the most obscure places which occur in the Sacred Scriptures. He always quoted Origen as a most evident witness of what he asserted. I cannot therefore but wonder, how these two persons should persist [in their adherence] to Arianism, the one of whom had Plato always in his hand; and the other had Origen in his mouth. For neither does Plato assert, that the Second and Third Cause (as he usually terms them,) took a beginning of Existence. And Origen every where acknowledges the Son to be coeternal with the Father. But, though they continued in their own Church, yet the Arian heresy was by them reduced to a better and more moderate temper. For by their own doctrine they banished many of Arian's blasphemies. But thus far concerning these persons. Not long after this, Sifonius Bishop of the Novatianists dyed, in the same Consulate, and Chrysanthus is ordained, concerning whom we shall speak hereafter.

CHAP. VII.

How Cyrillus succeeded Theophilus Bishop of Alexandria.

Some little time after this, Theophilus Bishop of Alexandria fell into a * Lethargick distemper, and died in Honorius's ninth and Theodosius's fifth Consulate, on the fifteenth of the month October. And a contention being raised there also about the Bishoprick, some endeavoured to place Timotheus

the Arch-deacon in the Episcopal Chair; others Cyrillus, * who was Theophilus's sister's son. When a Sedition arose hereupon amongst the people, Abundantius Commander of the Militie [in Egypt] favoured Timotheus's party. Wherefore, on the third day after Theophilus's death, Cyrillus was placed in the Chair, and came to the Bishoprick with a greater power than Theophilus had done. For from that time, * Bishops of Alexandria, surpassing the Sacerdotal degree and bounds, exercised a principality, and took upon them the [secular] Government of affairs. Ni-Cyrillus therefore forthwith shut up the Churches of the Novatianists at Alexandria; and in the first place took away all their sacred vessels and ornaments; after which he deprived their Bishop Theopemptus of all he had.

By the Father's side this words are *ὁμοῦ αἰσὲς πατέρος*: Theobolus terms him only Father, &c. Wherefore I rather believe he was Cyrillus's mother's brother. In Symeon there is mention of Theophilus's Sister, Facundia Hieronimus and Epiphanius Scholasticus term Theophilus Cyrillus's Con-german; which is ill done; but from thence it's clearly intimated, that Cyrillus was related to Theophilus by his Sister, Valel.

Instead of *ἡ ἐκδομένη παραστάσει* from the Sacerdotal degree and order, it is undoubtedly he [Theophilus] is beyond the Sacerdotal, &c. according as St Hieronim had noted at the margin of his Copy from Christopherianus book. Notwithstanding both Translators have followed the common reading, which is not to be endured. Socrates, 'tis certain, speaking concerning the same thing at chap. 11. of this book, uses the word *πατὴρ*, there: *τις ποῦθεν ἐμπαρκα* (Lyshe) *ὁμοῦ αἰσὲς τοῦ* Ἀλφειοῦ πατρὸς τῆς ἱερουδαίας, *ἐπὶ διακονίᾳ καὶ κατὰ ἀποστολὴν*; that is, The Roman Bishoprick, having (the that of Alexandria) surpassed the Sacerdotal degree and bounds, and degenerated long before into a secular principality Valel.

CHAP. VIII.

Concerning Maruthas Bishop of Mesopotamia, and how the Christian Religion was by him propagated in Persia.

ABOUT the very same time, the Christian Religion hapned to be propagated in Persia, upon this account. Between the Romans and Persians frequent Embassies are continually sent.

* For there are several reasons, why they should frequently send Embassies to one another. There hapned therefore to be a necessity at that time, that Maruthas Bishop of Mesopotamia (whom we have mentioned a little * before,) should be sent by the Roman Emperour to the King of the Persians. The Persian King having found that this person was endowed with an enmity of piety, honoured him highly, and gave him attention, as being really and truly a friend of God.

The Magi's whole interest is great with the Persian King, were incensed hereat. For they were afraid least he should perfwade the King, to turn Christian.

For Maruthas by his prayers had cured the King of a pain in his head wherewith he had been a long while troubled, which the Magi could not cure him of. Wherefore, the Magi betake themselves to the inventing of a fraudulent design. And whereas the Persians worship fire, and the King was wont to adore a fire which was always burning in a certain house; they hid a man under ground, whom (at such time as the

King usually * worshipp'd) they ordered to speak [to this effect,] that the King ought to be thrust out of doors: for he had done impietously, because he supposed a Priest of the Christians to be dear to God. Idigderer (for that was the Persian King's name,) having heard these words, although he revered Maruthas, notwithstanding had thoughts of sending him away. But Maruthas, a man truly acceptable to God, was very earnest in putting up his prayers, whereby he detected the fraud which the Magi had framed. [He addressed himself] therefore to the King in these words, Be not deluded, O King! But go into [the house,] and when you shall hear the voice, dig up the ground, and you will discover the Fraud. For the fire speaks not, but the invention of men does this. The King of the Persians is perfwaded by Maruthas, and goes into the little house again, * where fire is kept always burning. And when he had heard the same voice again, he ordered the place to be dug up where he that uttered the words which were supposed to be God's, was found. Therefore, the King was highly incensed, and gave order that the * Tribe of the Magi should be || decimated. After this was done, he spoke to Maruthas, to build Churches wheresoever he pleased. From that time the Christian Religion was propagated amongst the Persians. Moreover, Maruthas having then left Persia returned to Constantinople. But, not long after he was sent Embassadour again to the Persians. And the Magi becook themselves to the invention of Plots and intrigues again, to hinder his being admitted by the King. * For by a device they raised a most horrid sink in that place, * into which the King usually came; and they calumniously accused the Christians, as if they had caused it. But when the King, in regard he already had a suspicion of the Magi, made a more exact scrutiny about the occasions [of this sink,] the Magi were found again to be the causes of this ill smell. Wherefore he punished many of them again: but he had a greater honour and esteem for Maruthas. And he loved the Romans, with whom he embraced a friendship. Yea, the King himself wanted but little of turning Christian, after Maruthas, together with * Abdas the Bishop of Persia, had shewed another * Miracle. For both these persons, when they had fasted long, and been earnest in prayers, cast out a devil that vexed the Kings Son. But Idigderer, before he became a perfect Christian, was prevented by death. His Kingdom devolved to his Son Varavanes: in whose time the League between the Romans and Persians was broken, as we shall declare hereafter.

* Or, Stoc, or, Race, That is, every sect was put to death.

* We read [ἐκδομένη,] &c. for by a device they raised &c.

* In [ἀποστολῇ,] &c. by a device, &c.

* Other- wise, a repetition of the same particle would be tedious and unpleasant.

* Many errors in these particles are usually committed by Translators of books, whilst they write too hastily.

* Here we read *αἰσὲς πατὸς*, instead of *αἰσὲς πατὸς*. Valel.

* Epiphanius Scholasticus calls this Bishop of Persian Abtalar. Ni-cyrianus terms him Abdas. In the Sforian M. S. he is tiled Abdas. Valel.

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Who were Bishops of Antioch and Rome at that time.

ABOUT the very same times, Flavians died at Antioch, and was succeeded in that Bishoprick by Porphyrius. After Porphyrius, Alexander Presided over that Church. At Rome, Damasus having held that Bishoprick eight

years, was succeeded by Siricius. After Siricius had Presided there fifteen years, Anastasius governed that Church three years. And after Anastasius, Innocentius. He was the first that began to persecute the Novatianists at Rome, whom he deprived of many Churches.

CHAP. X.

That Rome became subject to the Barbarians at that time, and was destroyed by Alaricus.

AT that very time Rome hapned to be taken by the Barbarians. For one Alaricus a Barbarian, who had been an Allie of the Romans, and had assisted the Emperor Theodosius in the War against the Tyrant Eugenius, on which account he was honoured with * Roman dignities,) could not bear his fortunate success, (book 4.) relates, that Alaricus, after the expedition against the Eugenius, who he had done excellent service, was Commander of the Roman Forces, but returned into Thracia, and kept with him those Barbarians only, whom he had commanded. But, a little afterwards, when being sent for by Rufinus, he had ruined Gratia and Epirus, he was created Master of the Militie throughout Illyria; as Claudian informs us in his second book against Eutropius.

* Pastor Achive Typus, Epiphanus non positus fuit, Praefecti Illyrici. Non quos obsequi, amicus Ingrederetur muros, illis resp. n'a daturus, Quorum conjugiis potitur, natusque peremitt. Sic hostes postulare solent. Valel.

He presumed not indeed to seize the Empire: but retired from Constantinople, and went into the Western parts. Being arrived in Illyricum, he laid all places desolate immediately. The Theffalians resented him in his march, about the mouths of the River Peneus, from whence there is a passage * over the mountain Pindus to Nicopolis [a City] of Epirus. And coming to an engagement, the Theffalians killed about three thousand [of his Forces.] After this the Barbarians that were with him, burnt and ruined what ever was in their way and in fine took Rome itself. Which City they destroyed, and burnt the greatest part of the admirable works and structures therein: but they made plunder of the money, and divided it [amongst themselves.] They also forced many of the Senatorial Order to undergo several punishments, and [afterwards] slew them. [Alaricus] likewise, in contempt to Empire, proclaimed one Attalus Emperour. Whom he ordered to go guarded like an Emperour one day; and the next made him appear in a servile habit. After he had done all this, he fled, being terrified with a Rumour, as if the Emperour Theodosius had sent an Army to fight him. Nor was this Rumour false. For an Army did really come. And he was unable to bear the fame thereof; but, as I have said, fled away. 'Tis reported, that as he went to Rome, he was met by a pious person that led a monastick life, who advised him not to rejoice in [perpetrating] to great and notorious mischiefs, nor to delight in slaughter and blood. To whom Alaricus made this return, I go not thither of my own accord. But I owe * thing does every day vex and disgust me, lying, * Or, [some go to Rome, and ruin that City. Thus much concerning this person.

* Intend of [βασιλευσιν ἐκείνῳ] &c. of their admirable works and structures. I think it must be [ἐπὶ βασιλευσιν ἐκείνῳ] &c. of the admirable works and structures therein: which reading we have expressed in our Version. Valel.

* Or, a double dist. &c.

* Or, a double dist. &c.

* Or, a double dist. &c.

* Or, a double dist. &c.

HONORABLE
THURSDAY, Jan.

no wife deliver up those who had fled to them, not only because they were desirous of preferring them as being supplants; but in regard likewise of their readiness to do any thing in defence of the *Christian* Religion. Wherefore they chose rather to have a war with the *Perfians*, than permit the *Christians* to be miserably destroyed. Hereupon the League was broken, and a fierce War broke out, concerning which I judge it not inopportune to give a short narrative. The *Roman* Emperour sent part of an Army first, which was commanded by *Avalaburius*. He made an irruption into *Perfia* through *Armenia*, and ruined one of the *Perfian* Provinces termed *Azazene*. *Narfesus* the *Perfian* King's Generall marched out to oppose him, at the head of a great *Perfian* Army. And coming to an Engagement, was worried, and fled. [Afterwards] he judged it advantageous to make a sudden irruption through *Meopotamia* into the *Roman* territories being unguarded, [thinking] by this means to be revenged on the *Romans*. But this design of *Narfesus*'s was not unknown to the General of the *Romans*. Having therefore in a short time laid *Azazene* desolate, he likewise marched into *Meopotamia*. Wherefore *Narfesus* [notwithstanding he was furnished with a numerous army, yet] could not invade the *Roman* Provinces. But, coming to *Nisibis*, [which is a City situate in the confines of both Empires,] and belongs to the *Perfians*, [he sent a message from thence to *Avalaburius*, desiring they might come to an agreement between themselves about the management of the War, and that a place and day for an Engagement might be set. *Avalaburius*, gave the messengers this answer: Tell *Narfesus* thus,] the *Roman* Emperours will not fight when you have a mind they should. Moreover, the * Emperour perceiving that the *Perfian* mustered up the whole force of his Kingdom for the carrying on of this war, placed all his hopes of Victory in God, and besides sent vast supplies of Forces. Now, that the Emperour (in regard he put his whole confidence in God,) received benefit from him immediately, 'twas from hence evident. The *Constantinopolitans* being very anxious, and doubtful about the event of the war, the Angels of God appeared in *Bithynia* to some persons going to *Constantinople* about their private concerns, and bad them tell [the *Constantinopolitans*,] that they should be of good courage, and pray to God, and be confident that the *Romans* would be Conquerours. For they said, that they themselves were sent from God to be the managers of the War. At the hearing hereof, the City was not only encouraged, but the Soldiers also became more bold and valiant. Whereas therefore (as I have said,) the war had been removed from *Armenia* into *Meopotamia*, the *Romans* shut up the *Perfians* in the City *Nisibis*, to which they laid siege. And having made wooden Towers, which moved upon Engines, they brought them to the walls, wherewith they killed many of those who fought from the walls, and of [them] who ran to their assistance. *Varramenes* King of *Perfia* hearing that his Country *Azazene* was laid desolate, and his Army besieged within the City *Nisibis*, resolved to go in person with all his forces against the *Romans*. But, being afraid of the *Roman* Army, he called the *Saracens* to his assistance, who were then governed by *Alamundaricus*, a valiant and war-

like him. He brought a numerous multitude of *Saracens* with him, and spake to the King of *Perfia* to be confident and courageous, he likewise promised, that he would quickly make the *Romans* his prisoners, and deliver *Zinath* in *Syria* to him. But the event succeeded not according to his promise. For God poffest the *Saracens* with a vain and irrational terour. Who supposing the *Roman* Forces to be falling upon them, became terrified, and not finding how they might make their escape, cast themselves armed as they were into the River *Euphrates*, wherein about an hundred thousand men were drowned. These things fell out after this manner. But the *Romans* who laid siege to *Nisibis*, being informed that the King of *Perfia* was bringing many Elephants along with him were terrified, and having burnt all their Engines which they had made use of in the siege, retreated into their own Country. But, what engagements hapned afterwards; and how *Arabs* and *Arabians*, another *Roman* General, killed the valiantest person among the *Perfians* in a single duell; and how *Arabs* destroyed seven valiant *Perfian* Commanders in an Ambuscade; or after what manner *Pitamus* another *Roman* General vanquished the Remains of the *Saracen*-forces, I think fit to omit, least I should seem to digress too far from my Subject.

to *Latine*, this Roman Commander is termed *Beatiannus*. Whose name I like best, this Victory of the Romans over the Persians happened in the Conflux of *Ensilathus* and *Agriola*, on the Feast of *Christ* 401, as *Marcellinus* informs us in his *Chronicle*; the Author of the *ecclesiastical Chronicle* says the same; who relates, that the Emperor *Theodosius* had news of that Victory, in the month *Gorpheus*, on the eighth of the *Lets* of September, on the third *Feria*. This was the fourtieth year of *Theodosius Junior's* Reign. Wherefore *Theopheas* is mistaken in his *Chronicle*, who places this Victory of the Romans over the Persians on the eighteenth year of *Theodosius*. Valsef.

CHAP. XIX.

Concerning Palladius the Courier

Moreover, the Emperor *Theodosius* was in a very short time acquainted with the Actions [of his Forces.] After what manner the Emperor had to fudden an account of what was done in places at so great a distance, I will relate. It was his good fortune to have a fervant of a vigorous mind and strong body, his name was *Palladius*. This person could ride on horse-back at such a rate, that in three days space he could go to those places which are the boundaries of the *Roman* and *Persian* Territories, and again in as many days return to *Constantinople*. The fame man passed through all other parts of the world with an incredible swiftness, whithersoever the Emperor sent him. Wherefore, an eloquent person uttered this saying on a time concerning him : *This man by his swiftness makes the Roman Empire, which in it self is large, seem to be little*. Moreover, the King of the *Persians* was amazed, when he heard these things of this man. But, let thus much be said concerning *Palladius*.

CHAP.

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THEOD. Jun.

CHAP. XX

How the Persians had another severe overthrow given them by the Romans.

The Roman Emperor refusing at Constantinople, and being informed of a Victory apparently given him by God, was so good, that although his Forces had man-aged the War very fortunately, nevertheless he embraced a Peace. He sends Helion therefore (a person whom he had a mighty esteem for) with Orders to make up a Peace with the Persians. Helion arriving in Melepotania, [at that place] where the Ro-

mans had made a great Ditch for their own security, sends one *Maximinus* (an eloquent person), who was *Assessor* to *Aradrimus* the General, Embassador about a Peace. When this person was come to the *Perſian* King, he acquaints him with his being sent about a Peace, not from the *Roman Emperours*, (for he affirmed that the Emperor as yet was wholly ignorant of that War: and when he knew of it, he would look upon it as contemptible:) but from his chief Commanders. Where the *Perſian* King was reſolv'd readily to embrace the Embaſſy: (for his Army was in great diffidence, by reason it wanted provisions; and thoſe Soldiers, who amongſt the *Perſians* are termed *U*

is ten thousand [and they are] valiant men, came to the Emperour, and said, that a Peacocks was not to be admitted of, before ^c they had made an attack upon the *Romans*, then carle and negliger. The King is perfwaded by them; thus up the Embassadors in prison; and sends *The Immortals* to put their design upon the *Romans* in execution. Being come [to the place appointed,] they divided themselves into two parties, and took a resolution of surrounding part of the *Roman Army*. The *Romans* seeing but one party of the *Persians*, made provision to receive their attack. The other party was not keen by them. For they rush't forth to fight on a suddain. But when the Engagement was just beginning, the *Roman Army* came

⁴ Sidonius makes mention of this *Proecypius*, in his *Peristrophe* of *Antebianus*, *delegatus* there; he declares, that he was son-in-law to *Antebianus* heretofore Consul and *Profelius* *Pratorius*; who during *Theodosius* *Janus*'s minority, had had the chief management of affairs in the Empire. *Valef.*

fore had furrowed the *Romans*, were themselves encompassed. After the *Romans* had in a thousand slain every man of these, they fet upon them who issued forth upon them from the *Ambrosiade*, every man of whom likewise they departed with their Darts. Thus, those were the *Immortals* amongst the *Perfums*. were

of them manifestly proved to be Mortals; Christ inflicting this punishment upon the *Perſians*, be-
cauſe they had murdered many pious perſons that
were his worſhippers. The *Perſian King*, in-
formed of this overture, pretended himſelf
wholly ignorant of the Action: and having given
admiſſion to the Embaſſy, he ſpoke to the Em-
baſſador in this manner: *We embrace a Peace,*
nor that We yield to the Romans; but We [do
it to] gratify You, becauſe We have found You
to be the prudenſt perſon of all the Romans.
Thus the War which had been undertaken upon
the account of thoſe *Chriſtians* who lived in *Per-*
ſia, was concluded. *Which* thing happened in the
Conſulate of the *Two Auguſti*, *Hermogenes*: being
the thirteenth and *Theodorus* the tenth: com-
miſſion, on the fourth year of the three hundred
Olympiad. The perſecution [which had been
raiſed] againſt the *Chriſtians* in *Perſia*, ceaſed
at the ſame time alſo.

collapsus. § 35908 *et collatus*. *Sed ad hoc non.* Thus the war which had been undertaken upon the account of these Christi-^{an} was now over, and Persia was concluded. Which thing [is] that, which its conclusion of the war, layed in the Conclude of the two Angles. So Epiphanius Sub-lajficat read, as its apparent from his Version. Vor thus he render it: *E hoc modo bellum propter Christianos eorumque de Partibus re-*
cussio cessavit. Conigit aut Consultu Honori XIII. et Theo-
dosi X. This certain, in this Conclude the Persian war was u-ged, but concluded. For it had been begun on the foregoing year, when *Institutus* and *Agricola* were Consul, as I have remarked before § 167, note 18, none other than *Marcellinus* and *Maximianus*, who are mentioned in these words: Honorii XII. et Theodosii X. *Cep. Cessante Romani per seipsum,* in Honorius's thirteenth and Theodosius's tenth Consulate, the Persians made a Peace with the Romans. Valer.

CHAP. XXI.

After what manner Acacius Bishop of Amida, behaved himself towards the Persian captives.

Moreover, the good action of *Acacius* Bishop of *Anidus*, rendred him much more eminent at that time amongst all men [than he had been before.] For, when the *Roman* Souldiers would by no means restore the *Persian* Captives (whom they had taken when they ruined *Acacius*) to the King of *Perfia*; and the Captives, in number about seven thousand, were in the interim destroyed by famine; (which thing was the occasion of no small grief to the King of *Perfia*) *Acacius* thought that himself was in no wife to be then neglected. ² Having [therefore] called together the Clergy under his hands: *Alex* [and *Frederick*,] said he, Our God himself is not in need of *Dishes* or *Cups*. For he neither eats, nor drinks, in regard he wants nothing. Whereas therefore the Church is posselt of many vessels of gold and silver by the beneficence and liberality of those who be- long to it, 'tis agreeable that by a sale of these vessels we should both ³ redeem the Captives saved from the Souldiers, and also provide them food, ⁴ *Acacius* ⁵ *Armenian* ⁶ *Armenian* ⁷ *Armenian* ⁸ *Armenian* ⁹ *Armenian* ¹⁰ *Armenian* ¹¹ *Armenian* ¹² *Armenian* ¹³ *Armenian* ¹⁴ *Armenian* ¹⁵ *Armenian* ¹⁶ *Armenian* ¹⁷ *Armenian* ¹⁸ *Armenian* ¹⁹ *Armenian* ²⁰ *Armenian* ²¹ *Armenian* ²² *Armenian* ²³ *Armenian* ²⁴ *Armenian* ²⁵ *Armenian* ²⁶ *Armenian* ²⁷ *Armenian* ²⁸ *Armenian* ²⁹ *Armenian* ³⁰ *Armenian* ³¹ *Armenian* ³² *Armenian* ³³ *Armenian* ³⁴ *Armenian* ³⁵ *Armenian* ³⁶ *Armenian* ³⁷ *Armenian* ³⁸ *Armenian* ³⁹ *Armenian* ⁴⁰ *Armenian* ⁴¹ *Armenian* ⁴² *Armenian* ⁴³ *Armenian* ⁴⁴ *Armenian* ⁴⁵ *Armenian* ⁴⁶ *Armenian* ⁴⁷ *Armenian* ⁴⁸ *Armenian* ⁴⁹ *Armenian* ⁵⁰ *Armenian* ⁵¹ *Armenian* ⁵² *Armenian* ⁵³ *Armenian* ⁵⁴ *Armenian* ⁵⁵ *Armenian* ⁵⁶ *Armenian* ⁵⁷ *Armenian* ⁵⁸ *Armenian* ⁵⁹ *Armenian* ⁶⁰ *Armenian* ⁶¹ *Armenian* ⁶² *Armenian* ⁶³ *Armenian* ⁶⁴ *Armenian* ⁶⁵ *Armenian* ⁶⁶ *Armenian* ⁶⁷ *Armenian* ⁶⁸ *Armenian* ⁶⁹ *Armenian* ⁷⁰ *Armenian* ⁷¹ *Armenian* ⁷² *Armenian* ⁷³ *Armenian* ⁷⁴ *Armenian* ⁷⁵ *Armenian* ⁷⁶ *Armenian* ⁷⁷ *Armenian* ⁷⁸ *Armenian* ⁷⁹ *Armenian* ⁸⁰ *Armenian* ⁸¹ *Armenian* ⁸² *Armenian* ⁸³ *Armenian* ⁸⁴ *Armenian* ⁸⁵ *Armenian* ⁸⁶ *Armenian* ⁸⁷ *Armenian* ⁸⁸ *Armenian* ⁸⁹ *Armenian* ⁹⁰ *Armenian* ⁹¹ *Armenian* ⁹² *Armenian* ⁹³ *Armenian* ⁹⁴ *Armenian* ⁹⁵ *Armenian* ⁹⁶ *Armenian* ⁹⁷ *Armenian* ⁹⁸ *Armenian* ⁹⁹ *Armenian* ¹⁰⁰ *Armenian* ¹⁰¹ *Armenian* ¹⁰² *Armenian* ¹⁰³ *Armenian* ¹⁰⁴ *Armenian* ¹⁰⁵ *Armenian* ¹⁰⁶ *Armenian* ¹⁰⁷ *Armenian* ¹⁰⁸ *Armenian* ¹⁰⁹ *Armenian* ¹¹⁰ *Armenian* ¹¹¹ *Armenian* ¹¹² *Armenian* ¹¹³ *Armenian* ¹¹⁴ *Armenian* ¹¹⁵ *Armenian* ¹¹⁶ *Armenian* ¹¹⁷ *Armenian* ¹¹⁸ *Armenian* ¹¹⁹ *Armenian* ¹²⁰ *Armenian* ¹²¹ *Armenian* ¹²² *Armenian* ¹²³ *Armenian* ¹²⁴ *Armenian* ¹²⁵ *Armenian* ¹²⁶ *Armenian* ¹²⁷ *Armenian* ¹²⁸ *Armenian* ¹²⁹ *Armenian* ¹³⁰ *Armenian* ¹³¹ *Armenian* ¹³² *Armenian* ¹³³ *Armenian* ¹³⁴ *Armenian* ¹³⁵ *Armenian* ¹³⁶ *Armenian* ¹³⁷ *Armenian* ¹³⁸ *Armenian* ¹³⁹ *Armenian* ¹⁴⁰ *Armenian* ¹⁴¹ *Armenian* ¹⁴² *Armenian* ¹⁴³ *Armenian* ¹⁴⁴ *Armenian* ¹⁴⁵ *Armenian* ¹⁴⁶ *Armenian* ¹⁴⁷ *Armenian* ¹⁴⁸ *Armenian* ¹⁴⁹ *Armenian* ¹⁵⁰ *Armenian* ¹⁵¹ *Armenian* ¹⁵² *Armenian* ¹⁵³ *Armenian* ¹⁵⁴ *Armenian* ¹⁵⁵ *Armenian* ¹⁵⁶ *Armenian* ¹⁵⁷ *Armenian* ¹⁵⁸ *Armenian* ¹⁵⁹ *Armenian* ¹⁶⁰ *Armenian* ¹⁶¹ *Armenian* ¹⁶² *Armenian* ¹⁶³ *Armenian* ¹⁶⁴ *Armenian* ¹⁶⁵ *Armenian* ¹⁶⁶ *Armenian* ¹⁶⁷ *Armenian* ¹⁶⁸ *Armenian* ¹⁶⁹ *Armenian* ¹⁷⁰ *Armenian* ¹⁷¹ *Armenian* ¹⁷² *Armenian* ¹⁷³ *Armenian* ¹⁷⁴ *Armenian* ¹⁷⁵ *Armenian* ¹⁷⁶ *Armenian* ¹⁷⁷ *Armenian* ¹⁷⁸ *Armenian* ¹⁷⁹ *Armenian* ¹⁸⁰ *Armenian* ¹⁸¹ *Armenian* ¹⁸² *Armenian* ¹⁸³ *Armenian* ¹⁸⁴ *Armenian* ¹⁸⁵ *Armenian* ¹⁸⁶ *Armenian* ¹⁸⁷ *Armenian* ¹⁸⁸ *Armenian* ¹⁸⁹ *Armenian* ¹⁹⁰ *Armenian* ¹⁹¹ *Armenian* ¹⁹² *Armenian* ¹⁹³ *Armenian* ¹⁹⁴ *Armenian* ¹⁹⁵ *Armenian* ¹⁹⁶ *Armenian* ¹⁹⁷ *Armenian* ¹⁹⁸ *Armenian* ¹⁹⁹ *Armenian* ²⁰⁰ *Armenian* ²⁰¹ *Armenian* ²⁰² *Armenian* ²⁰³ *Armenian* ²⁰⁴ *Armenian* ²⁰⁵ *Armenian* ²⁰⁶ *Armenian* ²⁰⁷ *Armenian* ²⁰⁸ *Armenian* ²⁰⁹ *Armenian* ²¹⁰ *Armenian* ²¹¹ *Armenian* ²¹² *Armenian* ²¹³ *Armenian* ²¹⁴ *Armenian* ²¹⁵ *Armenian* ²¹⁶ *Armenian* ²¹⁷ *Armenian* ²¹⁸ *Armenian* ²¹⁹

But having called together the *Clerys* under himself, he said, "I place would be written more homely, thus [*συγκλησάμενος τοὺς κληρικοὺς ἑαυτοῦ*] Having [therefore] called together the *Clerys* under himself: Men [*ὁ ἐπίσκοπος*] said he, etc." A to Epiphanius Scholasticus read, as above from the *Vatican*. Comment is plainly contained in the *Notes* also by Cicerothrus. *Κληρικοὺς* is to reduce the *Captive Soldiers* to *χρὶς* ἀμαρτανῶν. Christifera had been taken prisoners by the Komans in Argene, were unarmed, molt

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CHAP. XXIV.

That, after the slaughter of Johannes the Tyrant, Theodosius the Emperor proclaimed Valentinianus (the Son of Constantius, and of his Aunt Placidia,) Emperor of Rome.

Moreover, after the Tyrant's death, the Emperor Theodosius * became very solicitous, whom he should proclaim Emperor of the Western parts. He had a Cofin-German very young, by name Valentinianus, the Son of his Aunt Placidia. She was daughter to the Emperor Theodosius The Great; and Sister to the two Augusti, Arcadius and Honorius. Valentinianus had a Father, by name Constantinus, who having been proclaimed Emperor by Honorius, and reigned with him a short time, died from after. This Cofin-German of his he created Cæsar, and sent him into the Western parts, committing the chief management of affairs to his mother Placidia. Moreover, Theodosius himself basked into Italy, that he might both proclaim his Cofin-German Emperor, and also (by being present there himself) instruct the Italians by his own prudent advice, nor easily to yield subjection to Tyrants. Being gone as far as Thessalonica, he was hindered from proceeding on his journey by a sickness. Having therefore sent the Imperial Diadem to his Cofin-German, by Helion a person of the Senatorian Order, he himself returned to the City Constantinople. But, I think this Narrative which I have given concerning these transactions, to be sufficient.

CHAP. XXV.

Concerning Atticus's Government of the Churches; and that he ordered Johannes's name to be written into the Dypticks of the Church; and that he foregave his own death.

IN the interim [Atticus the Bishop in a wonderful manner enlarged the affairs of the Church; administering all things with a singular prudence, and by his Sermons inciting the people to Virtue. Perceiving that the Church was divided, in regard the * Johanneia held separate Assemblies, he ordered, that mention should be made of Johannes in the prayers, according as it was usual for other Bishops, who were dead to be mentioned; on which account he hoped many would return to the Church. Moreover, he was so liberal, that he made provision not only for the poor of his own Churches, but sent money also to the neighbouring Cities towards the relief and comfort of the necessitous. For he sent three hundred Crowns to Calliopius a Presbyter of the Church of Nicæa, to whom he wrote this Letter.

Atticus to Calliopius, health in the Lord.

I understand, that in your City there are an infinite company of persons oppressed with hunger, who stand in need of the compassion of pious men. Trying them an infinite company, I mean a multitude, not an accurate and determinate number. In regard therefore I have received a sum of money from him who with a liberal hand growth to good Stewards, and [whereas] it happens that some

are oppressed with want, to the end that those who have wherewithal might be tried, but do not give to the indigent; take [dear friend] these three hundred crowns, and bestow them as you shall think good. But give them to those who are wholly alienated to beg, not to them that throughout their whole lives have declared their belly to be their trade. Moreover, when you give, have no respect to any Sect or Religion whatever in this particular act; mind this one thing only, to feed the hungry, but not to difference or distinguish those who embrace not our Religion.

After this manner Atticus took care even of the indigent that were at a distance from him*. Moreover, he made it his business to extirpate the superstitions of some men. For having one time received information, that those who separated from the Novatians on account of the Jewish passover, had translated the body of Sabbatius from Rodas, (for he had been banished into that Island, where he ended his life) and buried it, and did usually pray at his grave: he sent some persons by night, to whom he gave order to [dig up] Sabbatius's body, and * bury it in some other Sepulchre.

But the persons who usually went thither, when they found the grave dug up, in future left off worshipping [that place. Besides, he was very elegant and happy in impoling names [upon Sepulchres, places.] A Sea-Port situate in the mouth of the Euxine-Sea (which had antiently been called Station * Pharmaceus, he named [Therapsia, least at his holding religious assemblies there, he should call that place by an infamous name. Another place, of near adjacent to Constantinople he named [Argypopolis, for this reason. * Chrysolipus is an ancient Sea-Port situate in the head of the Bosphorus: many of the ancient Writers make mention of it, especially Strabo, Nicolaus Damascenus, and the admirably eloquent Xenophon City, in his sixth Book concerning the expedition of Alcibiades, when he had built a wall round it, set up a Toll therein which consisted of a payment of the tenth penny. For those who fail out of Pontus were compelled to pay the tenth penny there. Atticus therefore perceiving this place, which was situate over against Chrysolipus, to be pleasant and delightful, laid it was fit and agreeable it should be termed Argypopolis. This saying of his put that name upon the place immediately. When some persons spoke to him, that the Novatians ought not to hold their assemblies there, his answer was, you know not how much they suffered together with us when we were persecuted in the Reigns of Constantius and Valens. And besides (said he) they have been * Afflictions of our Faith. For though they made a separation long since nevertheless from the Church, yet no innovation about the Faith hath been introduced by them. Being arrived on a time at Nicæa upon account of an Ordination, and seeing Asclepiades, a very aged person,

performed, Bishop of the Novatians there, he asked him, how many years have you been a Bishop? When he made answer [that he had been a Bishop] fifty years, You are happy, O man, (said he) in regard you have been diligent about so good a work for such a long time! He spoke these words to the same Asclepiades, I do indeed commend Novatus; but the Novatians I can in no wise approve of. Asclepiades amazed at this strange expression, replied, how can you say this, O Bishop? To whom Atticus made this answer, I commend Novatus, because he refused to communicate with those persons who had sacrificed. For I myself would have done the same. But I do not in any wise praise the Novatians, in regard they exclude the Laicks from communion on account of very light and trivial offences. To which Asclepiades made this return; there are, besides sacrificing, many other sins unto death, (as the Scriptures term them,) on account whereof you exclude Ecclesiastics, but we Laicks also from communion, leaving to God alone a power of pardoning them. Further, Atticus * foreknew even the time of his own death. For at his departure from Nicæa, he spoke these words to Calliopius a Presbyter of that place:

Atticus, whil实现 he was living, (in whose mind a Fortitude not to be daunted shin'd,) Dug me his Grave, in common hope of Fate inevitable and incompassionate. Such were his virtuous Actions, that Death's fear, and frightful Torments by him slighted were. But, by the Sun, to late posterity his Sun-like wisdom shall recorded be.

Atticus's Epitaph on the Tomb of one Atticus.

Atticus ἐξ ὧν καὶ παρὰ τὸν ἄλκιμον αἰσῆτος
Θαυρὸν ἀνέστηκεν εἰς, ἰσχυρὸν παρὸν.
Παύσαν ἐξ ἀγῆστον θανάτου ὄλεον αἰὲν ἀπὸ τῆς
ἡλικίας, σῶσις μὲντοι ἡλικίας. ἰ. c.

Paulus Silentarius's Composure on the Tomb of one Atticus.

Atticus, whil实现 he was living, (in whose mind a Fortitude not to be daunted shin'd.)
Dug me his Grave, in common hope of Fate inevitable and incompassionate.

Such were his virtuous Actions, that Death's fear, and frightful Torments by him slighted were. But, by the Sun, to late posterity his Sun-like wisdom shall recorded be.

This Epigram is extant in Constantinus Cephalas's Amblogia, who yet Printed, "Tis my sentiment, that Atticus Bishop of Constantinople is meant hereby. For I know no other Atticus, to whom this Eulogy of Wisdom and Virtue can be agreeable. Notwithstanding, this is contradicted by Paulus Silentarius, being inscribed the Author of this Epigram, who (as 'tis manifest from Agathias's testimony,) flourished long after Atticus, in Justinian's times. Wherefore, either the inscription of the Epigram, or our conjecture, must of necessity be false, false.

Hailed to Constantinople before Autumn, if you are desirous of seeing me again alive. For, if you delay, you will not find me living. Upon his saying whereof, he mistook not. For in the twenty first year of his Episcopate, on the tenth of October, he died, in Theodosius's eleventh and Valentinianus Cæsar's first Consulate. Moreover, the Emperor Theodosius being then in his return from Thessalonica, was not at his Funeral. For Atticus was interred the day before the Emperor's Entry into Constantinople. Not long after Valentinianus Junior was a Declared Augustus, about the twenty third of that same October. Alexander understood this passage in Socrates' annals. For he thought, that Valentinianus Junior Placidia's Son, had been killed Augustus on the 23^d of October; but Socrates says not so, he relates only, that Valentinianus having been proclaimed Augustus was published at Constantinople on the twenty third of October. Which two things are vastly different. Sigenius (Book 11 De Occidentali Imperio) relates that Valentinianus was created Augustus at Ravenna on the Ides (that is, the fifteenth) of October, in Theodosius Augustus's eleventh and Valentinianus's first Consulate. 'Tis certain, on the eighth of October in the same Consulate, Valentinianus was as yet but Cæsar, as we are informed from the 47th Law in the Theodosian Code de Episc. Elect. & Clericis, dated at Aquileia. By which place Sigenius was chiefly induced, to place Valentinianus's being proclaimed Augustus on the Ides of October, and to relate it to have been made at Ravenna. For in regard it was published at Constantinople on the twenty fifth of that same month, it could not have been done later. Osmund (in his Fasti) has followed Sigenius's opinion. Further Marcellinus and Jordanes (in his book De Successione Regum) do mention this Declaration to have been made at Ravenna; but Olympiodorus and Idarius (in his Chronicon) say 'twas done at Rome. Vale.

CHAP. XXVI.

Concerning Siminius, Atticus's Successor in the Constantinopolitan Bishoprick.

AFTER Atticus's death, a great contest happened about the Ordination of a Bishop, whom desiring one person, others another. For, one party (his laid) were earnest to have Philippus a Presbyter, another, Prælus, who was a Presbyter also. But the whole body of the people with a general consent wished Siminius might be made [Bishop;] who was a Presbyter also himself: he had not been constituted a year any of the Churches within the City, but had been promoted to the Presbyterate in a Village belonging to Constantinople, the name whereof is Elaz; and 'tis situate over against the Imperial City; in which Village the Festival of our Saviour's Ascension was from [an ancient] usage celebrated by the whole people in general. All the Laicks were desirous to have this man [made Bishop;] both because he was a person singularly eminent for his piety, and also more especially in regard his diligence in relieving the indigent was earnest even beyond his power. The desire therefore of the Laity prevailed: and Siminius is ordained on the twenty eighth of February, in the following Consulate, which was Theodosius's twelfth and Valentinianus Junior Augustus's second. Afterwards, Philippus the Presbyter (because Siminius was preferred before him,) was very bitter and large in his invectives against that Ordination, * Phobius (in his Bibliotheca, chap. 34.) attests the same, where he says concerning Phobius Valens's Christian History are these: ἐκ δὲ τῶν ἀνὰ τὴν αἰὲν αἰσῆτος, &c. But in his History he is very severe upon Siminius, because, when at that time he was both of the same degree and writer, and he himself (says he) in eloquence and all sort of literature; yet Siminius (says he) was elected to the Archbishopship See. Valentinianus

ΤΟΥΤΟ, ΙΩΑΝΝΗΝ ΚΑΙ ΒΑΛΕΡΙΟΝ ΤΙΜΩΝΑΙ

in that [voluminous work termed the] Christian History, which he wrote ; wherein he communicates both the person ordained, and also those who had ordained him ; but more especially, the Laity. And his expressions are such, that I am unwilling to record them ; for I can in no wise approve of his rashness, in having been so audacious, as to commit such things to writing. But, I judge it not inopportune to say something in short concerning him.

CHAP. XXVII.

Concerning Philippus the Presbyter, who was born at Side.

* That is, Chrysostome.

† Or, Sub-ject, or Argument.

* Speculations, Precepts, or Axioms.

Philippus was by Country a Sidenian. Side is a City of Pamphylia, at which Troilus the Sophist had his original extract ; of his own relation to whom Philippus boasted. Whilest he was a Deacon, he had had frequent converse with * Bishop Johannes. He was a very laborious and painful student, and had made a Collection of many books, and those of all sorts. He imitated the Asian Style, and wrote many Books. [For, he confuted the Emperor Julian's Pieces, and compiled a Christian History, which he divided into six and thirty Books. Each Book contained many Tomes, in so much that in all they were near a thousand. The Contents of each Tome equalled the Tome itself in bigness. This work he entitled not an Ecclesiastick, but a Christian History. In it he heaped together variety of Learning, being desirous to shew, that he was not unskilled in Philosophick Literature. For which reason, he makes frequent mention therein of Geometrical, Arithmetical, Arithmetical, and Musical * Theorems. He also describes Islands, Mountains, Trees, and several other things not very momentous. Upon which account he has made it a loose work ; and therefore hath [in my judgment] rendered it useless both to the ignorant, and to the Learned also. For, the ignorant are unable to inspect the height and grandeur of his Style. And those that are well versed in Learning nauseate his insipid repetition of words. But, let every one pass a judgment upon those Books according to his own liking. I only say this, that the times wherein affairs have been transacted are confounded by him. For when he has mentioned the times of the Emperor Theodosius, he runs back to those of Athanasius the Bishop. And this he does very frequently. Thus much concerning Philippus. 'Tis requisite that we should now declare what hapned in Sifinnius's time.

CHAP. XXVIII.

That Sifinnius ordained Proclus Bishop of Cyzicum : but the Inhabitants of that City would not admit him [to be their Bishop.]

* What was Law this, and by whom made, is very uncertain. My Sentiment

The Bishop of Cyzicum being dead, Sifinnius ordained Proclus Bishop of that City. When therefore he was about going thither, the Inhabitants of Cyzicum prevent him, and ordain a person that was an Aetecic, his name Dalmanitius. And this they did in contempt to a Law by which 'twas established, that the ordination of a Bishop [there] should not be made con-

trary to the Constantinopolitane Bishop's mind. But they disregarded this Law, as being [said they] a personal prerogative granted only to Atticus. Proclus therefore continued destitute indeed of the presidency over his own Church, but he flourished and grew famous for his Sermons [Preach't] in the Churches of Constantinople. But we shall speak concerning this person in due place. Sifinnius having survived his being made Bishop not full two years, ended his life in the Consulate of Hicrius and Arabaribus, on the twenty fourth of the month December. He was a person, for his temperance, good life, and love to the poor, highly eminent. As to his temper, he was a person to whom access might easily be had, and of a disposition plain and without falsehood, therefore no Lover of busines. For which reason busie men were offended at him, amongst whom he had the character of a slothfull person.

Council of Bishops, Socrates would have used the term Canon, rather than have called it a Law. After Justinian's death, the Inhabitants of Cyzicum disregarded this Law. For they said, that that privilege had in an especial manner been granted to Atticus, and belonged now to his Successors. But, they were mistaken. For long before Atticus, the Constantinopolitane Prelates had given Bishops to the Inhabitants of Cyzicum. For, in Constantius's time, Eudoxius Bishop of Constantinople ordained Eumenius Bishop of Cyzicum. See Liberian's Brevariarius chap. 7. Valef.

CHAP. XXIX.

That after Sifinnius's death, [the Emperours] sent for Nestorius from Antioch, and made him Bishop of Constantinople ; who quickly discovered his own temper and disposition.

After Sifinnius's death, the Emperours were pleased not to prefer any person of the Constantinopolitane Church to that See, because they were men studious of vain-glory : although many were very earnest to have Philippus, others not fewer in number [strove to get] Proclus, ordained. But they resolved to send for a Foreigner from Antioch. For there was a man there, by name Nestorius, born at the City Germanicia, who had a good voice, and a readiness of expression. Wherefore they determined to send for him, as being a fit person to teach the people. After an interval of three months therefore, Nestorius is brought from Antioch. Who was cried up indeed for his temperance amongst many persons ; but what a tempered man he was as to other things, the more prudent discovered from * his first Sermon. For, being ordained on the tenth of April, in the Consulate of Felix and Taurus ; addressing himself to the Emperor he forthwith uttered that famous expression in the presence of all the people. Give me (said he,) O Emperor ! the Earth cleared from Hereticks, and in recompence thereof I will give you Heaven. Assist me in destroying Hereticks ; and I will assist you in vanquishing the Persians. Although these words, were extremely pleasing to some of the Vulgar, who had conceived an hatred against Hereticks ; yet to those

ment is, that 'twas an Imperial Law, whereby provision had been made, that the Inhabitants of Cyzicum should not ordain themselves a Bishop contrary to the consent of Atticus Bishop of Constantinople. But if this had been a Sanction made in a Council of Bishops, Socrates would have used the term Canon, rather than have called it a Law. After Justinian's death, the Inhabitants of Cyzicum disregarded this Law. For they said, that that privilege had in an especial manner been granted to Atticus, and belonged now to his Successors. But, they were mistaken. For long before Atticus, the Constantinopolitane Prelates had given Bishops to the Inhabitants of Cyzicum. For, in Constantius's time, Eudoxius Bishop of Constantinople ordained Eumenius Bishop of Cyzicum. See Liberian's Brevariarius chap. 7. Valef.

* Amongst the Antients it was wont to be very carefully observed, what the Bishops (especially by the Prelates of the greater Churches) said in their first Sermon to the people. For from that Sermon a conjecture was made of the Faith, Doctrine, and Temper, of every Bishop. Wherefore they were wont to take particular notice of, and remember their sayings. A remark of this nature Socrates has made before, at book 2, chap. 43, concerning the first Sermon of Eudoxius Bishop of Constantinople. And Theodoret and Epiphanius declare the fame concerning Melchius Antiochensis's first Sermon to the people. Valef.

(who,

ΤΟΥΤΟ, ΙΩΑΝΝΗΝ ΚΑΙ ΒΑΛΕΡΙΟΝ ΤΙΜΩΝΑΙ

(who, as I have said, had skill in giving a conjecture of his Sentiments from his expressions,) neither the levity of his mind, nor his inclination to anger and violence joyned with his vain-gloriousness, were concealed : in regard he contained not himself during the smallest space of time, but broke out into such expressions as these ; and (if I may use the proverb) before he had tasted the water of the City, shewed himself an enraged persecutor. On the fifth day therefore after his ordination, he takes a resolution to demolish the Arias's Oratory, in which they performed their devotions secretly ; whereby he drove those Hereticks to a desperation. For when they saw their place of Prayer pulled down, they threw fire into it and burnt it. Moreover, the fire spread further, and consumed the adjacent buildings. Whereupon a tumult was raised all over the City, and the Arias made preparations to revenge themselves. But God the keeper of the City, permitted not the mischief to gather to an head. However, Nestorius

* Hupocritas. I chose to render it an Ecclesiastical (as Epiphanius Scholasticus does,) rather than tuncidum, a fire, though, 'tis confess, this is the true import of the word, Valef.

was in future termed a * Decadentary, not only by the Hereticks, but by those also of his own Faith. For he defisted not, but framed intrigues against the Hereticks, and did his utmost to subvert the City. For he attempted to molest the Novatianists also, his envy spurring him on, because Paulus Bishop of the Novatianists was famous in all places for his piety. But the Emperours by their admonitions repressed his fury. Now what mischief he did to the Quartodecimani throughout Asia, Lydia, and Caria, and how numerous the multitudes were that came to their deaths by his means at Miletum and Sardis in a tumult there raised, I think fit not to mention. But, what manner of punishment he underwent, as well for these [wickednesses,] as for his * unbridled tongue, I will declare hereafter.

* Or, open tongue.

* Or, unbisped.

CHAP. XXX.

After what manner the Burgundions embraced the Christian Religion, in the Reign of Theodosius Junior.

I Will now relate a thing worthy to be recorded, which hapned about this very time. There is a barbarous Nation, which has its habitation beyond the River Rhine, they are called the Burgundions. These persons lead a * quiet life. For they are almost all Carpenters ; by which [trade] they earn wages, and get a livelihood. The Nation of the Huns by making continual Inroads upon this people, depopulated their Country, and frequently destroyed many of them. The Burgundions therefore, reduced to a great strait, fly for refuge to no man ; but resolved to commit themselves to some God. And having seriously considered with themselves, that the God of the Romans did vigorously assist and defend those that feared him ; by a general consent they all came over to the faith of Christ. Going therefore to one of the Cities of Gallia, they made a request to the Bishop, that they might receive Christian Baptism. The Bishop ordered them to fast seven days, in which intervall he instructed them in the grounds of Faith, and on the eighth day

baptized and dismissed them. Being encouraged therefore [hereby,] they marched out against the Huns, and were not frustrated of their expectation. For the King of the Huns (whose name was * Opar,) having burst himself in the night by eating too much of the Burgundions, fell upon the Huns then destitute of a Commander in chief, and a few engaged very many, and conquered them. For the Burgundions being in number only three thousand, destroyed about ten thousand of the Huns. And from that time the Nation of the Burgundions became zealous professors of Christianity. About Burgundions the fame time, Barba Bishop of the Arias was pulled down, in Theodosius's thirteenth and Valentinian's third Consulate, on the twenty fourth of the month, and Sabbatius is constituted Bishop in his stead. But, let thus much be said concerning Valef.

* This person (as I suppose,) is Ollar King of the Huns ; whom Jordanes (in his History of the Goths, chap. 55,) relates to have been the brother of Rea, and Maximianus Attius's Father. Valef.

CHAP. XXXI.

With what miseries the Macedonians were afflicted by Nestorius.

M oreover, Nestorius behaved himself content to the usage of the Church, and cautioned others to imitate himself in such things, as 'tis apparent from what hapned during his being Bishop. For, one Antonius Bishop of Gerna a City in the Hellespont, imitated Nestorius's rage towards the Hereticks, and made it his business to persecute the Macedonians, taking the Patriarch's order as a pretext for his Apology. The Macedonians for some time endured his vexatiousness. But after Antonius began to disquiet them more vehemently ; being unable to undergo his molestation any longer, they [grew desperate, and] brake out into a cruel madness ; and having privately sent some men who preferred what is pleasant before that which is good, they murder him. The Macedonians having perpetrated this villanous fact, Nestorius took hold of what had been done as an occasion of his own rage. And he perwaded the Emperours to deprive himself to them of their Churches. As well those Churches therefore which they had before the old walls of Constantinople, as them [they were posses of] in Cyzicum, were taken from them ; as were likewise many others, which they had in the Villages of the Hellespont. Some of them came over to the [Catholicick] Church, and embraced the Homousian Faith. But, as 'tis proverbially spoken, Drunkards never want wine, nor Contentious persons strife. It hapned therefore, that Nestorius, who builed himself in expelling other persons, was himself turned out of the Church, for this reason [following.]

himself in such things. Nor do I doubt but Socrates let it thus written. Otherwise, what he adds concerning Antonius Bishop of Gerna, would in no wise agree with that which goes before. At the very next words, instead of [εως ουδ' αυτος παρεδωκεν εκεν,] as 'tis apparent from what hapned from him, I read [εως ουδ' αυτος παρεδωκεν εκεν,] as 'tis apparent from what hapned during his being Bishop.] Which emendation seems to me altogether necessary. For, that which follows concerning Antonius the Bishop, was in no wise done by Nestorius. Valef.

CHAP. XXXVIII.

Concerning the Jews in * Crete, how many of * This
them turned Christians at that time. Island is now
named Can-
dia.

ABOUT the same time, many of the Jews [who dwell] in Crete, turned Christians, on account of this calamitous accident. A certain Jew, who was an Impostor, feigned himself to be Moses: and affirmed himself to have been sent from heaven, that he might lead out the Jews who inhabited that Island, and conduct them through the Sea. For he was as he said the same person, who preserved the Israelites heretofore [by leading them] through the Red-Sea. For the space of one whole year therefore, he travelled about to all the Cities of that Island, and persuaded the Jews who inhabited therein, to believe these things. And he exhorted them to leave their money and possessions: for he promised, that he would lead them through a dry Sea into the Land of Promise. They, deceived by such hopes as these, neglected all employments; and moreover despised the things they possessed, permitting any persons they met with to take them. When the day was come which had been set by this Jewish Impostor, he himself went before, and they all followed with their wives and little children. He leads them therefore to a Promontory which ran out into the Sea, and ordered them to cast themselves from thence into the Ocean. They who came first to the Precipice, did so, and lost their lives immediately, part of them being dashed [in pieces] against the Rocks, and part drowned in the Waters. And many more of them had perished, had not some Fishermen and Merchants (who were Christians,) by the disposal of divine providence, happened to be present. These persons drew out and saved some of them who were almost choak'd with the waters, who having been in so imminent danger, were then sensible of their own madness. They kept the others aloof from casting themselves into the Sea, by telling them that those were destroyed who had thrown themselves in first. The Jews therefore, having at length understood the Imposture, blamed their own indelicacy in believing. But when they endeavoured to [seize] the † Pseudo-Moses and kill him, they could not apprehend him. For he disappeared [on a sudden]; and this made most men suspect that he was a destructive Devil, who had clothed himself with an humane shape, that he might destroy their Nation in that Country. By reason of this calamitous accident, many of the Jews then in Crete, bade adieu to Judaism, and embraced the Faith of the Christian Religion.

CHAP. XXXIX.

Concerning the Fire which happened in the Church of the Novatians.

NOT long after this time, Paulus Bishop of the Novatians got the repute of a person truly beloved by God, and indeed rendered [his own reputation] far greater than what it had been before. For, there happened a most furious

fire [at Constantinople,] such a one as had never been known before. For a great part of the City was destroyed by this fire: in so much that the † greatest Granaries, and that termed the † Achillean Bath, were burnt down. At length the fire, consuming [all things in its way,] approacheth the Novatians' Church, which stands near Pelargus, at a place. And Longus translates it Bars or Granaries. Maxima renders it Maxima edificia, the greatest Edifices. Christophorus, forissima monumenta, the strongest Fortresses. I had rather follow Longus. For agnosce is a barbarous Greek word, which signifies a Barn or Granary. As Alexander has long since observed in his Glossary. In the Kings copy I found it written agnos at this place. Further, there were five publick Bars or Granaries at Constantinople [to wit, four in the fifth Ward, Valc].

In the Alexandrian Chronicle (pag. 728, Edit. Monach. 1619,) the words are these: On Theodosius Augustus's fourteenth Consulate, which he bore with Maximus, there arose a great fire from the Nee-lum, which burnt down the Granaries and the Achillean Bath, in the month Louis. Sc. Epiphanius Scholasticus renders it, Thermas quae vocantur Achillean, that termed the Achillean Bath. Which rendition is confirmed by Marcellinus in his Chronicon, (pag. 26, Edit. Paris, 1619,) at the Consulate of Maximus and Paternus, which was the year of Christ 413. H. Giff. (says he) Thermarum the Achillean dicuntur, Evocantia saltem, their Consulate, that termed the Achillean Bath was [after it had been rebuilt,] dedicated. And the Author of the Alexandrian Chronicle affirms the same (pag. 730, Edit. us prima,) in these words: Sed rursus afflavit et iterum, &c. In the same person [that is, Maximus's] and Paternus's] Consulate, the publick Bath termed Achillean was dedicated, in the month Audanens, before the third of the Ides of January. The Achillean Bath therefore (after it had been consumed by fire, in the fourth Consulate of Theodosius which he bore with Maximus, on the year of Christ 433,) was rebuilt and dedicated on the tenth year after, Valc.

When therefore Paulus the Bishop saw his Church in danger, he rush'd into it [and ran] as far as the Altar, where he * commended the preservation of the Church and the things therein to God, nor did he omit the pouring forth his prayers both for the City, and for the Church. † And God heard his prayer, as 'twas demonstrated by the event. For though the Fire brake into the Church through all the doors and windows, yet it did not harm. It wholly consumed many adjacent Edifices on every side of it: but you might have seen the Church it self in the midst of the whole fire, triumphing over its raging Flames. And when this fire had continued two whole days and as many nights, it was wholly extinguished, after it had burnt down a great part of the City. But the Church appeared entire and untouched. And (which is more to be admired) there was not the least

* Or, taken, or justified. † appearance of smok to be seen on its timber, or walls. This happened about the sixteenth of August, in Theodosius's fourteenth Consulate which he bore with Maximus. Since which time the Novatians do celebrate [the memory of] their Church its having been preserved, every year about the sixteenth of August; on which day they put up their thanksgivings to God. And all persons in a manner, nor only Christians but very many Pagans also, since that time honour that place, by reason of the Miracle which happened therein; and have a veneration for it as being truly holy. But thus far concerning these things.

CHAP. XL.

That Proclus succeeded Maximianus the Bishop.

MAXIMIANUS having quietly governed the Churches two years and five months, died in the Consulate of Arcobindus and Aspar, on

the twelfth of April. That day hapned to fall on the week of Fast, [to wit] the week which immediately precedes the Feast of Easter: and it was the * fifth day of that week. At which time the Emperor Theodosius made a prudent provision for this affair. For least a debate should arise again about the Election of a Bishop, which might raise a disturbance in the Church; he delayed not, but whilst Maximianus's body lay as yet unburied, ordered the Bishops that were present [in the City] to place Proclus in the Episcopall Chair. For the Letters of Caesarius Bishop of Rome, wherein he approved of this [Election], were then come; of [Caesarius] which Letters he had sent to Cyrilus [Bishop] of Alexandria, to Johannes [Bishop] of Antioch, and to Rufinus [Bishop] of Thessalonica, informing them, that nothing hindered him (who had been nominated and actually was Bishop of one City,) from being translated to another. Therefore after Proclus was placed in the Episcopall Chair, he made a Funeral for the body of Maximianus. But we have now an opportunity of speaking something in short concerning Proclus.

truly remarked, that these Letters of Caesarius Bishop of Rome were not written on this year, but two years before; to wit, when (after Nestorius's deposition,) they were busy about Electing a Bishop of Constantinople. This certain on that year (when Arcobindus and Aspar were Consuls) Caesarius was dead, and Xylus had succeeded him in the Bishoprick of Rome. Valc.

Paulus has told us before (at note (c.) on chap. 38,) that Rufus Bishop of Thessalonica was deposed the Vice-pope of the Apostolick See [that is, Rome] throughout Aethia and Macedonia. He adds here, that he had the same Vice-generacy throughout Illyricum, as the Epistles of Innocentius and Bonifacius Bishops of Rome do declare, which are to be seen in Lucas Holstenius's Roman Collection. For (continues Valc.) the Bishops of Thessalonica had that privilege (from the times of Pope Damasus,) as we learn from the same Collection, Balsamo (in his comments on the Synod in Trullo, pag. 359, Edit. Paris, 1620,) affirms, that the Bishops of Thessalonica were heretofore the Legates of the Roman Bishops; and that the Bishop of Rome has a power of constituting Legates in the Constantinopolitan Patriarchate; but denies that he has a power of ordaining Bishops; wherein Balsamo is much mistaken. For those Provincials, which then were Balsamo wrote, were under the Constantinopolitan Prelate, had heretofore been under the Bishop of Rome. Further, the Nicene Synod has determined, that the ancient usages should be observed. Thus far Valc. But, as you see, he gives no reason to confute what Balsamo has said, to wit, that the Bishop of Rome has no power to ordain Bishops within the Constantinopolitan Patriarchate. And therefore I will (and so may the Reader too, if he please) suppose my belief, till some reasons are assigned. This passage in Balsamo (here quoted by Valc.) occurs in Dr Beveridge's Synod. Tom. 1. p. 154. See the Learned Doctors notes, pag. 126.

CHAP. XLII.

Concerning Proclus the Bishop what manner of man he was.

PROCLUS was from his younger years a Reader, he frequented the Schools, and employed his time in [the study of] Rhetoric. Being come to man's estate, he was for the most part conversant with Atticus the Bishop, and had been his Notary. When he had made a great proficiency, Atticus promoted him to the Diaconate. Having been preferred to the Presbyterate, Sissimus (as I have said before) or † Arcobindus, named him Bishop of Cyzicum. These things had hapned long before this. But, 'twas at this time that he obtained the Chair of the Constantinopolitan Church. He was a person endowed with as good a disposition and morals, as was any man whatsoever. For having been educated under Atticus, he studiously imitated

sparium is a kind of Shrub like our Broom, of which they made bonds to tie their Vines, ropes for Ships, and (as it seems) Sandals also. Such Sandals as these were those termed Carbanis, concerning which see Julius Pollux Onomast. book 7, chap. 2. Hippobius (in the word καβανισμ.) says they were mean shoes worn by the Peasants; and expounds that term thus, μονοβύδιον Sandalium, a shoe with one sole.

of Troas departed this life. On which account the Inhabitants of Troas came [to Constantinople] to desire a Bishop. Whilst Atticus was confiding who he should ordain, it hapned that Silvanus came to give him a visit.

As soon as Atticus saw him, he † laid aside his care [about that affair] immediately, and spoke to Silvanus [on this wise,] You have no further excuse for your avoiding the care and government of [this] Church. For Troas is not a cold place. Echold, God has provided you a convenient place for the infirmities of your body. Delay not therefore, Brother, but go to Troas. Wherefore Silvanus removed to that City: where he did a Miracle, which I will now relate. A vast Ship for carrying of burthens, made for the conveyance of great pillars, (such a vessel they term Platea) had been newly built on the Shore of Troas. This Vessel was to be launched. But though many ropes [were fastened to the Ship,] and a great number of persons [did their utmost] to hale it [Seaward,] yet it was not in any wise to be moved. After this had been done for many days, then they thought that a devil detained the Vessel. Wherefore, they went to Bishop Silvanus, and entreated him to make a prayer in that place. For they believed, that by that means only the Ship was to be drawn into the Sea. But he, entertaining modest thoughts of himself, stiled himself a sinner, and said, that was a work to be done by some righteous person, not by him. When they continued their Suit with a greater earnestness, he went to the Shore. Where after he had prayed, he * took hold of one of the ropes, and had them set close to the business. And when they had haled the Ship on a little, the ran swiftly into the Sea. This Miracle performed by Silvanus's hands stirred up those of that Province to piety. But Silvanus was a good man as to other things also. For perceiving that the Ecclesiasticks made a gain of their contentions who were engaged in Suits at Law, he would never make any one of the Clergy a Judge. But received the Libells of the Litigants himself, and called one of the faithful Laicks to him, whom he knew to be a Lover of justice; to whom he committed the hearing of the cause, [by which means] he † freed the Litigants from contentions.

For these reasons Silvanus got himself a great name amongst all men. Thus much concerning Silvanus, which although declared by way of digression, yet (in my judgment) the mention hereof * is not unuseful. But let us return to that place, from whence we have digressed. After Maximianus therefore was ordained Bishop [of Constantinople] in the Consulate of Bassus and Antiochus, about the twenty fifth of October, the affairs of the Church were in a sedate and quiet posture.

* Or, touched.

† In Robert Stephens Edition the reading is [ἀνταρξία, he drove]. In the Florent. M. S. it is ἀνταρξία. Wherefore, I doubt not but Socrates wrote [ἀνταρξία, he freed, or released.] For the common reading, in my judgment, is not to be born although Nicephorus confirms it, Valc.

* Or, Has not been unfruitful.

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* Or, committed. † Or, But God heard the man.

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all

ECCLESIASTICAL HISTORY

OF

Evagrius Scholasticus

EPIPHANIANENSIS.

(And [One] of the

EX-PRÆFACTS.)

IN SIX BOOKS,

Translated out of the GREEK, according to that Edition set forth
by VALESIIUS, and Printed at PARIS in the Year 1673.

Together with

VALESIIUS'S Annotations on the said Historian; which are done
into ENGLISH, and set at their proper places in the Margin.

Hereunto also is annexed an account of the forelaid *Historian's Life*, and *Ecclesiastick History*, Collected by VALESIIUS, and Rendred into ENGLISH.



C A M B R I D G E,

Printed by John Hayes, Printer to the University. 1681.

CHAP. XLVIII.

Concerning Thalassius Bishop of Cæsarea in Capadocia.

ABOUT that very time, to wit, in Theodosius's seventeenth Consulate, Proclus the Bishop attempted a wonderful thing, the like to which has not been performed by any of the Ancient Bishops. For Firmus Bishop of Cæsarea in Capadocia being dead, the Cæsareans came [to Constantinople,] and requested they might have a Bishop. And whilst Proclus was considering whom he should prefer to that See, it hapned that all the Senators came to the Church on the Sabbath, to give him a visit, amongst whom was Thalassius also, a personage who had born a Prefecture over the Provinces and Cities of Illyricum. But [though] (as it was reported) he had been the person pitch't upon who was about to have the Government of the Eastern Prætorio, parts committed to his care by the Emperor; [yet] Proclus laid his hands on him, and instead of his being constituted a Præfatus Prætorio, made him Bishop of Cæsarea. Thus successful and prosperous were the affairs of the Church. But I will here close my History, with my prayers [to God,] that the Churches in all places, the Cities, and Provinces may live in peace. For, as long as peace flourishes, those which are that are desirous to do it, will have no subject for their writing an History. For we our selves (who have performed what you enjoyed in Seven Books, O Sacred man of God, Theodorus!) should have wanted matter for this our History, if the lovers of seditions and tumults would have been quiet. This Seventh Book contains [an account of affairs transacted during] * the space of two and thirty years, the whole History, which is comprized in Seven Books, contains the space of an hundred and forty years. It begins from the first year of the two hundredth seventy first Olympiad, whereon Constantine was proclaimed Emperor; and ends at the second year of the three hundredth and fifth Olympiad, whereon the Emperor Theodosius bore his seventeenth Consulate.

Which action of Proclus's sacerates does not without cause wonder at, as new, and not practised by former Bishops. Nestorius indeed, when he was Prætor of Constantinople, had been created Bishop of that City. But, the Emperor's consent had been first obtained, as saceratus has told us before. But here Proclus merely by his own impulse, laid his hands on a Præfatus Prætorio, who by the Emperor had been designed to the government of the Oriental Præfecture. Notwithstanding it is to be understood, that the Emperor's consent was afterwards obtained, who approved of what Proclus had done. But, it promoting inferior Magistracies to Ecclesiastick degrees, the Prince's consent was in no wise necessary. For the Præfatus Prætorio's approbation was sufficient, under whose dispose the Presidents of Provinces were. We have an eminent instance hercof in the Life of St Germanus Antiochenensis, which was written by Constantius Præbiter. Which Germanus being President of a Province, and Amator Bishop of Antiochiam [a City in France, now called Austret] having a mind to appoint him his successor, Amator procured the consent of Galinus, Præfatus Prætorio of the Gallia, before he attempted to do that; as 'tis related in book 1, chap. 1, concerning the Life of St Germanus. Further, this Thalassius Bishop of Cæsarea was present at the false synod at Ephesus [convened] against Flavianus as we are informed from the Acts of the said synod, which are recorded in the first Action of the Chalcedon Council. Vale.

the paper himself, and caused the chief of the Presbyters to seal it up also, and then delivered it to one Marcus, (who was Bishop of Novatianists in Scythia, but had at that time made a journey to Constantinople;) to whom he spake these words: If God shall permit me to continue much longer in this life, restore this * depositum to me [now] committed to your trust to be kept safely. But, if 'it shall please him to remove me out of this world, in this paper, you will find whom I have Elected to be my successor in the Bishoprick. When he had spoken these words, he died. On the third day therefore after his death, when they had unsealed the paper in the presence of a great multitude, and found Marcianus's name therein, they all cried out that he was a worthy and fit person. And without delay they dispatched away some messengers who might seize him. They took him by a pious fraud at his residence in Tiberiopolis [a City] of Phrygia, from whence they brought him along with them, and about the twenty first of the same month ordained, and placed him in the Episcopall Chair. But enough concerning these things.

Although our M. S. Copies alter not the reading here; yet I agree with Christopherson and St Henry Savill, who have rendered it thus [of the month August.] Doubtless, in regard Paulus Bisthop of the Novatianists died on the twenty first of July, and the paper wherein he had named Marcianus to be his successor, was unsealed three days after his death, as Socrates has told us before; 'tis not to be supposed, that Marcianus could be ordained Bishop on the twenty first of the same month, to wit, July; in regard he absconded in Tiberiopolis a City of Phrygia: from whence he was to be brought to Constantinople, that he might be there constituted Bishop of the Novatianists. Vale.

CHAP. XLVII.

That the Emperor Theodosius sent his Wife Eudocia to Jerusalem.

Moreover, the Emperor Theodosius offered up his Thanksgivings to God for the benefits which he had conferred upon him. And this he performed, by honouring Christ with singular and eminent honours. He likewise sent his wife Eudocia to Jerusalem. * For the had obliged herself also to a performance of this vow, if the might see her daughter married. But the Emperess herself also * beautified the Churches at Jerusalem, and all those in the Eastern Cities, with various ornaments, both when she went thither, and likewise at her return.

* Instead of [of] St Germanus, as he had obliged himself to a performance, &c.] I doubt not but it should be [of] St Gertrude, for she had obliged herself; that is, Eudocia. Thus Epiphanius Scholasticus read, as appears from his Version; which is thus, Hoc enim et ipsa votum habuerat, si filiam videret nuptam, for she herself also had [made] this vow, if she might see her daughter married. Vale.

The End of Socrates Scholasticus's Ecclesiastick History.

VALESIUS'S ACCOUNT OF THE LIFE, AND Ecclesiastick History, OF EVAGRIUS SCHOLASTICUS *Epiphanienfis.*



Evagrius Scholasticus was by Nation a Syrian, as was also † *Theodoret* : born at † He was *Epiphania* (which was a City of *Syria Secunda*;) as he himself has declared in the Title of his own work. Therefore I wonder at *Gerardus Vossius*, who (in set about writing an *Ecclesiastick History* (which *Valesius* has published with the other Greek Historians of the Church) towards the latter end of *Theodosius Junior's* Reign, at the same time that *Socrates* and *Symeon* wrote theirs, He began where they did, (to wit, from those times whereat *Evagrius* closed his History;) and ended with them; viz. at the latter end of *Theodosius Junior's* Empire. 'Tis more than probable, that he wrote after *Socrates* and *Symeon* their Histories. (1) *Theodoret* himself, in the first chapter of the first Book of his History, says these words: τὰς ἑκατονταετηρίδας Ἰουλιανῶν ἀρχιεπισκοπῶν περιεγράψας, I will attempt to commit to writing the Remainder of *Ecclesiastick History*. (1) Lastly, he published his History after the year of Christ 448, (as *Valesius* demonstrates in his Preface before his History;) whereas *Socrates* and *Symeon* had finished their Histories on the fourteenth Consulate of *Theodosius Jun.* that is, in the year of Christ 439. He is most particular in his account of the affairs of the Eastern Church, in regard he lived there. His Books of *Ecclesiastick History* are but five in number (as he himself intimates at the close of his fifth Book;) wherein he comprehends the affairs transacted in the Church, during the space of 105 years.

For, in *Nicephorus's* First Book, chap. 1, the words are these; ὅσα μὲν Ἐυάγγελος ὁ Ἐπιφανίης, &c. Moreover, *Evagrius* the *Illustrious*, &c. And, in Book 16, Chap. 31, *Nicephorus* quoting a passage of *Evagrius*, out of his Third Book, Chap. 34, (which passage I have just now mentioned,) expresses himself thus, ὅτι δὲ τῷ Ἐυάγγελῳ ὁ Ἐπιφανίης ὡς ἐν ἑνὶ ἱστορίῳ, Moreover, in like manner as *Evagrius* the *Illustrious* has related concerning Severus. But, my Sentiment is, that Transcribers have mistook at both those places, and have written Ἐπιφανίης [*Illustrious*,] instead of Ἐπιφανίης [*Epiphanienfis*,] Doubtless, *Nicephorus* might have been evidently informed, from *Evagrius's* own words which he there produces, (which we have also quoted above,) that *Evagrius* had been born at *Epiphania*. Further, *Evagrius* was born in the Reign of *Justinianus Augustus*, on the year of Our Lord 536, or 537, as I have demonstrated from *Evagrius's* own Testimony, in my * *Notes on Book 4, Chap. 29.* of his *Historical Ecclesiastick History*. On the year of Christ 540, his Parents committed him to the care of a School-Master, that he might learn the Letters. At which time (when *Thomas* Bishop of *Apamia* had given notice to the neighbouring Cities, that on a set day he would show the enlivening wood of the Cross, which was kept at *Apamia*;) *Evagrius* was lead to that City by his Parents, and with his own eyes saw that Miracle, which was then performed in the Church; as himself attests

* See *Evagrius's* *Ecclesiastick History*, book 4, chap 29, note (1.)

The Life of Evagrius Scholasticus.

tests in his *Fourth Book*, Chap. 26. Now, this hapned on the year of *Christ* 540; when the *Perſians*, having made an irruption into *Syria*, had burnt *Antioch*: which was done in *Fulſius Junior's* Conſulate, as we are informed by *Marcellinus Comes*, and *Marinus* in his *Chronicon*. Two years after this, when † *Luc* *Inginuria* began to rage in the *East*, *Evagrius* was as yet under a School-Maſter, learning the *Letters*, and was ſeized by that *Peſtilence*, as he himſelf attests, *Book* 4. chap. 29^t. Having afterwards left the Schools of the *Grammarians*, he betook himſelf to the Study of *Rhetorick*. And when he had made a great proficiency in that *Art*, he was regiſter'd * amongſt the company of *Advocates*. Whence he got the Appellation of *Scholasticus*: which term ſigni-

† The
plague in
the Groyne.

* Or, in
the number

[illegible]

Valesius quotes this passage out of Macarius, in his notes on Socrates, book 6, chap. 6, note (f.)

³⁶ See Note (b) in that chapter.

* Tum in
Pompæ, be
in Pomp.

* See note (b) in the chapter.

Holy City of Christ our God, the [*Eudocia*] comes thither, (to wit, to *Antioch*.) *Evagrius* theretore lived at *Antioch* when he wrote this History. Hence 'tis that *Evagrius* is so diligent in recounting the Works and Public Edifices of the City *Antioch*; as may be seen in his *Firſt Book*, chap. 18, and in his *Third Book*, chap. 28. At which places he does not obſcurely intimate, that he lived at *Antioch*, whileſt he wrote theſe things. Hence 'tis alſo, that he mentions with ſo much care and diligence, the earth-quake, wherewith *Antioch* was now and then ſhaken: and, that in the *Notation* of the times he alwayes makes uſe of the *Antiochian* years. Laſtly, this may be Collected from the ſeventh chapter of his *Sixth Book*, where he relates, that *Gregorius Patriarch* of *Antioch* (having been accuſed of *Luſſe*, before *Iohannes*, Comes of the *Eaſt*, by a Silver-fmith,) appealed to the Emperour, and to a Synod. And when he went to *Conſtantinople*, in order to the profecution of his Cauſe before the Emperour and Synod, he took *Evagrius* along with him, as his *Aſſeſſor* and Counſeller, that he might make uſe of his advice. By which words *Evagrius* does plainly enough declare himſelf to have been an *Advocate* and a Lawyer. For *Aſſeſſors* were wont to be taken out of their body, as well by the *Civill* as *Military* Magiſtrates. Nor was *Evagrius* Counſellour to *Gregorius* in this criminal affair only, but in other cauſes alſo. For in regard *Gregorius* was *Patriarch* of the *Oriental* Church, and * could not but have the examination of many Cauſes every day, he muſt neceſſarily ſtand in need of ſome *Aſſeſſor*, who might ſuggeſt to him the *Forms* of *Right* and of the *Laws*. Indeed, *Evagrius*'s words do fully declare what I have

• See *Egrinus* below, chap.

† See *E. grius* below, 6. chap.

* That
the vol
of *relati*
for some

The Life of Evagrius Scholasticus.

not without the consent of *Gregorius the Patriarch*, in the Reign of *Tiberius Constantinus*, he had the dignity of a *Quæstor* bestowed upon him by the same Emperor. And not long after, when he had made an *Oration concerning the praises of Mauricius Augustus, on account of the Birth of the most noble child Theodosius*, he received the *Cædulis* of a *Præfecture* from the same *Mauricius*; as he himself attests at the close of his History. *Eugenius's* words there are thus translated by *Christophorus*: *Pro quibus quod honoris gradus conferenti sumus: Quæsturam à Tiberio Constantino, et omnium Tabularum servandam, in quibus Præfectorum nomina inscribentur, à Mauricio Tiberio*. For which we have obtained two degrees of honour: a *Quæsture* of *Tiberius Constantinus*, and the *Office* for signing the *Table*, wherein the names of the *Præfects* were inscribed, of *Mauricius Tiberius*. Which

ill rendition deceived *Gerardus Vofsius* and *Philippus Labbeus*. For *Vofsius* (in his "Book of Illustrations Græcis") treading in *Christophorus's* steps, says thus: *Pro duobus autem hifce Libris acti gemino & honore effe affectum. Nam & Tiberio Constantino Quæſitæ & Julſe ornatum: led a Mauricio confectum eſſe, ut Tabulis publicis preſſet: nunc, for theſe two Books, he ſays, he had a double honour conferred on himſelf. For he was honoured [as he ſaith] with a Quæſture by Tiberius Conſtantinus; and that he obtained of Mauricius, the having the charge of the publick Tables. But *Philippus Labbeus* (in his diſſertation de *Scriptoribus Eccleſiaſticis*.) hath * interpolated *Chriſtophorus's* Verſion, after this manner: *Seque duos honoris gradus acti conſuetum: & primum à Tiberio Conſtantino ad Quæſuram evoctum, tum à Mauricio muniis adeptum ſervandam Tabularum, in quibus non tam novum, quam ipſa Prefectorum acta inferibebantur: And he ſays that he himſelf obtained two degrees of honour: and in the firſt place, that he was preferred to a Quæſture by Tiberius Conſtantinus; and ſecondly, that he procured of Mauricius the office of keeping the publick Tables, who can not only the names, but the ACTS of**

the Prefaces were inferred. Musculus has done much better, who hath rendered the preface in the *Evangelium* thus: *Quarum etiam Graevius dicitur dignitas [unus confectus]*: a Tiberio Confantiaco *Quaestoriam* largiente, Mauricio vero Tiberio Literas Hipparchicus mittente, on account of which [Volume of Relations, Letters, &c.] we have obtained two dignities: [one] from Tiberius Confantiacus, who gave us a *Quaestoratus*, and [another] from Maucius Tiberius who sent us his *Hipparchicus* Letters. He would have said, *The Codicils of a Prefecture*, which the Latins term *litteras* also, as I have long since observed in my *Notes on Ammianus Marcellinus*. Hence it is, that in the Title of his *History*, *Evagrius* terms himself *ex praefectore*, [one] of the *Ex-Prefectores*, because he had been so rewarded with the *Codicils* of an honorary *Prefecture* by the Emperour. After this, the same *Evagrius* published *Six Books of Ecclesiastick History*, beginning from those times wherein *Theodoros* and *Socrates* had closed their Histories; that is, from the *Ephesine Synod*, wherein *Nestorius* was condemned and deposed: to wit, from the year of Christ 431. And he has continued his *History* to the twelfth year of the Emperour *Marcianus*, which was the year of our Lord 456. In his Third Book at chap. 32.

year of the Emperor *Severus* Bishop of *Antioch* he says that at such time as he wrote these things it was the *Six hundred-fiftieth* first year of the *Antiochians*. In regard therefore the *Antiochian* Heresies precedes that of *St. Saviour's* Nativity eighty eight years; if from the number 641 we subtract 484 years, it will be the year of Christ 594. The fame may also be Collected from Book 4, chap. 29, where *Euagrius* writes, that whilst he penned this History, that *Plague in the Groyne* which had almost wholly destroyed the whole world, had already raged two and fifty years. Now, this *Plague* began to rage two years after *Antioch* had been taken by the *Persians*, that is, in the year of Christ 542. To which number of years if you add two and fifty, it will be made the year of Christ 594. Further, *Euagrius's* diligence is chiefly to be commended, because, undertaking to write an *Ecclesiastick History*, he made a Collection of whatever was pertinent to that Subject, out of the best Writers, to wit, *Priscus, Johannes, Zacharias, Eusebius* and *Procopius* [who were all] *Rhetoricians*. His Style likewise is not to be found fault with. For it has a Beauty and Elegancy; as *Potinus* does also attest. But the chief thing commendable in *Euagrius* is, that of all the *Greek Writers of Ecclesiastick History*, he is the only person, who has kept the Doctrine of the true Faith intire and undefiled; as (after *Photius*) *Baronius* has observed in his *Annals*. Notwithstanding, he deserves reproof for this, viz. because he has not used much diligence in searching out the Monuments of *Ecclesiastick Antiquity*, as in reading *St. Irenaeus's* Writers. Indeed, almost the whole *Sixth Book* is spent in a Narrative of the *Persian War*. Besides, his Style in many places is Redundant and Luxuriant; as *Photinus* has truly remarked in his *Bibliotheca*. An instance of which superfluity of Expression you have in Book 1, Chap. 2; where he speaks concerning *Nestorius* after this manner: *Ἦν δὲ οὗτος ὁ νεστόριος τοῦ θεοῦ δόξαν διδόντες αὐτῷ, &c.* that tongue full of hostility against God, that second *Scednirum* of *Caspas*, &c. and, in Book 2, chap. 3; where he describes *St. Euphemias Church*, which was at *Chalcedon*: The same redundancy of style, the Studious Reader will of himself easily observe, in many other places.

Moreover, *Rob. Stephens* was the first person that Printed *Evagrius's History in Greek*, from one only *Manuscript Copy* belonging to the *Kings Library*, which *Manuscript* is v^ey new, and not extraordinary good. For in many places its defective and imperfect. But we have mended and perfected *Evagrius's History* in so many places, from *two Manuscripts Copies* of the best note, that it may seem now to have been first published. The first of *these Copies* was the *Florent. Manuscript*, [taken] out of *S. Laurence Library*, which the most famous *Michael Erminius* compared with the *Genev. Edition*, and lent in the *various Readings* written out with his own hand, On which account I profess my self very much obliged to him.

M in

leged

* Pag. 274.
Edit. Lugd.
Pag. 161.

* Repaired,
or, put a
new face
upon.

† Or, *Lectures-Psalms*, 1661.

lied to him: This Manuscript is the best and ancientest of all the Copies of *Evagrius*. For 'tis written in parchment, [and was transcribed] about five hundred years since more or less, as I have been informed by one that saw it, viz. *Emericus Bigotius*, an excellent Schollar, and a person who has deserved well of Learning; by whose favour and Intervention I received the fore mentioned *Various Readings*, sent by the most famous *Michael Erminius*. In the same *Florentine Manuscript*, some not unlearned *Scholæ* were written in the margin, which we have put into our *Annotations*, in their due places. But, the Reader is to take notice, that in this *Florentine Manuscript* is contained *Socrates Scholasticus's History* also, the various Readings whereof the same *Erminius* sent me long since, written out with his own hand, as I have attested above four years since, in that *Preface* I prefix before my *Edition of Socrates and Sozomen*. The second Manuscript Copy was taken out of the Library of that most illustrious Prelate *Dionysius Tellerius*, Arch-Bishop of Rheims: this is no very ancient Copy; but 'tis a good one, and transcribed by the hand of a Learned man. This Copy was of great use to us in many places, as we have now and then shown in our *Annotations*.

THE FIRST BOOK OF THE Ecclesiastical History

OF
EVAGRIUS SCHOLASTICUS *Epiphanensis*,
And [one] of the EX-PRÆFECTS.

The Writers Preface [wherein he declares] on what account he be-
took himself to the Writing of this present History.

EUSEBIUS Surnamed PAMPHILUS, a Person both eminently Eloquent as to other things, and so powerfull in his Writings also, that by his persuasives he might be able (if not to render them perfectly Orthodox, yet) to prevail upon his Readers so far as to embrace our [Sentiments:] Eusebius surnamed Pamphilus [I say,] Sozomen, Theodoret, and Socrates, in the best and most accurate manner have set forth in Writing, both the Advent of [our] Compassionate God amongst us, and his Ascent into the heavens; and also those things which the divine Apostles, and other Martyrs have courageously performed in their Combats [in defence of the Faith:] Moreover, whatever else hath been translated by those of our Religion, whether praise-worthy, or otherwise, till some part of the Emperour Theodosius's Reign. But in regard no person has hitherto given an orderly Narrative of the translations that hapned afterwards, which [unwittingly] are not much inferior to them; I have resolved (though I am but little versed in such things,) to undertake this Work, and to compile an History of those affairs; being very confident, that by his assistance, who infused wisdom into Fishermen, and made the tongue of a Brute utter an articulate voice; I shall raise affairs already buried in Oblivion, give life to them by my Discourse, and render them immortal by an [eternal] commemoration: to the end that every one of my Readers may know, what [has been done,] when, where, how, against whom, and by whom affairs have been translated, untill our own times: and [to the end that] nothing worthy to be remembered, may lie concealed by a remiss and dissolute Sloth, and (which is its next neighbour,) Oblivion. Divine assistance therefore being my guide, I will begin, where the Authors I have already mentioned, closed their History.

κελεύει. Phosius (in his Bibliotheca) speaks thus concerning Socrates Scholasticus, ἀλλὰ ὅτι τὸ πᾶν ἔστιν ἀπὸ τοῦ Εὐσεβίου. Moreover, in his Sentiments he is not very Orthodox. The meaning of this place therefore, is this: Eusebius (although he be very fit to persuade his Readers to embrace the Christian Religion, yet) is not able to make them very accurate in the doctrine of the Christian Faith, in regard he himself seems to have inclined towards the opinion of the *Arians*. For, this was the sentiment of many persons concerning Eusebius Pamphilus; whom I have sufficiently answered, in the Preface I have written to the same Eusebius's Ecclesiastical History. Vale.

The word [εἰς, part] is wanting in the Kings, in the Florentine, and in the Tellerian M. SS. nor is it in Robert Stephanus's Edition. The Geneva-Printers were the first that put in this word, from Christophorus's Copy, the Various Readings whereof are extant at the end of the Cologne-Edition. Christophorus has expressed this word in his Version. For thus he renders it: ad aliquam partem Regni Theodosii, to some part of Theodosius's Reign. But, it seems more elegant to me, to suppress, rather than add this word. If a word must be added, I had rather add *κελεύει*, time. Vale.

THE

CHAP. I.

*Or, The
mild
Devil.

That, after the destruction of the impious Julian, when the Heresies had been a little quieted, * the Devil afterwards disturbed the Faith again.

When the impiety of Julian had now been drowned in the blood of the Martyrs, and Arius's madness bound in the Fetters made at

Nicea; and when Eumovius and Macedonius, driven away by the Holy Spirit [as it were] *ἔκαστην*, Christophorus and St Henry Savil have mended it thus, ἐκαστὸν, compelled, or rejected by force. But, that reading is much better, which the Florentine and Tellerian, M. SS. give us, to wit, *ἐκαστὸν*, driven away—as it were by an impetuous mind. 'Tis a Metaphor taken from Shipwreck't persons who are driven away by the violence of a Storm. Evagrius compares the Holy Spirit to a wind, by the force whereof Eumovius and Macedonius being driven away, were at length Shipwreck't at Constantinople, to wit, condemned in the Constantinopolitan Synod. Vale.

[illegible]

† Heb. 11.
38.

* Or, *all manner of* &c.

(ground) (on which account they are termed
Bodhisattvas) whence they take no more than suf-
ficiently to keep them alive. So that, in time they
become like unto beasts, and the shape of their
[bodies] is depraved and altered, and the Sen-
timents of their minds in future becomes dif-
agreeable to those of other men : whom when
they see, they run from ; and being purified, they
either [make their escape by some means], or
are made to go to some most miserable place in
the ground to hide themselves. Moreover,
will relate another thing, which I had almost
forgotten, although it is the principal thing of all.
There are some persons amongst them, though
but very few, & who, after they are arrived at
a freedom from perturbations of mind by
[a continued exercise of] virtue, return to the
world, and shewing themselves to be mad in the
midst of crowds of men, they thus trample up-
on vain glory, which Coat (according to wife
Plato,.) the foul does usually put off last.

* Or, *stuffed*, or, *devised*, *Christophorus* has

[illegible]

To ſpeak briefly therefore, in this incomparable and divine way of living, virtue enaſts laws contrary to nature, having eſſential Sanctions of her own, to wit, not to impart to any of them a ſatiety of thoſe things [which are] neceſſary [for life.] * But * their Law commands them to be hungry, and thirty, and to cover the body fo far only, as neceſſity requires. And, their way of living is fo equally and exactly poized, and balanced, that when they tend diametrically oppoſite, they are not in the leaſt ſenſible of any alteration [of things.] although the diſtance between them be vaſt. For, things contrary are in ſuch a manner mixed in them, (the divine grace joyning things not to be mixt, and again ſeparating them;) that life and death, (which two are contraries, both in nature, and in the things themſelves,) dwell together in them. For where [there occurs] paſſion or perturbation, it beſtoves them to be dead and buried. But when 'tis [the time of] prayer to God, then [they muſt be] Robuſt in body, Vivid and Vigorous, although they are grown decrepid with age. Moreover, both Sorts of life are fo complicated and conjoined in them, that although they have indeed wholly put off the fleſh, [yet] they live ſtill, and conſerve with the living, adminiſtring medicines to bodies, offering up the deſires of ſuppliants to God, and [laſtly] performing all other things agreeably to their former life, * excepting only that they do not want neceſſaries, nor are limited to any place; but they hear all, and conſerve with all.

maner : *Vitam utramque illi, &c.* They do so complicate and conjoin both *lives*, to wit, the future, &c. But, in my judgment, by the few words [both sorts of life] the *Secular*, and *Mosaic* life are to be understood : which is, plainly confirmed by *Euangelii*'s following word. For he says, *καὶ ἀπὸ θεοῦ τὸ πνεῦμα ὁδηγᾷ εἰς ἀλήθειαν, καὶ performing all other things agreeable to their former life.* Volæ.

There

There are among them frequent and unwearied bendings of the knees, and [after them] " *Laus* " at various stations; desiring being the only recreation of their age; and of their voluntary infirmity. They are a kind of *Champions* without flesh, *Wegfels* without blood, who instead of a splendid banquet and delicious dainties, have a fast, and, instead of a full furnishing in place of a full furnishing, a table, nothing (as near a

1 Infield of [פֶּלֶא] is *resignis* &c.] I
 doubt not but
 it should be
resignis.
 2 We owe the
 amendment of
 this place to the *Fle-*
ysen, Mr. S.
 in which,

3 So many [necessaries] for sufficient food, yet they
 are contented with so very few: being ene-
 mies to their own wills and nature, but slaves
 4 to the desires of their neighbours: that in
 all things the sweets of the flint might be
 expelled, and the foul might have the Go-
 vernment, prudently choosing and conserving
 what is best and most acceptable to God.
 5 Blessed persons, in respect of the life they lead
 here; but much more blessed on account of
 their translation to that other, after which they
 pant continually, hasting to see *P* him whom
 they love.

pleases me better; which is [το πρὸς ἑαυτοὺς, the thing de-
sired by them;] this to me seems more elegant. Val.f.

CHAP. XXII.

What [Adventures] the Empress Eudocia built in Palestine, and concerning the Church of the Proto-Martyr Stephen, within which she was piously buried: moreover, concerning the death of the Emperor Theodosius.

¶ When therefore the wife of *Theodosius* had conferred with many such persons as these, and had built many Monasteries, like unto them which I have mentioned; and moreover, had repaired the walls of *Jerusalem* [and made them] much better; she erected a vast Church, eminent for its *splendendness and beauty, [in * Or, Excellence, of *Stephen* the first of the *Deacons* and *Martyrs*, about the distance of one furlong from *Jerusalem*. In which Church she was deposited, after her departure to an immortal life. Further, *Theodosius* [having ended his life] sometime after these things, or, as some will have it, before *Endacia*; and changed the Empire (which had been Governed by him eight and thirty years,) [for an eternal life:] the most incomparable *Marcianus* assumes the *Roman* Empire. The Actions therefore, which were performed by Him during his Ruling the *Eastern* Empire, shall most plainly be set forth ¶ in the following Book, ¶ Or, in the following disti- provided divine assistance will furnish us with its

CHAP. III.

A description of the Great Martyr Euphemia's Church, which is in [the City] Chalcedon: and a Narrative of the Miracles performed therein.

THE Fathers [therefore] are assembled in the sacred Church of the Martyr Euphemia. This Church stands in Chalcedon, a City belonging to the Province of the Bithynians. It is distant from the Bosphorus not more than two furlongs, [scilicet] in a most pleasant place, on an eminence which rises easily and by degrees: in so much that, those who go up into the Church of the Martyr, are infatigable of Labour in their walk, but being got within the Temple, on a sudden they appear at a vast height. Whence casting down their eyes as 'twere from a Watch Tower, they have a prospect of all the fields beneath, extended into a level and even plain, clothed in green with grass, waving with standing corn, and beautified with the sight of all sorts of trees: [they see] woody mountains also, [the trees whereon] bend and then raise [their tops] finely to an height. Moreover, [they have a prospect of] several Seas, some of which [seem] * purple coloured by reason of their serenity, and do sweetly and mildly play with the Shores; to wit, where the places are calm: but others are rough and boisterous with furies, by a reciprocal motion of their waves forcing a shower of sand mixt with little stones, Sea-weed, and the lightest sort of shell-fish, and then drawing them back again. Moreover, the Church it self stands right over against Constantinople. So that, the Temple is [not a little] adorned with the prospect of so great a City. The Church consists of three most spacious structures. The first is an Open Court, beautified with a large [Atrium, and with Pillars on every side. There is there is another structure, for breadth, and length, and pillars, a plain skilike, differing only in this, that it has a Roof laid over it. In the Northern side whereof at the rising Sun, there is a round Edifice built in form of a *Tholus*, set round within with pillars most artificially framed, which are alike as to their matter, and equal in bigness. * Over these [pillars,] there is an *Hyperperson* raised to a vast height, under the same Roof: so that, even in this Room also, they that desire it, may both supplicate the Martyr, and also be present at the sacred Mysteries.

* *Tholus*, Nicophorus has followed the vulgar reading, which is *Tholus*. In the Tellerian M. S. I found it written *Tholus*, *Tholus*, *Tholus*.

* *Tholus*, that is, in form of a Cupole, or Cupole 3, as the Italian name termeth it. *Hyperperson* (in the word *Tholus*) tells us, that the place where the *Prætor* (who was a sort of Magistrate amongst the Antients) sat, was termed *Tholus*, *Tholus*, *Tholus*. (Continued)

* *Tholus*, that is, in form of a Cupole, or Cupole 3, as the Italian name termeth it. *Hyperperson* (in the word *Tholus*) tells us, that the place where the *Prætor* (who was a sort of Magistrate amongst the Antients) sat, was termed *Tholus*, *Tholus*, *Tholus*. (Continued)

But, within the *Tholus*, towards the East, * there is a magnificent Tomb, where lie the most holy Reliques of the Martyr, deposited in an oblong Chert (some term it *The Maera*), most curiously made of silver. The Miracles which are at certain times performed by the holy Martyr, are manifestly known to all *Christians*. For, frequently in their sleep the appears, either to the Bishops during their several times of presidency over that City, or else to some persons (otherwise eminent for [piety of] life,) who come to her [Church,] and orders them * to make their Vintage in the Temple. After this hath been made known, both to the Emperours, to the Patriarch, and also to the City: as well those who follow the Imperial Scepter, as the Pontiffs, Magistrates, and the rest of the whole multitude of the people, go immediately to the Church, with a desire to partake of the Mysteries. In the sight of all these persons therefore, the Bishop of Constantinople, together with the Priests about him, goes into the sacred Edifice, where the holy Body I have mentioned is deposited. For that is a little hole in the Chert, on its left its most side, which is shut up and made fast by small doors. Through this hole they let down a long iron rod, after they have fastened a sponge to it, as far as the most holy Reliques; and when do, they have turned the sponge about, they draw [the iron-rod] up to them, [the sponge at the end whereof is] full of blood, and bloody clotters. Which when the people behold, immediately they adore and glorify God. *Tholus*, Nicophorus has followed the vulgar reading, which is *Tholus*. In the Tellerian M. S. I found it written *Tholus*, *Tholus*, *Tholus*.

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[Further,] so great a plenty [of blood] is extracted out thence, that both the pious Emperours, and also all the Priests [there] convened, moreover the whole multitude which flock together at that place, in a most plentiful manner do partake of it, and likewise send it over the whole world, to the Faithful that are desirous of it. And the congealed blood lasts [so as it is] for ever, nor is the most holy blood in any wise changed into any other colour. * These miracles are performed, not at any determinate period of time, but according as the Life of the Bishop, and the gravity of his Morals shall deserve. For, 'tis repented, that when ever a virtue of probity, and one eminent for his virtues, does govern [that Church,] this miracle is performed, and that most frequently: but when there is no such Prelate, such divine signs as these do rarely happen. But I will relate another [miracle,] which no time or season [interrupts: nor does it make any difference between the Faithful and the Infidels; but 'tis alike * shown to all persons. When any person comes into that place, wherein the precious Chert is, which contains the most holy Reliques, it smells a fragrant scent, which transcends all the usual favours [finest] by men. For, this scent is neither like that [which] arises from Meadows, nor like that sent forth by any the most fragrant things, nor is it such a one as is made by Perfumers: but 'tis a certain strange and most excellent scent, which of it self demonstrates [the virtue and] power of those things that produce it.

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CHAP. IV.

Concerning those things which were agitated and established in the Synod; and how Dioscorus [Bishop] of Alexandria was deposed; but, Theodoret, Ibas, and some others were restored.

IN this place, the Synod I have mentioned is convened, the Bishops *Pachomius* and *Lucenarius*, and *Basilius* the Presbyter, administering [as I have said,] the place of *Leo* Pontiff of the Elder Rome: *Anatolius* prebending over the Constantinopolitane [Church;] and *Dioscorus* being Bishop of [the Church of] the Alexandrians. *Maximus* [Bishop] of Antioch, and *Juvenalis* of Jerusalem [were there also.] Together with whom were present those Prelates whom they had about them; and also those personages who held the principal places in the eminent Senate [of Constantinople.] To whom they, who filled *Leo*'s place, said, that *Dioscorus* ought not to sit together with them in the Council. For this [they affirmed] was given them in charge by their Bishop *Leo*, and unless it were observed, they would remove out of the

Church. And when [those] of the Senate asked, what were the matters objected against *Dioscorus*; they returned answer, that he ought to render an account of his own judgment, who, contrary to what was fitting and just, had accepted the perlon of the Judge. After which words, when *Dioscorus* by the Senates Decree had come forth into a place in the midst, *Eusebius* made his request, that the *Supplicatory Libell*, which he had presented to the Emperor, might be recited; [which request he worded thus: I have been injured by Dioscorus; the Faith hath been injured; I avow the ship has been murdered, and together with me unjustly deplored by him: do you give order, that my supplicatory Libell may be read.] Which thing when [the Judges] had disapproved of, the *Libell* was permitted to be read, the contents whereof were these.

* *To the Lovers of Christ, our most Religious and most pious Emperours, Flavus Valentinianus, and Marcianus, always Augusti; From Eusebius the meane Bishop of Dorylæum, who speaks in defence of himself, of the Orthodox Faith, and says thus: I have been injured by Dioscorus; the Faith hath been injured; I avow the ship has been murdered, and together with me unjustly deplored by him: do you give order, that my supplicatory Libell may be read.] Which thing when [the Judges] had disapproved of, the Libell was permitted to be read, the contents whereof were these.*

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Letters must be read. Further, the very words which *Juvenalis* had made use of in the *second Epistle* occur in the above said epistle, where the *Acts* of the *second Epistle* are recorded. Moreover, *Niciphorus* confirms our Emendation, in the last chapter of his 15th book, where he gives us a summary of the *Acts* of the *Chalcedon Council*, mollly transcribed from *Evagrius*. I have been larger in my remarks upon these things, because *Chrysostom*, in the Rendition of this place, hath varied far from the truth. By those way you may observe the fraud committed in this *second Epistle* synod. For, when *Hilarius* the Deacon, the Legate of the Episcopate, had openly declared to the Bishops who were present, that he had Pope Leo's Letter, and had required that it might be read in the Council: *Johannes* the Presbyter and *Primericus* of the Notaries, stole and said, that he had in his hands other Letters written from the Emperor to *Dioscorus*. Then *Juvenalis* commanded, that those Letters of the Emperor should be read, no mention being made of Leo's Letter. You see therefore, that the reading of Leo's Letter was defignly impeded, by the fraud of *Dioscorus*, who, instead of Leo's Epistle, caused the Emperor *Theodosius*'s Letter to be read in the Synod. Further, the *Tellurian* M. S. does confirm our emendation: in which copy I found it written as I had conjectured. *Valf.*

* That is, afterwards no mention was made of that * Epistle. But *Thalassius* said, that he hindered not the reading of that Letter; and that he had not so much * Authority, as that he alone could Decree, that it should be read. When therefore a further progress was made in the reading of the *Acts*, and some of the Bishops found fault with some words as being false and forged; *Stephanus* Bishop of the Ephesians was asked, what Notaries of his at that time had taken [those words] in writing; his answer was, that *Julianus* (afterwards made Bishop of Lebedus), and *Crispinus* were his Notaries: but, that *Dioscorus*'s Notaries would not permit * that to be done, but took hold of their fingers whilst they were writing; so much that they were in danger of undergoing most foul abuses. Further, the same *Stephanus* † deplored, that [himself and the other Bishops] had subscribed to *Flavianus*'s deposition in one and the same day. Hereby added *Acacius* Bishop of *Arrianthra*, that all [of them] had subscribed in a paper not written on, [and that they were compelled to it] by force and necessity, having been surrounded with innumerable mischiefs, in regard *Soldiers* [Armed] with murdering [weapons] had encompassed them. Further, when another sentence was read, *Theodorus* Bishop of *Cludonopolis* said, that no body uttered those words. Moreover, upon a procedure in reading [the *Acts*, in this manner,] when [they came] to a certain * place where *Eutyches* had said, [that he was Anathematized] those who should affirm that the *Flesh* of God and our Lord and Saviour *Jesus Christ* had descended from Heaven: the *Acts* declared, that against these words *Eusebius* had said, that those were indeed condemned by *Eutyches* who should say that *Christ's* flesh had descended from Heaven, but that it was not added by him, whence the flesh was. *The* † *same* *Acts* added also, that *Dioigenes* Bishop of *Cyzicum* subjoined [these words:] * declare therefore, from whence? and, that notwithstanding they were not permitted to make any further inquiry into these things. Further, the same *Acts* do manifest, that *Basilius* Bishop of *Seleucia* in *Mauria*, [spoke] [these words:] I adore our one Lord *Jesus Christ*, * the Son of God, the only God of the World, who after the Incarnation and Chalcedon Union, is known in two natures. And, that against these words the Egyptians cried out: Let no man divide Him who is not to be parted, he ought not to call one Son two. But, that the Easterns exclaimed,

* Or, *freedom*, or, *conscience*, or, *reason*.

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Anathema to him who parts, Anathema to him who divides. 'Tis contained in the same *Acts*, that *Eutyches* was asked, whether he would affirm two Natures in *Christ*. And, that he answered, that he affirmed *Christ* [to consist] of two Natures before the Union: but after the Union, [he acknowledged] but [one] Nature in him. And, that *Basilius* said [these words:] unless you affirm two undivided and unconfused Natures after the Union, you assert a confusion and a commixture. But if you add Incarnate and Inhumanate, and do understand Incarnation and Inhumanation in such manner as *Cyrillus* doth, you affirm the same that we do. For, the divinity which [is] from [his] Father, is one thing; the humanity which is from [his] Mother, is another. When they were interrogated, upon what account they had subscribed to *Flavianus*'s deposition; the *Acts* declare that the Easterns cried out, we have all sinned, we do all crave pardon. Again further, the same *Acts* being read on, do manifest, that the Bishops were questioned, for what reason they would not permit *Eusebius* to come in, when he desired it. To which *Dioscorus* made answer, that *Epiphanius* brought the Communion; and, that he affirmed, that the Emperor *Theodosius* had given order, that *Eusebius* should not be suffered to come in. The *Acts* do manifest, that *Juvenalis* also said the same words. But *Thalassius* said, that he himself * had not authority. Which answers were disallowed of by the Judges. For [they said], that this Apology was invalid [where a matter] of Faith is the subject of the Conference. After these things, the same *Acts* do declare, that *Dioscorus* * made a complaint in these words: what Canons are now observed, when *Theodoret* is [suffered to] come thus: *Rites* [of the] *Confession* [and] *Excommunication*; and, that the Senators made answer, that *Theodoret* was come in as an Accuser. And *habere* when *Dioscorus* subjoined, that *Theodoret* sate *arbitrarius* amongst the Bishops; the Senators said again, *ex quo* that *Eusebius* and *Theodoret* should take the place *principales* of the Accusers, in like manner as *Dioscorus* had taken the place of the Accused allotted to him. When *Juvenalis*, therefore all [the *Acts*] of the *second Epistle* had said, and the sentence of *de-latus* [in] position pronounce: against *Flavianus* and *Eusebius*, had been likewise recited, as far as that * place, where * *Hilarius* the Deacon * Or, *ex-judicium*, [had said], 'Tis contradicted: the Bishops of the East and those with them

* In the *Acts* of the *Chalcedon Council*, only *Basilius* is said to have been questioned by the Judges and Senators; and what answer he returned to their questioning, is added also. Now, standing, *Niciphorus* confirms the vulgar reading, which is [in] *Chalcedon*, when they were interrogated: [which] we will mention, it must be said, that *Basilius* and those who were with him, were interrogated by the Judges. *Valf.*

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exclaimed, Anathema to *Dioscorus*: in this very hour * *Christ* hath deplored *Dioscorus*: *Flavianus* hath been deplored by *Dioscorus*: Holy Lord, do Thou revenge him, *Orthodox* Emperor, do you revenge him! Many years to Leo: many years to the Patriarch. Then, when the following words were read, which manifested, that all the then convened Bishops had agreed to the deposition of *Flavianus* and *Eusebius*; the most Glorious Judges made an Interlocution in these express words.

But in the *Acts* of the *Chalcedon* synod this witness far otherwise, to wit, after this manner: ταῦτι τὸ ὄριον ὁρίον. ταῦτι τὸ ὄριον ὁρίον. That is, in this very hour [Dioscorus] hath deplored [in this very hour let him be deplored]. Which reading I approve as being the best. But, as this place of *Evagrius* is to be corrected from the *Acts* of the *Chalcedon Council*, so on the other hand, the *Acts* of the *Chalcedon Council* are to be amended from our *Evagrius*. For, instead of these words which follow, ἀναθεμα τὸν δεινόν, ὁρίον, Holy Lord do Thou revenge him; it must [in the *Chalcedon Acts*] be written thus: ἀναθεμα τὸν δεινόν ὁρίον. ἀναθεμα τὸν δεινόν ὁρίον. *Flavianus* hath been deplored by *Dioscorus*: Holy Lord, do Thou revenge him. *Orthodox* Emperor, do you revenge him: and to the old Translator of the *Chalcedon Council* seem to have read: for he renders it thus: Sancte Domine, in illo revenges him: Catholic Emperor, Tu illum vindicabis, Holy Lord, do Thou revenge him: Catholic Emperor, do you revenge him. From which Verision we conclude, that these words [Flavianus] had been deplored by *Dioscorus*: ought necessarily to precede. Otherwise, whether should these words [do Thou revenge him] be referred? *Valf.*

Some body may make a query here, what Patriarch is to be understood at this place. My affirmation is that *Anastasi* Bishop of *Constantinople* is meant. Further, two things are remarkable here. The first is, that the oriental Bishops with many years not to their own Patriarch, but to another. Secondly, that they term the Bishop of *Constantinople* simply and absolutely, the Patriarch, to giving him this honour on account of the prerogative of his See. For, in the *Constantinopolitan* Synod, the second place was assigned to the See of *Constantinople*. *Valf.*

We perceive, that a more exact scrutiny concerning the *Orthodox* and *Catholic* Faith ought to be made to morrow, when the Synod will be more complete and full. But, in regard *Flavianus* of *Pious* Memory, and *Eusebius* the most Religious Bishop of *Dorylaeum* (from a search made into the *Acts* and Decrees, and also from their testimony by word of mouth who presided in the Synod then convened; who have confessed that they have erred, and have deplored them without cause, when they had in no wise erred in relation to the Faith:) have, as 'tis evidently known, been unjustly deplored: it appears to us (agreeable to that which is acceptable unto God,) to be just, (provided it shall please our most Divine and most Pious Lord,) that *Dioscorus* the most Religious Bishop of *Alexandria*, *Juvenalis* the most Religious Bishop of *Jerusalem*, *Thalassius* the most Religious Bishop of *Cazarea*, *Eusebius* the most Religious Bishop of * *Ancyra*, *Eustathius* the most Religious Bishop of *Berytus*, and *Basilius* the most Religious Bishop of *Seleucia* in *Isauria*, which [Prelates] had power, (wherein they presided over the then Synod) should [in the sentence of] this sacred Synod according to the Judges is *Canons* estranged from the *Episcopate* dignity: all recorded. Instead of things which have been consequently done being *Amenia*, made known to his just sacred Imperial Majesty to be just.

From the *Acts* of the *Chalcedon Council*, page 152, (wherein they presided over the then Synod) should [in the sentence of] this sacred Synod according to the Judges is *Canons* estranged from the *Episcopate* dignity: all recorded. Instead of things which have been consequently done being *Amenia*, made known to his just sacred Imperial Majesty to be just.

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te: locution [had given order,] that an inter-
locution of five days might be allowed them, wherein
they might have a meeting [and confer] ¹ with
the Anatolius Prælate of Constantinople: all the Bi-
shops cried out, and said;
We do believe thus: We all
believe thus: as Leo, so we
believe: no one of us doubts:
We have all subscribed. To
which [exclamations the
Judges] made an Inter-
locution in these express words. There is no ne-
cessity that you should all meet. But, in regard
it is agreeable, that those who doubt should be con-
firmed, let the most pious Bishop Anatolius choose
out of their number who have subscribed, such
persons as he shall think fit to teach and inform
those that doubt. Whereupon those of the Synod
subscribed these exclamations: We entreat ² for
the Fathers: [Let] the Fathers, who are of
the same Sentiment with Leo, [be restored] to the
Synod; The Fathers to the Synod: These Supplications
to the Emperor: These Supplications to Augusta:
The Orthodox, These Supplications to Augusta:
We have all joined: Let us all be pardoned.
But the Clergy of the Constantinopolitan Church
exclaimed [in these words,] They are but few
who cry out: The Synod says no thus. After
whom, the Eastern Bishops cried out, The Egyp-
tian to Basilianum. But the Illyricians ex-
claimed: We entreat [you,] have mercy upon
all. After whom the Eastern Bishops cried out,
fame with

the first mentioned, is the reading in the Second Affion of the Chalcedon-Council. Further, who these Fathers should be, for whom the Bishops entreat, that they may be restored to the Synod, 'tis not difficult to guess. For they are these, Juvenalis Bishop of Jerusalem, Thalassius of Caesarea in Cappadocia, Eusebius, Euthalius, and Basilus; who had been deposed in the First Affion together with Dioscorus, by an Interlocution of the Judges and Senators. On account therefore of this deposition which the Bishops had approved of by their suffrages, these five Bishops, were present neither at the Second nor Third Affion, as 'tis apparent from the Catalogue of the Bishops which is prefixed before those Affions. Besides, in the Third Affion, when the Legates of the Apostolic See had pronounced sentence of deposition against Dioscorus, the rest of the Bishops confirmed it by their own subscriptions: excepting these five, as Evagrius has truly observed above. In the common Editions of the Chalcedon-Synod, pag. 212, the names even of these five Bishops occur written all; but, out of order, and after all the other Bishops. Whence it appears, that they had not subscribed at such time as the sentence was pronounced; but a long while after, when they had been restored, and had recovered their former dignity. Moreover, it may be manifestly concluded from what is said above, that that is most true which I have already remark'd, viz, that the Second Affion of the Chalcedon Synod is by Evagrius taken for the Third, and The Third for the Second. But, which Copies are worthiest to be believed, whether those which Evagrius made use of, or them which we have now extant, 'tis not easy to pronounce. To me, the Copies made use of by Evagrius seem more certain. First, on account of their Antiquity; for doubtless they were older than those we now use. Secondly, by reason of their legitimate and true order of matters transacted. For, after an accurate Examination of Dioscorus's Cause, and after the Interlocution of the Judges, who had pronounced him to have defied against the Canon, and that he was to be deposed; all which was done in the First Affion: it remained, that Dioscorus by a Canonical Judgment of the Bishops should be condemned. Wherefore, that Affion, wherein Dioscorus was deposed by the Bishops by a Synodical Sentence, ought immediately to follow the First Affion. Therefore Evagrius and Nicephorus have rightly placed it in the second place. A third reason is, that in the Third Affion is fully pag. 227, where Dioscorus is said to have answered the Legates sent to him from the Holy Synod, in this manner: Quoniam ante hac in congregatione, &c. In regard before this the most magnificent Judges sitting in the Convention, have determined fowre things, after a large Interlocution of every one of them, but now a second meeting calls me on, in order to the mulling of words, but been before. Nevertheless, that is in the way, which occurs at the close of the Second Affion, viz, that the Bishops of Illyrician cried out thus, I adjure to the Synod, Dioscorus to the Churches. Which doubtless they would not have dared to say after Dioscorus's deposition to which themselves had subscribed. Therefore, the Second Affion, where this Acclamation occurs, ought necessarily to precede the Third Affion; in which Dioscorus was Canonically deposed. And this I think to be true. ¹ Valf.

The Egyptian to Basilianum. And when the Illyricians had made the same request which they had made before, the Clergy of Constantinople cried out: Dioscorus to Basilianum: The Egyptian to Exile: The Heretic to Basilianum. Christ hath deposed Dioscorus. For whom, the Illyricians and those Bishops of their party [exclaimed,] We have all joined; pardon all: Dioscorus to the Synod, Dioscorus to the Churches. And when such like words as these had preceded, this Session was ended. At the Session after this, when the Senate had made an Interlocution, that the Decrees which had already been given forth should be rectified, Constantinus the Secretary read these express words out of a * Schedu-
le.

mult undoubtedly he ² had ³ deposed ⁴ the Decrees which had already been given forth; which is the reading in Nicephorus. And this reading is confirmed by the fourth Affion of the Chalcedon-Synod, pag. 218, &c. ¹ Valf.

We perceive that a more exact scrutiny concerning the Orthodox and Catholic Faith ought to be made to morrow, when the Synod will be more complete and full. But, in regard Flavianus of Pious Memory, and the most Religious Bishop Eusebius (from a scarce made into the Acts and Decrees, and also from their testimony by word of mouth who pre-
sided in the Synod then convened; who have confessed that they have erred, and have deposed them without cause, when they had in no wise erred in the Faith;) have, as 'tis evidently known, been unjustly deposed: it appears to us (agreeable to that which is acceptable unto God,) to be just, (provided it shall please our most Divine and most Pious Lord,) that Dioscorus the most Religious Bishop of Alexandria, Juvenalis the most Religious Bishop of Jerusalem, Thalassius the most Religious Bishop of Caesarea in Cappadocia, Eusebius the most Religious Bishop of Ancyra, Euthalius the most Religious Bishop of Berytus, and Basilus the most Religious Bishop of Seleucia in Auria, which [Prelates] had power, and presided over the then Synod, should lie under the very same punishment, [and] accord-
ing to the Canons * be removed from the Episcop-
al dignity: all things which have been conse-
quently done being made known † to his majesty
Imperial Majesty.

Then, after the reading of some other thing, the Bishops assembled were asked, whether Leo's Letter agreed with the Faith of the Three hundred and eighteen Holy Fathers convened at Nice, and with that of the Hundred and fifty [Holy Fathers assembled] in the Imperial City [Constantinople,] whereas Anatolius Prælate of Constantinople and all the Bishops present returned answer, that Leo's Letter agreed with the fore-said Holy Fathers:
and * be subscribed to the forementioned Letter of Leo. These things having proceeded thus, those of the Synod cried out, We all consent, We do all approve, We all believe alike, We all think the same things, We all believe thus. [Let] the Fathers [be restored] to the Synod, [Let] those who have subscribed [be restored] to the Synod: Many years to the Emperor: Many years † to Augusta. The Fathers to the Synod, those of the same Faith to the Synod: many years to the Emperor: those of the same Sentiments to the Synod: many years to the Emperor. We have all subscribed to the Faith:

Faith: as Leo, so we think. After this an Interlocution was made [by the Judges,] in these express words: We have given a Relation concerning these things to our most divine and most Pious Lord, and we expect the answer of his piety. But your Reverence shall render an account to God, as well concerning Dioscorus who hath been deposed by Tois, (his Imperial Majesty and we being ignorant thereof,) as

concerning those [other] five persons for whom you have entreated, and concerning all other matters which have been transacted in the Synod. [Hereupon they all] cried out, saying, God hath deposed Dioscorus: Dioscorus hath been justly deposed, Christ hath deposed Dioscorus. Then after these things, an answer being brought from Marcianus, which gave the Bishops permission to determine according to their own discretion concerning the persons who had been deposed, in such manner as the Judges have declared by an Interlocution; [the Bishops] made their request, saying these express words: We entreat that they may come in. [Let] those of the same opinion [be restored] to the Synod: those of the same Sentiments, to the Synod: those who have subscribed to Leo's Letter, to the Synod. Which persons, after an Interlocution, were admitted into the number of the Synod. And after this, the Supplicatory Libells, which had been presented by the Bishops of the Egyptian Diocesis to the Emperor Marcianus, were read; wherein, besides other matters these things were contained: Our Sentiments are the same with those expostions which the Three hundred and eighteen [Holy Fathers] set forth at Nice, and [with those] embraced by the blessed Athanasius, and Cyrillus of Holy Memory: We Anathematize every Heretic, that of Arius, that of Eunomius, of Manes, of Nestorius, and that of those who assert, that the Flesh of our Lord is from heaven, and not from the Holy Theotocos, and Ever-Virgin Mary; * whom [we affirm] to be like to us all, [but] without sin. Then, all [the Bishops] present in the Synod cried out, saying: Why do they not Anathematize Eutyches's opinion? Let them subscribe to Leo's Letter, and Anathematize Eutyches and his Opinions: Let them give their assent to Leo's Letter: they are desirous to impose upon us and be gone. Here-
to the Bishops of Egypt returned answer, that there were many Bishops in Egypt, and that 'twas impossible [for them] to represent the per-
sons of those who were absent: and they requested, that the Synod would expell their Arch-Bishop, to the end that (according as Custom required,) they might follow his Opinion. For [they said,] that if they should do any thing before the Election of their Arch-Bishop, all persons of the whole Egyptian Diocesis would fall upon them. And when they had made many entreaties concerning these things, and those of the Synod had vigorously resisted them; by an Interlocution 'twas ordered, that an * interval should be granted to the Bishops of Egypt, till such time as an Arch-Bishop could be ordained over them. And after this, were presented Supplicatory Libells of some Monks, the sum of which was this, that they might in no wise be forced to subscribe † to certain Papers,

at such time as the Synod (which the Emperor had ordained to be convened,) should meet, extant a and the cognizance of those things which had suffered been Deceived. After the recital of these [Libells,] Diogenes Bishop of Cyzicus declared to the Emperor, that certainus, one of those persons who were present came into the Council, had murdered Havianus: for, that he had cried out kill him. And that, although he was not named in the Libells, yet (contrary to what was right and fitting,) he had gotten entrance [into the Council,] Whereat all the Bishops exclaimed, Barlumas hath ruined all Syria, he hath brought a thousand Monks against us. And when an Interlocution had been made, that the [Monks] who were come together should expell the Synod's determination; the Monks requested, that the Libells compiled by them might be read: part whereof was this, that Dioscorus and those Bishops with him might be present at the Synod. At the hearing whereof, all the Bishops exclaimed, Anathema to Dioscorus: Christ hath deposed Dioscorus: thrust these persons out of doors: take away the injury of the Synod: remove the Force of the Synod: [Relate] these words to the Emperor: remove the injury of the Synod: take away the disgrace of the Synod. In opposition to whom the Monks cried out, remove the injury of the Monasteries. And when the same exclamations had been made again by the Synod, 'twas ordered by an Interlocution, that the rest of the Libells should be recited. In which 'twas affirmed, that Dioscorus's deposition had not been duly and orderly made, and that, the Faith being professed, * he ought to be admitted to the Session of the Synod. And might to left this were done, they would think their garr-patriate of merits, [and recede] from the Communion of the Synod.

those Bishops who were convened. After the Recital of these words, Actius the Arch-Deacon read the Canon concerning those who separated themselves [from Communion,] And again, when the Monks were divided at the questions [put to them] by the most Holy Bishops, and afterwards, at the interrogatory of Actius the Arch-Deacon made as from the Synod, and when some of them Anathematized Nestorius and Eutyches, and others refused to do that: an Interlocution was made by the Judges [who declared,] that the Supplicatory Libells of Faustus and the other Monks should be read; wherein they requested of the Emperor, that those Monks should not have any further Countenance from them, who had lately appeared in opposition to Orthodox Sentiments: amongst whom, one Dorotheus a Monk, had renewed Eutyches Orthodox. Against him diverse questions concerning Eutyches's Doctrine were proposed by the Judges. After this, when the Fifth Session was begun, the Judges by an Interlocution declared, that what had been determined concerning the Faith, should be promulged. Then Aclepiades a Deacon of Constantinople, read the Determination, which they were pleased not to have inserted into the AAs. Against which [Determination] some made opposition; but more consented to it. And when Exclamations had been made on the one side

* Or, Pa-
per.

* Instead of [read] ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ^{921</}

THE THIRD BOOK OF THE Ecclesiastical History

OF
EVAGRIUS SCHOLASTICUS Epiphaniensis,

And [one] of the EX-PRÆFECTS.

CHAP. I.

Concerning Zeno's Empire, and concerning his Life.

BUT Zeno, after the death of his own * Son, was invested with the sole Administration of the Empire; supposing as it were that he could not be possessor of the Dominion of the whole world, unless with [an uncontrollable] Liberty he might prosecute all manner of pleasures which occurred: at his first entrance he yielded himself so wholly up to the attempts and allurements of Lusts,

* Viz. Leo the Second; See book 2, chap. 17.

* Or, was conversant.

these things in darkness and obscurity: but [to] perpetrate them [openly and in the light of all [was in his judgment] Royal and becoming only an Emperor. But, his Sentiments [in this matter] were ill and * absolutely evil. For an Emperor is not taken notice of for this, because he Rules over others, but on this account, in regard in the first place he governeth and moderateth himself, permitting nothing that is extravagant or ill to creep into himself: But continues to be impregnable against intemperance, that [he may seem to

* Or, like those of slaves.

* Or, like those of slaves.

* Or, like those of slaves.

be] a living Image of Virtues, instructing his Subjects to an imitation [of Himself.] But he who has prostituted himself to Pleasures, by degrees is imprudently made the vilest of Servants, and becomes a Captive not redeemable, * frequently changing his Masters, like the unfulfilled sort of Slaves. For innumerable pleasures are made his Mistresses, which can never have an end of their Train and Coherence, and of their succeeding one another: the pleasure which is at hand never stopping, but becomes the Incentive and Preface of another; till such time as any person, * really and truly made an Emperor, [over himself,] can expel that turbulent and tumultuous Government of pleasures, reigning in future, and not oppress with Tyranny; otherwise, continuing a Slave to his last breath, he must possess the infernal pit.

* Or, like those of slaves.

CHAP. II.

Concerning the Incursions of the Barbarians, both in the East, and in the West.

Such a person was Zeno at the beginning [of his Government,] * a man of an intemperate and dissolute life. But those who were his Sub-

jects, as * well in the Eastern as Western parts, underwent most severe mischiefs and afflictions: on this side the * Saracens ruined all things: on that, a multitude of the Himm, heretofore termed the Massagetae, made incursions into Thraci-

CHAP. III.

Concerning Basiliscus's Tyranny, and Zeno's Flight.

BUT When Basiliscus Verina's Brother made an Insurrection against him, (For even his own Relations were enemies to Zeno, all persons equally abominating his debauch'd life,) he had not so much as a thought in him that was manly and courageous: (For wickedness is a cowardly thing, which breeds desperation and despondency, and gives a sufficient indication of an unmanliness of mind, from its being vanquished by pleasures;) but flies with all the craft imaginable, and without a Battle yields to great an Empire to Basiliscus. He endured also a tedious * Siege in the Country of the Hainburgians where he himself had been born, having his wife Ariadne with him, (who after [her husband's flight] had left her mother,) and with many of his friends as had continued faithful to him. Basiliscus therefore having thus encircled himself with the Crown of the Romans, and proclaimed his Son Marcus Caesar, took a contrary course, both to Zeno, and to those who had been Emperors before [Zeno.]

a most strong Castle, the name whereof was *Ubara*: but afterwards, when Basiliscus had sent Hilarus and Troasdas with violence against him, he went to *Triglaire*, or rather as Nicephorus says, to the City *Selenicia*, which was the Head City of all *Isauria*. There he was a long while besieged by Hilarus and Troasdas, as Theophanes relates in his *Chronicon* pag. 104. Cedrenus also and Nicephorus do affirm the same. But in Theophanes, the name *Troasdas* is corrupted. For the common Editors have it, *Isaurus* or *Isauricus*, whereas it should be *Selenicus*, *Troasdas* as it is rightly written in Nicephorus. Indeed the same Theophanes, pag. 106, terms him *Proculus*, which comes nearer to the true reading. This person was Brother to Hilarus, and bore the Consulate in the year of Christ 482; as it occurs in *Marcellinus's Chronicon*: but at length, when Hilarus had fed up for a Tyrant, *Troasdas*, who had been sent by his Brother to get Forces, was taken by *Johnannes a Master of the Militia*, and beheaded; as Theophanes, informs us pag. 112. Notwithstanding, at that place of Theophanes the name *Troasdas* is likewise corrupted.

* Or, like those of slaves.

* Or, like those of slaves.

CHAP. IV.

That Basiliscus recalled Timotheus Elurus, and induced thereby by him, sent his Circular Letters to all places, in order to the * abrogating of the Chalcedon-Synod.

INDUCED thereon * by an Embassy therefore of some persons [sent to him] from *Alexandria*, he recalls Timotheus from Exile, (who had been banished eighteen years;) * Alcimus [at that time] administering the Bishoprick of *Constantinople*. When therefore Timotheus was arrived at the Imperial City, he persuades Basiliscus [to] send his Circular Letters to the Prelates in all places, and to Anathematize what had been done at Chalcedon, and Leo's Book. The Contents of the Circular Letters run thus.

small and trivial commendation, is yet altogether necessary. In Nicephorus, this discourse is with, or therefore. Valc. Or, To make use of his circular syllables. Or, Compelure of which Letters say these words.

BASILISCUS'S CIRCULAR LETTER.

Emperor, Caesar Basiliscus, Pius, Victor, Triumphator, Maximus, always Adorable, Augustus; and Marcus the most Noble Caesar, to Timotheus the most Reverend and * most Pious Arch-Bishop of the Great City Alexandria.

Whatever Laws the most Pious Emperours our Predecessors have made in defence of the true and Orthodox Faith, whosoever [of them] have persisted truly to worship the Blessed, Immortal, and Unvisible Trinity; Our Will is, that those Laws, in regard they have always been Salutory to the whole world, should at no time be abrogated and made void: but rather, We promulge those Laws as our own. But We, who give Piety and a Zeal for God and our Saviour Jesus Christ, who hath made Us and advanced Us to Glory, a preference before [all care and solicitude] about humane affairs; and moreover, who believe, that the * Concord of Christ's Flock is the safety of the Flock themselves, and of every Subject, junction, and is the firm and solid Foundation, and immortal Wall of our Empire; being [on this account] deservingly moved with a divine zeal of mind, and offering to God and our Saviour Jesus Christ the united together of the Holy Church as the first-fruits of our Empire, do Enact, that the * Basis and Foundation of humane felicity, that is the Creed of the Three hundred and eighteen Holy Fathers heretofore convened at Nicea [by] the Holy Ghost (unto which we and all our Ancestors, after the Holy our belief thereof, have been baptized,) shall only be made use of, and [obtain in all God's] Holy Churches [and in the Assemblies] of the Orthodox people; in regard that only this is the definition of the true and sincere Faith, and is sufficient both for the definition of any all God's Hereg of what sort soever, and also for the most Holy complete and perfect joining of God's Holy Churches. Yet so, that those things also shall retain

CHAP. XXVII.

Concerning the Tyranny of Illus and Leontius.

CHAP. XXVIII.

Concerning Mammianus, and the * Stratiotes * Or, Work.

THE same *Enstathius* relates, that *Zeno* framed innumerable designs and intrigues, even against *Verina* his own mother in Law; and, that after these things, he banisheth her into the Country of the *Cilicians*: but, that afterwards, when *Illus's* Tyranny broke out, *Verina* removed to that termed the *Castle of Papius*, and there ended her life. Moreover, the same *Enstathius* hath written the Affairs of *Illus* with much Eloquence; how, having been treacherously laid wait for by *Zeno*, he made his escape; and, in what manner *Zeno* delivered up that person [to *Illus*] to be put to death, whom he had ordered to murder *Illus*; [paying him with] the loss of his head, which reward *Zeno* gave him for his unfaithfulness in that attempt. *Illus* also was declared Master of the *Oriental* *Asiatic* by *Zeno*, who made it his business to conceal [those treacherous designs he had framed against *Illus*.] But *Illus*, having taken into an association with himself *Leontius*, and one *Masius* a person eminent and skillful, and *Pamphilus*; went into the Eastern parts. Then [the said *Enstathius* relates] *Leontius* being proclaimed Emperor, which was done at *Tarbus* of *Cilicia*; and also, what these persons got by their Tyranny, *Theodoretus* (a person by original extract a Goth, and who was a man of eminency amongst the Romans,) being sent against them, with an Army consisting partly of Romans and partly of Barbarians. The same *Enstathius* does very ingeniously describe the slaughter of these persons, which in a cruel manner was effected by *Zeno's* order, [for repaying them with this reward] for their Benevolence [they had shewn] to himself; and, that *Theodoretus*, made sensible of *Zeno's* treacherous designs [against himself,] departed to the *Senior Rome*: But others affirm, [that] *Theodoretus* made this journey into Italy [by *Zeno's* perswasion:] and having vanquished *Odovacer* in an Engagement, made himself Master of *Rome*, and assumed to himself the name [only] of King.

* The Greek text of this chapter, made sensible of *Zeno's* treacherous designs, &c. *Valf.*

* The Greek text of this chapter, made sensible of *Zeno's* treacherous designs, &c. *Valf.*

Johannes the Rhetorician relates, that during the Reign of *Zeno*, one *Mammianus*, from being a *Seditary Mechanick*, became an eminent person, and arrived at the *Senatorial Order*; and, that this *Mammianus* built that Edifice termed The * *Amphiphrum* in the Suburb *Daphne*, (which place had before had Vines in it, and was fit for Tillage,) opposite to the publick Bath; where-in is erected a Brazen Statue, [with this Inscription,] MAMMIANUS A LOVER OF THE CITY. [The same *Johannes* adds,] that he raised two Royal Porticus in the City, for building very magnificent, and beautified with the splendour and brightness of Stones. And, that between the two Royal Porticus, The *Tetrastylum* middle Edifice was erected by him, most exquisitely adorned with Columns and * *Præf.*

I agree with *Enstathius* and *Theodoretus* in what they say of *Zeno's* treacherous designs against himself, and of his departure to the *Senior Rome*. But others affirm, [that] *Theodoretus* made this journey into Italy [by *Zeno's* perswasion:] and having vanquished *Odovacer* in an Engagement, made himself Master of *Rome*, and assumed to himself the name [only] of King.

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CHAP. XXIX.

Concerning Zeno's Death, and the Proclaiming Anastasius Emperor.

FURTHER, *Zeno* dying Childless, of a disease [termed] an *Epilepsy*, after the seventeenth year of his Empire; his brother *Longinus*, who had arrived at great power, entertained an hope, that he should invest himself with the Empire. But he proved unsuccessful in his desires. For *Ariadne* encircled *Anastasius* with the [Imperial] Crown, who had not yet arrived at the *Senatorial Order*, but was inrolled in that termed * The *Schole* of the *Silentiarii*. Moreover, *Enstathius* relates, that from the beginning of *Diocletian's* Empire to *Zeno's* death and the Proclaiming of *Anastasius*, there passed Two hundred and seven years; from the 1st Empire of *Augustus*, Five hundred thirty two years and seven months; from the Reign of *Alexander* the *Macedonian* Eight hundred thirty two years, and likewise seven months; from the Reign of the Romans and *Romulus*, One thousand fifty two years, and moreover seven months; from the destruction of *Troy*, One thousand six hundred eighty and six years, with seven months. This *Anastasius*

Anastasius had his original extract at the City *Epidaurum*, which is now termed *Dyrachium*; and [succeeded] *Zeno* in his Empire, and married * his Wife *Ariadne*. And in the first place he sends away *Longinus* (*Zeno's* brother, whose bore the dignity of a *Magister*, and the Officer the Ancients termed The *Prefect of the Offices in the Palace*;) into his own Country. Then, [he gave] many other *Mansions* [a like liberty of returning into their own Country,] who requested the same thing of him.

CHAP. XXX.

Concerning the Emperor *Anastasius*; and how, because he would not innovate any thing in relation to the Ecclesiastick Constitution, the Churches over the whole world were filled with infinite disturbances; and many of the Bishops for that reason were ejected.

[Further,] This *Anastasius*, being a person very studious to promote Peace, would permit no innovation whatever to be made, especially in relation to the Ecclesiastick Constitution; and took all imaginable Courses, both that the most Holy Churches might continue undisturbed, and also that every person subject to his Government might enjoy a profound Peace; all Animosity and Contention being far removed both from the Ecclesiastick, and from the Civil State of affairs. The Synod therefore at Chalcedon was in these times, neither publicly asserted in the most Holy Churches, nor yet wholly rejected; but every one of the Prelates acted according to that Sentiment they had embraced. And some of them courageously defended what had been expounded in that Synod, nor would they recede even from one syllable of its determinations, or admit of the alteration of one Letter; but with much confidence separated from, and would in no wise endure to communicate with those, who admitted not of that Synod's Decrees. But others, not only embraced not the Synod at Chalcedon and the determinations made by it; but also * *Anathematized* it, together with *Leo's* Epistle. Otherwise fitly adhered to *Zeno's* *Henoticon*; [which they did] notwithstanding their disagreement amongst themselves concerning the one or the two Natures: these being imposed upon by the compulsion of the Letters; and those having a greater inclination to Peace and Unity. In so much that the Churches of the whole world were divided into private Factions, nor would the Prelates hold communion one with another. Hence happened many * *Diffensions* both in the East, and in the Western parts,

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* See book 1. in the month *Dius*, it being the *Sixth Indiction* (chap. 1.) of the *b Cycle* then [current.] but at this present time wherein we write, it is the *Six hundredth* forty fifth year. This *Severus* had *Sagalus* for the place of his Nativity, which is one of the Cities of the Province *Pisidia*. He had formerly employed himself in the study of the Law at Berytus. But, having afterwards soon left ¹ those studies, when he had received holy Baptism in the sacred Temple of the divine Mary *Leontina* who is honoured at *Tripolis* a City of the *Maritime Phœnicie*, he betook himself to a Monastic life in a certain Monasteric situate in the mid way between the small town, *For*, *City Gaza*, and that little Town termed *Majuma*. An *Indiction* is a Cycle of fifteen years, after the ending whereof, another Cycle begins of as many years. *Evagrius* terms the partition of the Circle of fifteen years, *δωδεκάτην τοῦ κύκλου*, which the Latines call *Indictiones*, an *Indition*. But, whereas *Evagrius* says, that Severus was ordained on the *eleventh partition* of the cycle, that is, on the *eleventh year* of the partition of the cycle. So, in the thirteenth *Edict* of *Julianus* *παύειν τὴν δι' ἡμεῶν ἐπιταγήν* τὸν παύειν τὴν δι' ἡμεῶν ἐπιταγήν, until the second partition of the *past Cycle*. Valef.

There was a twofold *Phœnicie*; the one termed *Maritima* [because it lay by the sea-coast] in Greek called *μεγαλὴ πόλις* *Ἀλεξάνδρεια*; the *Metropolis* whereof was *Tyre*. The other named *Liberiana*, the *heath* City whereof was *Emesa*, as the *Old Notice* do inform us. In the *Maritime Phœnicie* was the most famous City *Tripolis*. In that City, as *Evagrius* does here attest, the Martyr *Leontina* was honoured. This is the *Leontina*, of whom mention is made in the *Metropolis*, at the *eleventh day* of the month *July*. The *Monks*, in their *Libell* prefixed to the *Patriarch Menas*, (which *Libell* is recorded in the *fifth Act* of the *Constantinopolitane Synod* *sub Menas*.) do attest, that *Severus* was baptized in this Martyr's Church. Valef.

¹ *Liberatus* in his *Breviary* chap. 19, writes thus concerning *Severus*: *In enim Severus cum felicitate primum in Monasterio, &c.* For this *Severus*, when he formerly lived [at *For*,] in the *Maritime Phœnicie*, he was a Monk of *Zeon's* *Edict*, nor [excepted] to communion [by] *Petrus Monachus*. After this, living in the Monastery of the *Abbot Romanus*, and of *Mamas* who presided [after him], he was from thence sent to reside as *Apothecarius* [that is, *Legate*] as *Constantinople*; and become one of their number, who were of *Petrus Monachus*'s [party]. This Relation of *Liberatus*'s is far different from that of *Evagrius*. For *Evagrius* says, that at *Berytus* there was a Monk in a Monastery which was between *Majuma* and *Gaza*. And this is confirmed by *Theophanes* also. But, that afterwards he resided [at *For*,] in the Monastery of the *Abbot Nephalius*, which was in *Egypt*, as *Evagrius* tells us in the two and twentieth chapter of his book. Out of which Monastery *Severus* being driven, came (says he) to *Constantinople*. But, *Liberatus* relates, that *Severus* went to *Monasteria*; but, he tells, that he was not ejected out of any Monastery, but, was made *Apothecarius*. But, while *Apothecarius* he was, he says not, I am of opinion, that he was the *Apothecarius* of the *Monks* of the *East*, who were of the same Sect with himself. So *Theodosius* is termed the *Apothecarius* of the Monasteries in *Palestine*, in the *first Act* of the *Constantinopolitane Synod* under *Menas*. And that *Evagrius* collibus here. Valef.

Concerning this had been Bishop of the same *Gaza*, and was banished together with *Tiberius*, *Evagrius* has spoken already, at chap. 8. book 2. There is mention made of the same *Petrus* in the *Libell* of the *Monks* to the *Patriarch Menas*, which is recorded in the *fifth Act* of the *Constantinopolitane Synod* under *Menas*. Valef.

οὐκ ἔστιν ἀλλοῦ ἀποκατασταθῆναι, but passed through the same exercise [to wit, of a Monastic life].

Christ; [but] had afterwards united himself to the Defenders of the *Chalcedon Synod*, and to those who asserted two Natures in our Lord

Jesus Christ. By this *Nephalius* therefore, and those who were of his party, [*Severus*] is driven out of his own Monastery, together with several others who held the same opinion with himself. From whence he went to the Imperial City, under the notion of an *Embassador*, in defence both of himself, and those who had been ejected with him. And there he becomes known to the Emperor *Anastasi*, as He hath related at large who wrote *Severus's* Life. Moreover, the same *Severus*, in the *Synodick* Letters which he wrote, has in express words *Anathematized* the *Chalcedon Synod*. Concerning which matter, [the *Monks* of *Palestine*] which in their Letter to *Alciphon*, say these words, *Severus* the *Synodick* Letters of *Timotheus* now [Bishop] of *Constantinople*, have indeed been proved and admitted of here in *Palestine*; but the deposition of *Macedonius* and *Flavianus*, hath not and been allowed of; nor yet *Severus's* *Synodick* to *John* *Nicasia* Letters. ¹ But, those persons who brought them hither, were disgracefully and consciously used, Alexander to their desertors, and brook themselves due to their heels; the populace of the City and the *Liberatus* *Adonys* having made an *Insurrection* against them, (in his *Libell* this post, c. 5. was *Palestine*. ² But, of those who were subject to [the *See* of] *Antioch*, *four*, inform us induced thereto by friends, were prevailed upon; us, that of which number is *Marinus Bishop* of *Berytus*, who held communion with these Prelates. Indeed, *Theophanes* (in his *Chronicon*, pag. 135.) relates, that *Timotheus*, when he would have inserted *Severus's* name into the *Dyptich*, was hindered by the people of *Constantinople*. Valef.

¹ *Theophanes* calls a great light upon this place. He writes (pag. 135.) that *Timotheus* held his *Synodick* Letters, and the deposition of *Macedonius*, to all the Bishops, that they might subscribe to them; and that the weaker persons amongst them, afraid of the Emperor, subscribed to each *Libell*. But, that those who were of a mind more stout and courageous, would subscribe to neither; but, that some, taking a middle way, subscribed to *Timotheus's* *Synodick* Letters, but would in no wise subscribe to the deposition of *Macedonius*. Amongst these persons therefore who took the middle way, were the Bishops of *Palestine*, as the *Monks* do attest here in their Letter to *Alciphon*. Valef.

² *Αὐτὸς δὲ ἀποκαταστάσει*. Without doubt the reading must be, *οὐ κατεστάσει*, these persons who brought them hither. Besides, in the *Tellerian Manuscript* I found it plainly written, *οὐ κατεστάσει*, &c. Valef.

³ In *Nicophorus*, this place is otherwise distinguished, to wit, in this manner: *ἵσταται τὸ πνεῦμα* *καὶ ἀποκαταστάσει τὸν κύριον* *καὶ τὸν κύριον* *καὶ τὸν κύριον*, Pled out of the City: the populace and *Monks* being made an *Insurrection* against them. Which distinction I like best. Valef.

⁴ *Τὰς δὲ τὸν ἀποκαταστάσει*. *Nicophorus* words it thus, *οὐ κατεστάσει* in *Antioch*; which I like not. For the *Monks* of *Palestine* do not speak of *Antioch* here, but of the Bishops who were subject to the *See* of *Antioch*. For, having before spoken concerning the affairs of *Palestine*, which were subject to the *Patriarch* of *Jerusalem*, they now pass to the Bishops of the *East*, who were under the Jurisdiction of the *Patriarch* of *Antioch*; and in the first place they name *Marinus* Bishop of *Berytus*, which was a City of *Phœnicie*. Now, *Phœnicie* had been agreed in the *Chalcedon Synod* between *Maximus* Bishop of *Antioch*, and *Juvencius* Bishop of *Jerusalem*. Valef.

But others, by force and *compulsion* gave their *Or*, *Necessity*.

assent to *Severus's* *Synodick* Letters, wherein was contained an *Anathematism*, both of the *Synod*, and of the self who had asserted two Natures or properties in our Lord, one of the *Elphs*, another of the *Deity*. Some, when through necessity they had given their assent, afterwards altered their minds, and revoked [it:] of which number are the Bishops subject to *Apamia*. Others wholly refused to assent; of which number are *Julianus* [Bishop] of *Boltri*, and *Epiphanius* of *Tyre*, and some others, as they say, Bishops. But, the *Isaurians*, now come to themselves, condemn themselves for their former mistake: Moreover, they Ana-

Anathematize Severus together with his followers: Tyra, Jone of the Bishops and Ecclesiasticks under Severus, having relinquish'd their own Churches, are fled away: of which number is Julianus [Bishop] of *Boltri*, and *Petrus* of *Damalcus*, who reside here with us. ¹ *Mamas* also: which person seemed to have been one of the two Ring-leaders of the *Discordians*, by whom *Severus* himself had been instructed; who has condemned *Mamas* in his *Breviary*, chap. 19: whose words we have quoted at note (4.) in this chapter, therefore that we enter not into temptation.

² The two Ring-leaders of the *Discordians* [or, *Discordians*], by whom *Severus* had been instructed, are *Romanus* and *Mamas*, Abbots of that Monastery which was between *Majuma* and *Gaza*. Indeed, *Theophanes*, in his *Chronicon* termeth a Monastery *ἡ ἀπὸ τῶν ἀναγώνων* of *schismatici* *Monks*. ³ *Τὸ δὲ τὸν κύριον* *καὶ τὸν κύριον*, by whom *Severus* himself had been instructed, I had rather write *αὐτὸν* *ἵσταται* *καὶ τὸν κύριον*, or, instructed, For the *Abbot Mamas* and *Romanus* had instructed *Severus*; as we have laid before, out of *Liberatus*. Valef.

CHAP. XXXIV.

Concerning the [Libell of] Deposition sent to the same Severus by Colmas and Severianus.

But, in regard the forecited Letters do attest, that those Prelates under [the Jurisdiction of the Church of] *Apamia* receded from [the Communion] of *Severus*; come on, let us add a certain *apagoge*, which we have been told by our Fathers, although it be not as yet recorded in any History. *Colmas* Bishop of our *Epiphania*, in the Vicinage whereof runs the [River] *Orometes*, and *Severianus* [Bishop] of *Arrethusa* a neighbouring City, being disturbed at *Severus's* *Synodick* Letters, severed themselves from his Communion, and sent a *Libell* of Deposition to him whilst he late Bishop of the City *Antioch*. They delivered the *Libell* to one *Aurelianus* ¹ *Arch-deacon* of the Church of *Epiphania*, who, in regard he feared *Severus*, and [dreaded] the Grandeur of so great a Bishoprick, after his arrival at *Antioch*,

² *ἄκουσεν* *τοῦ κύριου* *τὸν κύριον*, *Παύλει* renders these words thus: *fecit* as *Isaias*, *scilicet* [or, *drilling*], and playing the wanton. The primary signification of the term *ἀκούω* is, *legitimately* to *use*; it imports also to *dissemble*, or, to play the fool, to *behave* one [self] as if by just means woman *Acco* did from whole carriage this word had its original.

Libell, delivers a Deposition to *Severus* then going forth. And without being taken notice of by any person, withdraws out of the crowd which followed [Severus] and by flying purchases his own safety, before *Severus* knew what the Contents of the *Libell* were. But *Severus*, notwithstanding he had received the *Libell*, and understood what was contained therein, nevertheless continued possessor of his own See,

until the death of *Anastasi*. Further, when *Anastasi* was informed of what had happened to *Severus*, (for, we must not omit the mentioning of an Act of *Anastasi*'s, which was wholly made up of Clemency and Humanity;) he orders *Asiaticus* who bore the command of the *Militia* in *Phœnicie Libanensis*, to eject *Colmas* and *Severianus* out of their own Sees, because they had sent a *Libell* of Deposition to *Severus*. After *Asiaticus* was arrived in the Eastern parts, and found many persons defending the opinions of *Colmas* and *Severianus*, and that their Cities made a stout resistance in favour of their own Bishops. He gave *Anastasi* an account, that those Bishops were not to be driven out of their own Sees without bloodshed. So much of Clemency and Humanity there was in *Anastasi*, that he wrote expressly to *Asiaticus*, that he would in no wise effect any Inletting thing, though never so great and splendid, if but of a drop of blood were to be spilt. In this posture *Asiaticus* therefore were the affairs of the Churches over the whole world, during the Empire of *Or*, *Maximus*, *Anastasi*. Whom some persons till, judged to be an Enemy to the *Chalcedon Synod*, and have expunged his name out of the *Sacred Tables*. But at *Jerusalem*, even whilst living, he was *Anathematized*.

CHAP. XXXV.

Concerning the destruction of the Isaurian Tyrants.

But, it will not be disagreeable to the promise we have made before, if to this History at book we annex some other [Transactions] worthy to be recorded, which have happened during the times of *Anastasi*. *Longinus Zenon's* kinsman, being arrived in that [Country] where he had been born, as hath been shown before, ¹ *ἐξ ἑνὸς ἀδελφοῦ*, I agree with *Henry Savil*, who at the margin of his copy hath mended it thus, *ἐξ ἑνὸς ἀδελφοῦ*, which happened. The same person corrects the beginning of this chapter thus, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But 'twill not be inconvenient, &c. it may also be mended, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But it will not be disagreeable, or mislike; and perhaps 'tis better so. For 'tis the same, as if you should say, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, which happened, the *Tellerian Manuscript* has it written *ἐξ ἑνὸς ἀδελφοῦ*, hath happened. Valef.

² *ἐξ ἑνὸς ἀδελφοῦ*, &c. But 'twill not be inconvenient, &c. it may also be mended, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But it will not be disagreeable, or mislike; and perhaps 'tis better so. For 'tis the same, as if you should say, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, which happened, the *Tellerian Manuscript* has it written *ἐξ ἑνὸς ἀδελφοῦ*, hath happened. Valef.

³ *ἐξ ἑνὸς ἀδελφοῦ*, &c. But 'twill not be inconvenient, &c. it may also be mended, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But it will not be disagreeable, or mislike; and perhaps 'tis better so. For 'tis the same, as if you should say, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, which happened, the *Tellerian Manuscript* has it written *ἐξ ἑνὸς ἀδελφοῦ*, hath happened. Valef.

⁴ *ἐξ ἑνὸς ἀδελφοῦ*, &c. But 'twill not be inconvenient, &c. it may also be mended, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But it will not be disagreeable, or mislike; and perhaps 'tis better so. For 'tis the same, as if you should say, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, which happened, the *Tellerian Manuscript* has it written *ἐξ ἑνὸς ἀδελφοῦ*, hath happened. Valef.

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³⁰ *ἐξ ἑνὸς ἀδελφοῦ*, &c. But 'twill not be inconvenient, &c. it may also be mended, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύριον*, &c. But it will not be disagreeable, or mislike; and perhaps 'tis better so. For 'tis the same, as if you should say, *ὁ δὲ τὸν κύριον* *καὶ τὸν κύρι*

raken by them in the Collecting of these papers, and had sworn by the Emperor himself, that no other paper could be found in the whole Roman Empire, which might set forth *The Notitia of this Tax*: [the Emperor ordered] a great fire to be again made of those papers which had been brought, the ashes whereof he [caused to be] put into water, it being his intent wholly to abolish this Exaction: that so, neither the dust, nor the ashes, nor any the least remain of this thing, or of the burnt papers, might be left appearing. But, least whilst we so much extoll the *abolition of this Tax, we should seem not to know, what, and how great matters have with partiality once been related by the more ancient Writers concerning this [Exaction;] come on, I will now produce even those passages also, and will demonstrate them to be false, and most especially, from those very things which they themselves have related.

CHAP. XLI.

An Inveective against Zosimus, on account of the Reproaches and Calumnies he has cast upon Constantine and the Christians.

Thou sayst therefore, (O destructive and impure *Damon!) that Constantine relolving *Or, De. to build a City equal to Rome, at first attempted the erecting of such a great City in the mid way between *Troas* and *Ilium*; and having laid the Foundations and raised the wall to an height, afterwards he found Byzantium to be a place more Commodious, and so incompassed that with walls; which old City he enlarged to such a degree, and adorned it with such splendide Buildings, that it seemed not much inferior to Rome which in so many years had by little and little arrived at that Greatness. Thou sayst further, that he distributed amongst the Byzantine people || *The Annaia* out of the publick stock, and gave a vast sum of Gold to those who had removed together with him to Byzantium, for the building of their own private houses. Again, thou writest word for word thus: After Constantine's death, [the supreme management of] Affairs devolved only to his Son Constantius, [to wit] after the death of his two Brothers. And when Magnentius and Vetricano had set up for Tyrants, he attacked Vetricano by perswasiver. For, both their Armies being come together, *Constantius in the first place made a Speech to the Soldiers, and put it upon them in mind of his Fathers Liberality, with which whom they had waged many Wars, and [by mult whom] they had been honoured with the greatest flatus, at Gratuitis. Vetricano the Soldiers had heard, threatening they deserv'd Vetricano of his purple, and drew him in the out of the Tribunal [clothed] in a private habit. Tellerin M. S. & in Nicephorus book 16 chap 41. And a little after this, instead of *malice, Enemies*; it must be *malice, Wars*; as the reading is in the same Nicephorus. Valef.

Notwithstanding, [thou dost affirm,] that he underwent nothing of molestation from Constantius, who together with his Father hath by Thee been loaded with so many Calumnies. How therefore Thou canst judge it agreeable [to affirm] the same person to have been so Liberal, and so Bountifull; and yet so tenacious and forbid, as to have imposed such an execrable Tax; I am [I must confess] wholly ignorant. Further, that he neither less *Faust* nor *Crispus*, nor, for that reason, received our Myseries from any Egyptian; hear the words of *Eusebius Pamphilus*, who flourished in the same times with Constantine and *Crispus*, and was frequently conversant with them. (For, thou writest not even what thou hast received by Report, much less the Truth: in regard thou livest a long time after, [to wit], in the Reign of *Arcadius* and *Honorius* (to whose Times thou hast brought down thine History,) or rather, after them.) M. S. & in Nicephorus book 16 chap 41. And a little after this, instead of *malice, Enemies*; it must be *malice, Wars*; as the reading is in the same Nicephorus. Valef.

it must be *malice* & in two words; and accordingly we have rendered it, to whose times. And so Nicephorus reads, who has exprest these words of *Evagrius* thus: *οἱ οὖν αὐτοὶ τοῦ αὐτοῦ αἰῶνος*; which place of *Nicephorus* I understand not, as it appears from his Version of it. It must be rendered thus, *οὗτοι ἱστοροῦντες τὴν ἐκείνου, ὡς καὶ ἐκείνου τὴν αἰῶνα*. For *Zosimus* brought down his *Work* to the taking of Rome effected by *Alaricus*, as 'tis manifest from *Plotius's* Bibliotheca. Further, from this passage in *Nicephorus* and *Evagrius* *Vallius* (in his book de *Historicis Græcæ*) affirms, that *Zosimus* lived in the times of *Theodosius Junior*. Yet, neither of those two Authors hath said that of *Zosimus*. They only say, that he lived under *Honorius* and *Arcadius*, with which [Emperours] he terminated

nated his History, or rather long after them. Indeed, I am of opinion, that this *Zosimus* lived about the times of *Anastolus*. For he cites *Olympiodorus Thebanus*, who wrote his History under *Theodosius Junior*, as *Plotius* attests, and he names *Symeon Philopropheta*, who was the master of *Proclus Diadocorus*. Now, *Proclus* lived in the Times of *Anastolus*. Lastly, *Symeon* writes, that *Zosimus* the *Sophist* lived in the Reign of *Anastolus*; whom I think to be the same with *Zosimus* the Historiographer. For many Rhetoricians and *Sophists* took themselves to writing History, as 'tis manifest both from *Dionysius Italico*, and also from many others. And the dignity of Advocate of the *Fiscus* (or, *Treasury*;) wherewith *Zosimus* was adorned, disfigures not much from the *Sophist's* dignity. Valef.

In the *Eight Book of his Ecclesiastick History [Eusebius] writes word for word thus: Within some small Intervall of time, the Emperour Constantius (a person of extraordinary modesty throughout his whole life, most favourable to his Subjects, and one that had a singular affection for the divine Doctrine [of our Religion;]) ended his life according to the common Sanction of Nature, leaving his own Son Constantine, Emperour and Augustus in his stead. And, after some other words. Constantine, Son to this man, being immediately from that very time [of his Fathers death;] Proclaimed Supreme Emperour and Augustus by the Soldiers; (but long before that, by the Supreme God) exhibited himself an emulator of his Fathers Piety towards our Religion. And, at the *close of his History, he expresses himself in these very words. But Constantine the mighty Conquerour, gloriously adorned with all the Virtues of Religion; (together with his Son *Crispus*, a Prince highly beloved of God, and in all things like his Father;) recovered his own East. Doubtless *Eusebius* (who survived Constantine,) would never have so highly extolled *Crispus*, if he had been murdered by his Father. Moreover, *Theodoret* relates in his History, that Constantine at the very close of his life, was made partaker of Salutory Baptism at *Nicomedia*; and, that he died 'till that time, because he was desirous of being baptized in the River *Jordan*. Thou sayst moreover, (most execrable and impure of Mortals!) that the || Roman Empire, from such time as the Christian Religion shewed its self, hath decayed, and been utterly destroyed; [which thou affirmest,] either because thou hast read nothing of what hath hapned in ancient times, or else with a designed malice to attack the Truth. For, the contrary is manifestly apparent, to wit, that the Roman Empire hath increased together with our Faith. Consider therefore, how about the very [time of the] Advent of Christ our God amongst men, *most of [the Cities of] the Macedonians were ruined by the Romans: *Albania* also and *Iberia*, the *Colchi* and *Arabians*, were made Subjects to the Romans. [Consider likewise,] how *Caius Caesar*, on the *Hundredth & eighty second Olympiad*, in great fights subdued the *Galli*, *Germani*, and *Britanni*, (which Nations inhabited Five hundred Cities,) and annexed them to the Roman Empire; as it has been recorded by *Historians*. This is the *Cæsar*, and *Cæsar* who after the *Consuls*, was the first *March* of the Roman Empire; who made a way

conquered by the same Romans long before Christ's birth. Therefore, what *Evagrius* says here, is nothing to the purpose. But, concerning this whole Inveective of *Evagrius* against *Zosimus*, see *Johnannes Leunclavius's* Apology, which he has prefixt before his Edition of *Zosimus*. Valef.

* See Theodoret's Ecclesiastick History, book 32. || Or, Affairs of the Romans. * Long before Christ's Advent. Macedonia had been subdued by the Romans. Moreover, the *Albani*, *Iberi*, and *Colchi* who after the *Consuls*, was the first *March* of the Roman Empire; who made a way

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out of * *Polybesius* and *Democritus*, and introduced a previous Veneration of a Monarchy, on account of that just ready to come, The Monarchy of Christ. Immediately, all Judaea, turbulent and the Neighbouring Countries, were an *ext* Dominion managed [to the Roman Empire;] in so much that, the * First Involvement was then made, in which Christ also together with others was Enrolled. * See Eusebius to the end that *Bethlehem* might publicly declare the completion of that Prophecie [which *Isaiah* had been uttered] concerning it. For it hath been predicted by the Prophet *Melchior* concerning it in this manner: || And Thou shalt be seen in the Land of Judaea, and not the least 5. 2. amongst the Princes of Judaea: for out of thee shall come forth to me a Governor, who shall * rule my people Israel. And

after the Naivety of Christ our God, Egypt was added to the Roman Empire, under Augustus Cæsar, under whom Christ was born, having totally subdued *Antoni* and *Cleopatra* who killed themselves. After which persons, *Cornelius Gallus* is constituted Prefect of Egypt by Augustus Cæsar; and he was the First who Governed Egypt after the *Prolemies*, as it has been recorded by *Historiographers*. Further, how many [Countries] have been taken away from the Persians, by *Vastian*, and by *Corbulo*, *Nero's* * *Dux*; by * *Or, Cornelius* * *Trayan* also, *Severus*, and *Carnus*; by *Calpurnius* likewise, *Odenathus* of *Palmyra*, * *Alipollonius*, and others: how often have [the Cities] *Selenucia* and *Cephron* been taken; as likewise *Nisibis*, (which sometimes passed into the hands of the Romans; at others, into those of the Persians;) [lastly,] that *Armenia*, and the adjacent Nations, have been annexed to the Roman Empire, Thou thyself, together with other Writers, dost relate. But I had almost omitted those things which Thou writest were done by Constantine, who together with his professing of our Religion, valiantly and with great Courage Governed the Roman Empire; and what *Thy Julian* suffered, a partaker of the same Myseries with thyself, who left such deep wounds upon the Roman State. But, whether any thing of what hath been predicted concerning the end of the world, hath either received a * prelude, or shall obtain an end, is of an higher dispensation than Thou canst conceive. But, if Thou pleasest, let us make inquiry, in what manner those Emperours who asserted the Superstition of the Gentiles, and how they who had a value for the Christian Religion, concluded their [lives and] Reigns. Was not *Caius Julius Caesar*, the First Monarch of the Roman Empire, murdered by Treachery, and so ended his life? did not some Soldiers with their swords kill the other *Caius* who was * *Nephe* to *Tiberius*?

was not *Nero* murdered by one of his ownetics? Did not *Galba* undergoe the same fate? *Otho*, and *Vitellius* also; which three Emperours Reigned only sixteen months. Did not *Domitian* (who was his brother,) destroy the Emperour *Titus* by poison? Was not *Domitian* himself in a miserable manner

* Or, Feed. † About twenty years before our Saviour's Nativity, Egypt was reduced into the form of a Province. Valef. * Or, Cornelius. * *Trayan* also, *Severus*, and *Carnus*; by *Calpurnius* likewise, *Odenathus* of *Palmyra*, * *Alipollonius*, and others: how often have [the Cities] *Selenucia* and *Cephron* been taken; as likewise *Nisibis*, (which sometimes passed into the hands of the Romans; at others, into those of the Persians;) [lastly,] that *Armenia*, and the adjacent Nations, have been annexed to the Roman Empire, Thou thyself, together with other Writers, dost relate. But I had almost omitted those things which Thou writest were done by Constantine, who together with his professing of our Religion, valiantly and with great Courage Governed the Roman Empire; and what *Thy Julian* suffered, a partaker of the same Myseries with thyself, who left such deep wounds upon the Roman State. But, whether any thing of what hath been predicted concerning the end of the world, hath either received a * prelude, or shall obtain an end, is of an higher dispensation than Thou canst conceive. But, if Thou pleasest, let us make inquiry, in what manner those Emperours who asserted the Superstition of the Gentiles, and how they who had a value for the Christian Religion, concluded their [lives and] Reigns. Was not *Caius Julius Caesar*, the First Monarch of the Roman Empire, murdered by Treachery, and so ended his life? did not some Soldiers with their swords kill the other *Caius* who was * *Nephe* to *Tiberius*?

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* Or, Germanicus C. Cæsar's pater, Drusus et Minoris Antonia filius, et Tiberio pater adoptivus, &c. So Suetonius in the Life of *Caius Caligula*. † Or, Feed. † About twenty years before our Saviour's Nativity, Egypt was reduced into the form of a Province. Valef. * Or, Cornelius. * *Trayan* also, *Severus*, and *Carnus*; by *Calpurnius* likewise, *Odenathus* of *Palmyra*, * *Alipollonius*, and others: how often have [the Cities] *Selenucia* and *Cephron* been taken; as likewise *Nisibis*, (which sometimes passed into the hands of the Romans; at others, into those of the Persians;) [lastly,] that *Armenia*, and the adjacent Nations, have been annexed to the Roman Empire, Thou thyself, together with other Writers, dost relate. But I had almost omitted those things which Thou writest were done by Constantine, who together with his professing of our Religion, valiantly and with great Courage Governed the Roman Empire; and what *Thy Julian* suffered, a partaker of the same Myseries with thyself, who left such deep wounds upon the Roman State. But, whether any thing of what hath been predicted concerning the end of the world, hath either received a * prelude, or shall obtain an end, is of an higher dispensation than Thou canst conceive. But, if Thou pleasest, let us make inquiry, in what manner those Emperours who asserted the Superstition of the Gentiles, and how they who had a value for the Christian Religion, concluded their [lives and] Reigns. Was not *Caius Julius Caesar*, the First Monarch of the Roman Empire, murdered by Treachery, and so ended his life? did not some Soldiers with their swords kill the other *Caius* who was * *Nephe* to *Tiberius*?

* Or, Inhibition.

* Or, Ecclesiastick.

CHAP. XL.

Concerning what Zosimus hath written in relation to The Chryfarygum, and about the Emperour Constantine.

Zosimus (one of their number [who have followed] the execrable and abominable Superstition of the * Heathens,) being highly incited against Constantine [on this account,] because he was the first Emperour that embraced the Christian Religion, and relinquished the abominable Superstition of the * Gracians; relates that he was the first [Emperour;] who invented that termed The Chryfarygum, and made a Law, that such a Tax as that should be brought in [to the Treasury] every fourth year. [The same *Zosimus*] has || loaded that Pious and Magnificent Emperour with infinite other Calumnies. For, he says, that he contrived several other altogether intolerable [mischiefs] against [persons of] all qualities and conditions, and, that he cruelly murdered his Son *Crispus*, and likewise killed his own Wife *Fausta*, whom he shut up [and stifled] in a Bath which had been over-much heated. And, that when he had fought amongst his own Priests for an expiation of such horrid and nefarious Murders as these, and had found none; (for they openly declared, that such black crimes as these could not be purged by sacrifice) [he adds] that he accidentally met with an Egyptian who had come out of *Iberia*; and, that having received information from him, that the Faith of the Christians abolished all manner of sin, he embraced those things which the Egyptian had imparted to him. And, that from that time he relinquished * the Religion of his Ancestours, and made a Beginning of Impiety, as he terms it. Now, that these things are notoriously false, I will demonstrate immediately: But, in the first place I must give a Relation concerning The Chryfarygum.

* Or, His paternal Religion. † Or, At be say.

'Tis moreover said, that [after this,] *Vitalianus* spent some time at *Anchialus*, and kept himself quiet. Further, another Nation of the *Hunni* ^d having pass'd the *Caspian* Streights, made an Incursion [into the *Roman* Provinces.] At those very same times also, *Rhodus* ^e was shaken by a most Violent Earthquake, in the dead of the night; which was the third calamity it had suffered of that Nature.

[illegible]

CHAP. XLIV.

*That Ananias being desirous to add these words,
Who hath been Crucified on our account, to
the Hymn [termed] * The Trifugium, a
Sedition and disturbance hapned amongst the
people. Which [Ananias] fearing, [made
use of dissimulation, and soon altered the minds
of the people. And concerning the death of A-
nanias.*

But at *Constantinople*, when the Emperour was desirous of making an addition of these words, *Who hath been Crucified on our account*, to [The Hymn termed] *The Trisagium*; a most violent Sedition happened, as if the *Christian* Re-

[illegible]

Which [*Epistle*] he wrote before he had obtained the *Episcopall Throne*, whilst he reſided at the Imperial City, to wit, at that time * when he, together with others, had been ejected out of his own Monastery, as I have * See Chap. 33. ¶ Chap. 34. already mentioned. On account of these Calumnies, besides other reasons I already mentioned, I am of opinion that *Macedonius* was ejected [out of his *See*]. From this occasion the populace was enraged, and in regard they were not any longer to be withheld, many perſonages of the Nobility were reduced to the greatest of dangers, and several of the eminentest places [of the City] were burnt down. And when the people had found a certain Country-fellow (who lead a *Monastic course of life*), in the house of *Marinus the Syrian*, they cut off his head, affirming that by his mans motives and reſolutions that *Expreſſion* had been added [to *The Hymn*]. They also put his head upon a pole, [carried it about], and in a deriding manner exclaimed, that he was the Enemy of the Trinity. [Further, the Seditious incited so vally, ruining all things, and being superior to all * Opposition, that the *Emperour*, compelled by necessity, went to the *Cirque* without his Crown, and sent the Critics to the people, to make Pro-

clamaſt ion, that with all imaginable corruption, I
reclaimeth he would reſigne his Empire : but, that it
was a perfect impoſſibility for all of them to
obtain the Empire, which cannot endure many
Colleagues ; ſaid, that there was of neceſſity to
be one, who might Govern the Empire after him.
Which when the people perceived, by a certain
Divine Impulſe as it were they altered their
minds, and beſought Anſelmuſ to put his
Crown upon his head, and promiſed to be calm
and quiet till his ſucceſſor. ¶ Where Anſelmuſ had
ſurveyed the future, ¶ What Anſelmuſ had
done ſince that time, he departed to another life,
having Governed the Empire of the Romans, ſeven
and twenty years, three months, and as many
days.

¶ Oyle τὸ ὄντι δυνάμι. Doubtleſs it muſt be, οἷον τὸ ὄντι δυνάμι,
and have received it accordingly. So alfo Epiphanius reads for
he has expreſt Eugenijs's words thus : οἷον τὸ ὄντι δυνάμι
τὸ ὄντι δυνάμι ἀποκαθ' ἐμωσέως, at that time, when he was driven
from his own Monaftery. Yet I wonder, that this was not perceived
by the Tranſlators, to wit, Mafulan and Chriſtophorus. Valer.

¶ Anſelmuſ lived ſeven years compleat after this Sedition
Valer.

THE
FOURTH BOOK
OF THE
Ecclesiastical History
OF
EVAGRIUS SCHOLASTICUS *Epiphanienſis*,
And [one] of the EX-PRÆFACTS.

CHÁP. I

Concerning the Empire of * Justinian Senior.

A Anastasius therefore being (as I have said,) translated to a better Abode, *Justinus*, by Extract a Thracian, vests himself with the purple Robe, on the ninth day of the month *Phaenices*, which amongst the *Romans* is termed *July*, in the Five hundredth sixty sixth year of *Antioch's* being flyed a free City: he was declared [Emperor] by the Imperial Guards, of whom also he was Commander, having been made * *Majestus* of the Office at Court. He obtained the Imperial Dignity beyond all expectation, in regard there were many of *Anastasi's* relations, who were eminent personages, had arrived at the greatest fortunes imaginable, and who had procured to themselves all that power and authority which might have invested them * with the Imperial Dignity.

usually explain that dignity. Nevertheless, *Jordanes in his Book of Success*, *Regnum*, relates, that *Julianus* was by the Senate elected Emperor, not from his being Master of the Office, but because of the Guard, to whom *Agrippa* gave the name of *Alexandrian cohorts*, and the *Oriental cohorts*, whom I long since published at the end of *Ann. Marcellini's history*. *Procopius* (in his *Anecdota*, pag. 28), speaking of the Emperor *Julianus* as yet a private person, writes thus *τὴν Ἀγορὰν καὶ αὐτὸν Ἀνατολικοῦ βασιανὲς κατέχειν καὶ τὸν Μαρτυρικὸν παλάτιον*. For the Emperor *Anastatius* had made him Comes of the Guards in the Palace. The same *Procopius* makes *Julianus*, not a *Thracian*, (as *Evagrius*, *Bedierius*, and *Zonaras* do), but an *Illyrian* (as *Agrippa* and *Justin* tell us). *Cedrenius*, and *Thophor* also, say *Illyrian*. But *Justin* is not to be taken as a Judge in the *Antiquities of the Alexandrian Chronicle*, who although he makes him a *Bedierianite*, yet terms him a *Thracian* *Walaf*.

CHAP. II.

Concerning the Eunuch Amantius, and Theocritus; and in what manner Justinus put these persons to death.

Moreover, there was [at that time] one *Amantius* the chief person of the Imperial Bed-Chamber, a man of great power [and

interest. Who, in regard 'twas unlawful for a man deprived of his Gentils [as he was,] to be possessor of the *Roman* Empire, was desirous of encircling *Theocritus*, a great Confidant of his, with the Imperial Crown. Having therefore called *Julianus* to be sent for, he gave him vast quantities of money, ordering him to distribute it amongst those who were most fit to effect this thing, and who might be able to invert the *curia* with the purple Robe. But *Julianus* having with this money purchased, either [the suffrages of] the people, or else the Benevolence of those termed *The Guards*, (For 'tis reported both ways,) invested himself with the Imperial Dignity. Forthwith therefore he * takes off *Amantius* and *Theocritus*, together * Or, *De- stroyes* from

CHAP. III.

In what manner Justinus slew Vitalianus by treachery.

But, he calls *Vitalianum* [therein] * making *ἐν τῷ βιβλίῳ*
[this Reference] *Anastasia* (who had *ἀναστασία*
attempted to divert *Anastasia* of his power),
Nicephorus *Νικηφόρος*
to *Constantine*: being afraid of the Empire,
Κωνσταντίνου *(book 17)*
of his skill in relation to Military affairs, of
the greatness of his Fame then [spread] amongst
ἐκείνου
all men, and of the defire he had to obtain the
Empire. But perceiving by a fagacious foresight,
προνοήσαντος
that he could on no other terms bring *Vitalianum*
Βιταλιανὸν
within his own power, unless he should gain
himself his friend; and having [for that rea-
son] maskt his face with a fraud not to be
detected, he continues him *Majior* of one
Μαγιόρ
[of those Armies] termed *The Pefien Majesty*.
τῶν πεφιν

The End of the Third Book of Evagrius's Ecclesiastical History.

hays ask, what this word means, empty means. For Evagrius says that the Arches or Vaults are empty from the Pavement to the top. In this place there are *Hyperæa*, smith to great a Work with Pillars and small Arches. Further, that the *Adraide* of stand, this structure may be plainer and more manifest. I have resolved to infer here the [number of] Feet, both of its Length, Breadth, and Height, as likewise the empty spaces, and height also of the Arches. The measure therefore is this. The length from that † Door opposite to the † Or, gate, sacred † Concha, where the uncloudy Sacrifice is offered, unto the † Concha, it is felt, is an antea this Hundred and ninety feet: the breadth from North to South, One hundred and fifteen Feet: the two of the Arches † height from the Center of the † Or, gate, † height from the Pavement, is an Hundred and eighty Feet. The breadth of each of the Arches is † Feet. The length from †

East to West [contains] Two hundred and sixty Feet. * The breadth of their Light is Sixty feet, twenty five Feet. There are b. sides at the East you please, two other Porticus very splendid, and open to the Courts on all sides of an admirable Beauty and Gracefulness. The same Justinian built the Church of The Divine Apostles, which will not readily give precedence to any other Temple. In which Church the Emperors * and the Prelates are customarily interred. But, concerning these and such things as these, let thus much of every way [suffice] to have been said.

† *Justinian* has lately published, page 254. *Paulus Silentiarius* describes the Windows, in his *Apollonius*, which the most Learned perfer *Paulus de Byzantio* hath newly published; and *Procopius* in his first Book *De Aedificiis*. Vale.

† *Severinus* says the same in the close of his second Book of Ecclesiastical History. But (which is to be taken notice of) neither of them (neither Evagrius nor Severinus) do affirm it was peculiar to the Constantinian Bishop, that they, in like manner were the Emperors, should be buried in the Church of the Apostles; but they speak in general concerning the Bishops. Indeed *Nicetas* (book, chapter the last,) does expressly attest, that not only the Constantinian, but other Bishops also, who for facility of life had exiled others, were interred there. For it often happened, that Bishops, either sent forth by the Emperors, or making a journey to the Imperial City on account of Ecclesiastical affairs, ended their lives there. Thus the names of *Constantinus*, *Julianus* and *Gajanus* died at Byzantium, and *Marcellinus* in his Chronicon are recorded to have been buried in the Sepulcher. Vale.

CHAP. XXXII.

Concerning the Emperor [Justinian's] madness * Or, rather than kindness shown * towards [the words of the Faction] of the Venetians.

† There was also another thing in Justinian, that exceeded the utmost thing of Savage Atrocities: (which whether it proceeded from a fault of Nature, or from flesh and fear, I cannot say; but it took its beginning from that popular Sedition [termed] *Nica*. For he seemed so highly to favour the one of the Factions, I mean that of the *Peneriani*, that they committed murders upon persons of the contrary Faction at noon day, and in the middle of the City; and not only feared not punishment, but also obtained rewards: in so much that hence it happened, that many were made Murderers. Moreover, a liberty was indulged them of entering even into houses, of plundering the riches laid up therein, and of selling [miserable] men their own safety. And if any one of the Magistrates had attempted to punish them, he endangered his own safety. 'Tis certain, a personage who was *Comes of the East*, because he had ordered some Seditious persons to be beaten with † Bow-strings, he himself was lead through the middle of the City and scourged with Bow-strings. *Callinicus* likewise Governor of Cilicia, because against the prescript of the Laws he had inflicted a capital punishment upon two Cilician Murderers, *Paulus* and *Enallinus*, who fell upon him and would have murdered him; was crucified, undergoing this punishment on account of his great prudence in passing judgement.

ment, and of [his observing] the Laws. Hence it happened, that * those of the other Faction, having fled out of their own Country, and finding reception amongst no men what ever, but being driven from all places as persons most detestable; befet Travellers, and committed Rapines and Murders: and all places were filled with untimely deaths, Robberies, and such like horrid and impious Crimes. But sometimes † he turned to the contrary opinion, and flew the *Peneriani* themselves; subjecting them to the Laws, to whom he had given permission of perpetrating nefarious Facts, in a Barbaric manner, throughout every City. But, to give a particular Narrative of these matters, is a thing above Relation or [any compals of] time: nevertheless, these things [I have mentioned] are sufficient for the making a conjecture concerning the rest.

CHAP. XXXIII.

Concerning Barlaamaphus the Alecta.

† At the same time, Divine persons, and such as were Workers of great Miracles, lived in various parts of the world: but such of them, whose Glory shone every where, [were thus termed] *Barlaamaphus* by extract an Egyptian. This person lead an unlesly life in the flesh, in a certain Monastery near the Town *Gaza*: inasmuch that he performed many Miracles and such as are superiour to [any] Relation. Moreover, 'tis believed that he lives at this present, thus up in his Cell; although Fifty years and upwards are now past, since he hath been seen by any person, or has pertaken of any thing that is upon the Earth. Which things *Eusebius* Prefate of Jerusalem * disbelieving, when he had ordered the Cell, wherein this man of God had inclosed himself, to be dug open, a fire brake out thence, which burnt almost all persons that were there present. † *Augustinus* disbelieving, which undoubtedly is corrupted, *Nicetas* makes use of *champan*, disbelieving. And, indeed *Eusebius* Bishop of Jerusalem, the same *Nicetas* has *Sallustius*. *Sallustius* was indeed Bishop of Jerusalem in the Reign of *Anastasia Angustus*. But *Eusebius* governed the same Bishopric about the beginning of *Justinian* Junior's Empire, as *Theophanes* attests in his Chronicon. Vale.

CHAP. XXXIV.

Concerning the Monk Symeon, who for Christ's sake [feigned himself] a Fool.

† Moreover, at [the City] *Emisa* there was one *Symeon*: this person had been in such a manner devoted himself of the Garment of Vain-glory, that amongst all persons who knew him not, he was accounted an Idiot, although he abounded with all manner of wisdom and divine Grace. Further, this *Symeon* for the most part lived alone by himself, allowing no person what ever a Liberty of knowing, either when or in what manner he † prayed to God, nor [permitting them to know] at what time he abstained from, or partook of nourishment at home. At some times being abroad in the Streets, he seemed * to be a person distracted, and to have nothing of prudence or wisdom in him. Doubtless it must be made as *Severinus* says, as the reading is in *Nicetas*, book, 17, chap. 21, Vale.

At other times he would go into a Victualling-house, and eat of what ever food or provision he met with, when he was hungry. But, if any person † bowed his head and revered him, he would immediately run from that place in anger, being afraid that his own Virtue should be found out by the Vulgar. And in this manner *Symeon* behaved himself in the Forum. But there were some persons that held a familiarity with him, with whom he usually conversed without any thing at all of dissimulation. Amongst those of his acquaintance therefore, one had a maid, who having been debauched and got with child by some person, when she was forced by her Masters to declare the man who had done this, she affirmed that *Symeon* had had to do with her in private, and that she was with child by him, and that she would swear that the matter was so, and (if need should require,) could manifestly prove the thing. Whence *Symeon* had heard, he affirmed, saying that he carried flesh about him, which was a frail and mutable thing. But when this matter came to be divulged amongst all persons, and *Symeon* (as it seemed) was obnoxious to a great ignominy, he withdrew himself, and feigned that he was ashamed. (Wherefore the woman's time of delivery was come, and the fate in the usual posture of women in Travail; her Labour caused most acute, many, and intolerable pangs, and brought the woman into the imminent danger of her life. But the Birth * fell not in the least. *Symeon* therefore being designedly come thither, when he was requested [by those present] to go to Prayers, he declared before them all, that the woman should not be delivered, until the woman confests who was the Father of the child in her womb. Which when she had done, and had named the true Father, the Infant leap'd forth immediately. Truth it self doing [as 'twere] the office of a Mid-wife. The same person was one time observed to go into the house of a Strumpet, and having thus to the door, he and the continued alone for some time; after this he opened the door again, and ran away in great haste, looking round least anyone should see him, whereby he much increased the suspicion. In so much that the persons who had seen him, brought forth the woman, and enquired of her, both what the meaning of *Symeon*'s coming into her was, and why he made to long a stay. The woman swore, that for three days before that, because of her want of necessities, she had tasted of nothing but water only: but, that *Symeon* had brought victuals and meat and a vessel of Wine along with him, and having thus the door, had spread the Table, and had her go to supper, and fill her self with provisions, because she had been sufficiently afflicted with want of nourishment; and she fetcht out the Remains of the victuals [which *Symeon*] had brought to her. Further, some small time before that Earthquake happened which shook *Phoenice Maritima*, wherein * *Beatus*, † *Conciliar*, *Byzium*, and *Triopolis* suffered more [than other] this City, the same *Symeon* holding a whip on quake, the high in his hand, scourged most of the Columns *Author* of in the Forum, and cried out, *Stand, You must Antonomas dance*. Because therefore nothing was done *Martyr* unadvisedly and without design by this man, *Itinerarius* speaks in

† *Justinian* says the same in the close of his second Book of Ecclesiastical History. But (which is to be taken notice of) neither of them (neither Evagrius nor Severinus) do affirm it was peculiar to the Constantinian Bishop, that they, in like manner were the Emperors, should be buried in the Church of the Apostles; but they speak in general concerning the Bishops. Indeed *Nicetas* (book, chapter the last,) does expressly attest, that not only the Constantinian, but other Bishops also, who for facility of life had exiled others, were interred there. For it often happened, that Bishops, either sent forth by the Emperors, or making a journey to the Imperial City on account of Ecclesiastical affairs, ended their lives there. Thus the names of *Constantinus*, *Julianus* and *Gajanus* died at Byzantium, and *Marcellinus* in his Chronicon are recorded to have been buried in the Sepulcher. Vale.

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when

* *Justinian*. when * he had *Anathematized Origen, Didymus, and Evagrius*, after *Enfocchius's* deposition, *Justinian* writes which amongst the *Romans* is called an *Edict*, wherein he has termed the Body of [our] Lord incorruptible, and incapable of Natural and irreprehensible passions; affirming, that [our] Lord ate in the same manner before his Passion, as he did eat after his Resurrection, his most holy Body having received no change or alteration from its very Formation in the Womb, neither in the Voluntary and Natural Passions, nor yet after [his] Resurrection. To which [Assertions] *Justinian* [resolved] to force the Prelates in all places to give their assent. But when all of them affirmed, that they earnestly expected [the opinion of] *Anastafius* Bishop of *Antioch*, they [thereby] reprobated the [Emperor's] first Attempt.

CHAP. XL.

Concerning *Anastafius* Arch-Bishop of *Antioch*.

Moreover, This *Anastafius* [was a person] both incomparably well skilled in the Sacred Scriptures, and also accurate in his Morals and way of living: in so much that he would * take consideration about the most trivial matters, nor would he † deflect at any time from a contrivance and firmness, much less in things momentous, and which had a relation to the Deity itself. And he had † tempered his disposition so, that neither an easiness of access to and conference with him, might render him exposed to what was unmeet and inconvenient; nor should an Austerity and Rigour make him inaccessible in relation to what was fit and rational, in [conferences that were] weighty and Serious, he was of a ready ear, and fluent Tongue; But in [discourses that were] impertinent and superfluous, he had his ears perfectly shut. A bridle repressed his tongue in such a manner, that he † measured his discourse with reason, and † ended Silence far better than talk. This person therefore *Justinian* makes an Attack against, as against some inexpugnable Tower, and sets upon him with all manner of Engines; considering with himself, that if he could ruin * this [Tower], he should afterwards become Master of the City with ease, enslave the Doctrine of the true Faith, and lead captive the Sheep of Christ.

† *Or, Dis- tilled his discourse by reason.*
† *Or, Dis- tilled his discourse by reason.*
† *Or, Dis- tilled his discourse by reason.*

† *Or, Dis- tilled his discourse by reason.*
† *Or, Dis- tilled his discourse by reason.*
† *Or, Dis- tilled his discourse by reason.*

constancy of this *Anastafius* *Sinaita* in defending the true Faith against the Heretic of the *Apharadocite*, *Eustathius* writes also in the Life of the Blessed *Eutychius* Patriarch of *Constantinople*. *Valf.*

But *Anastafius* by a divine height of mind raised himself so far [above the Emperor], [for he stood upon a Rock of Faith not to be broken,] that by his own Relation sent to *Justinian*, he openly contradicted him, and in the same [Relation] demonstrated [to him] most peripetuously and with great eloquence, that the Body of [our] Lord was corruptible in passions natural and irreprehensible, and that the Divine Apostles and * Holy Fathers both thought and taught so. The same answer he returned to the Monks of the First and Second Syria, who had consulted him: and he confirmed the minds of all persons, and † prepared for the Conflict, reciting daily in the Church that saying of that Vessel of Election; * If any one preach any other Gospel unto you, than that you have received, though he be an Angel from Heaven, let him be accursed. Which [words] when all persons had weighed in their minds, a very small number only excepted, they imitated him. The same *Anastafius* wrote a * *Valditory Oration* to the *Antiochians*, after he had received information, that *Justinian* was resolved to send him into Banishment. Which Oration is deservedly delightful and admirable, for the elegance of its words, the abundance of its * sententious expressions, the frequent quotations of Sacred Scripture, and for the Accommodateness of the History.

† *Or, Scattered.*
† *Or, Scattered.*
† *Or, Scattered.*

† *Or, Scattered.*
† *Or, Scattered.*
† *Or, Scattered.*

† *Or, Scattered.*
† *Or, Scattered.*
† *Or, Scattered.*

CHAP. XLI.

Concerning the death of *Justinian*.

But this Oration was not published, God † having provided some better thing for us. For *Justinian*, which he dictated a sentence of Deportation against *Anastafius* and the Prelates about him, was invivibly wounded, and ended his life, after he had Reigned in all Thirty eight years and eight months.

THE FIFTH BOOK

OF THE

Ecclesiastical History

OF

EVAGRIUS SCHOLASTICUS Epiphaniensis,

And [one] of the EX-PRÆFECTS.

CHAP. I.

Concerning the Election of [the Emperor] *Justinian*, and concerning his Morals.

When therefore *Justinian* in this manner had fill'd all places with Disquietude and Tumults, and at the close of his Life had received the condign reward of such [Actions], he departed to the infernal * punishments: but *Justinus* his Sister's Son, who was intrusted with the custody of the [Imperial] Palace, which [Grand Officer] the Roman Tongue terms * *Curpalater*, is invested with the purple after his [death]: neither *Justinian's* departure, nor the Election of *Justinus* having been made known to any person, save to those that were his Confidants, till such time as he appeared at the * *Ludi Circenses*, † in order to his performing and undertaking what usually belongs to an Emperor.

† *Or, Running of the Circus.*
† *Or, About to do*
† *Or, About to do*

† *Or, Running of the Circus.*
† *Or, About to do*
† *Or, About to do*

† *Or, Running of the Circus.*
† *Or, About to do*
† *Or, About to do*

† *Or, Running of the Circus.*
† *Or, About to do*
† *Or, About to do*

† *Or, Running of the Circus.*
† *Or, About to do*
† *Or, About to do*

under the dispose of the *Castrens*. [See Dr. Howells History, Second part, pag 64.] of the Sacred Palace. But afterwards it began to be accounted the chiefest dignity of the Palace, from such time as *Justinus* Nephew to *Justinian* bore it. It was a *Gruis*, not a Military dignity, as *Alexander* thought, who [in his Note on Procopius's History, lib. 1. c. 12.] contounds the *Curpalater* with the *Comes Excubitorum*. *Valf.*

After these [Solemnities] therefore were over, when nothing of an * opposition had in any wise been attempted [against him], he returned to the Palace. [By] the first *Edict* he promulgated, the * Prelates who had been convened in all places, were sent home to their own Sees, in order to their worshipping God in the usual and received manner, no Innovation being made in relation to the Faith. And this Action done by him was highly commendable. But, as to his Life, he was dissolute, and * altogether a Slave * *Or, O-* to Luxuries and † obscene pleasures: so ardent a lover also of other mens money, that he sold all things for illegal gain, and revered not the Deity even in the Ecclesiastick preferences, which he made his markets of to any persons he could meet with, and publicly possessed even these to sale. Moreover, being possessed with [two most contrary] Vices, Boldness and Sloth, in the first place he caused his * kinsman *Justinus* to be sent for, a personage of an universal honour and esteem, both for his skill in Military affairs, and for those other dignities [which he had born:] he at that time made his residence about the *Domus*, and hindered the *Athari* from passing that [River],

† *Or, In- novation.*
† *Or, In- novation.*
† *Or, In- novation.*

† *Or, In- novation.*
† *Or, In- novation.*
† *Or, In- novation.*

† *Or, In- novation.*
† *Or, In- novation.*
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† *Or, In- novation.*
† *Or, In- novation.*
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† *Or, In- novation.*
† *Or, In- novation.*
† *Or, In- novation.*

† *Or, In- novation.*
† *Or, In- novation.*
† *Or, In- novation.*

The End of the Fourth Book of *Evagrius's* Ecclesiastical History.

THE

pens,) sometimes one man [came out] of each Army and engaged in a single Combat. On the night following *Chofres* kindled many Fires, and prepared for a Night-Fight; and whereas the *Roman* Army was divided into two Camps, in the dead of the Night he falls upon those who were Encamped to the Northward. After he had routed them by his sudden and unexpected Attack, he invades *Melitima* a City that lay near, which was then without a Garrison and destitute of Inhabitants. And after he had burnt down this whole City, he made preparations for his passing over the River *Euphrates*. But when the *Roman* Army was got together into one Body, and followed him, being put into a fear in relation to his own safety, he himself got upon an Elephant, and so past the River. But a vast number of the [forces] about him were buried in the Torrent of the *Euphrates*. After he had received information of their being drowned, he marched away from thence. *Chofres* therefore having undergone this last punishment for his so great † infulness towards the *Romans*, in company of those [of his Forces] who had made their escape, went into the East, where he had a Truce, to the end no one might make an Attack upon him. But *Justinianus* with the whole *Roman* Army entered the *Persian* Empire, where he passed the Winter season, no body giving him any the least molestation. About the Summer Solstice he returned, without the loss of any part of his Forces, and with great felicity and much glory spent the Summer about the Confines of both Empires.

CHAP. XV.

CHAP. XV.

the East being sent by Tiberius, makes ready for a War, and is the Effects which lie between Daras and Nisibis engaged in a bare Fight, leaving with him those most valiant Nations, which in the Language of the Barbarians are termed Heimani; where he vanquishes the Iornemented Empour. Valc.

Adaptus Iustinus dicitur, amplexor. From the Florist and Testimonium of the same Author, it is good this place thus; *Adaptus Iustinus de rebus Iustinus dicitur amplexor.* Brother Iustinus who had been barbarously murdered by the Emperor Justinus. This Justinian therefore was son to Germanus, (which Theophylact also attests in his Third Book.) Brother of that Justinus who had been slain by the Emperor, as *Eugagrius* relates in the beginning of his History.

Brother Theophylact mentions this person, in book 3, chap. 16; and in book 1, chap. 9. In which places the *Latine Translatum* tells him, *him Confusus*, but he had better have translated it *Carinus*. For to *Momander Proetector* calls him, in the sixth book of his *Histories*, pag. 19 of the King's Edition. In *Theophylact's Chronicle*, pag. 114, he is corruptly termed *κῆρ, Creus*. Valc.

*Ἰουστινιανὸς τὸν τῶν τοῦ θένοντος ἐν κῆρσι βασιλέων. Ἰουστρὸν ἀπὸ τοῦ ἑκτοντος ἐκ τῆς ἑκτοντοῦ βιβλίου, chap. 16, chap. 9, which runs thus; Ἰουστινιανὸς τὸν τῶν τοῦ θένοντος ἐν κῆρσι βασιλέων. I, would add an Article, in this manner, *τὸν τῶν κῆρσι βασιλέων*. That is, *he Johannes Latin renders it, Quod facilius in impetum sum, quam ipsum Confusus sustineri posse existimare*, because he thought his own impetion might with more ease be endured, than the Attack of Confusus. Further, Theophylact in his *Chronicon* relates this Flight of Confusus in the nineteenth chapter of the 6th book, where he says in these words, *junior, when Tiberius had obtained the Empire alone. But Theophylact, from whom Theophylactus seems to have taken his Relation, attests that that happened whilst Justinus was yet alive, when Tiberius bore the Title and Dignity of Chief only, and governed the States as may be seen in Theophylactus's third book, chap. 14. To whom again *Eugagrius* is for he relates the Death of Justinus Junior in the 10th chapter of the 6th book, where he says in these words, *when that Justinus's death, Tiberius deprived Justinus of the Dignity of Master of the Palace.* Valc.**

pens,) sometimes one man [came out] of each Army and engaged in a single Combat. On the night following *Chofroes* kindled many Fires, and prepared for a Night-Fight: and whereas the *Roman Army* was divided into two Camps, in the dead of the Night he falls upon those who were Encamped to the Northward. After he had routed them by his sudden and unexpected Attack, he invades *Melinta* a City that lay near, which was then without a Garrison and destitute of Inhabitants. And after he had burnt down this whole City, he made preparations for his passing over the River *Euphrates*. But when the *Roman Army* was got together into one Body, and followed him, being put into a fear in relation to his own safety, he himself got upon an Elephant, and so past the River. But a vast number of the [forces] about him were buried in the Torrent of the *Euphrates*. After he had received information of their being drowned, he marched away from thence. *Chofroes* therefore having undergone this last punishment for his too great insolence towards the *Romans*, in company of those [of his Forces] who had made their escape, went into the East, where he had a Truce, to the end no one might make an Attack upon him. But *Tyrtimachus* with the whole *Roman Army* entered the *Persian Empire*, where he passed the Winter season, no body giving him any the least molestation. About the Summer Solstice he returned, without the loss of any part of his Forces, and with great felicity and much glory spent the Summer about the Confines of both Empires.

CHAP. XV.

That Chofroes being heavily disfigured at his own overthrow, ended his life: but his Son Hormisdas undertook the Government of the Persians.

Who at that time were Bishops of the Greater Churches.

After the departure of *Johannes*, called also *Cr.* *return* out of this life, *A. Bonifacius* undercath^o in *Nice* the Government of the Bishopp^rick of *Rome*; he *phor*,^o was succeeded by another *chap.* 35; he called *Bonifacius*, *Johannes*, whose successor was *Pelagius*. This is he, whom *Anastasi* *libertaricus* and the other *Augu* *Constantinopolitane* Chair, when *Johannes* was dead, was restored to *Eutychius*, who had been Bishop before *Johannes*. After *Apollinaris* *Evangelist* *Baronius* thinks he had the Surname of *Bonifacius*. Valef.

Johannes succeeds in the Throne of *Alexandria*, who was succeeded by *Eulogius*. After *Macarius*, *Johannes* is promoted to the Episcopate of *Jerusalem*, a person who had been exercised in the Conflicts of an unfirmish life, in that termed the Monasterie of the *Acematis*; ^a nothing of an Monastery having been attempted in relation to the Ecclesiastick constitution, ^b *phor* *Christi* *flood* these words so, as if *Eugarius* would have said, that in the times of *Johannes* Bishop of *Jerusalem*, no tumult had been raised in the Church. But to me *Eugarius* seems to mean another thing; to wit, that during that whole time, wherein those Prelates, here noted by *Eugarius*, sat; there had been no tumult in the Church. Valef.

Concerning the Earthquake which hapned at Antioch in the times of Tiberius.

B^{ut}, * in the third year of *Tiberius* the Ce- * Τριτω
sar's Governing the Roman Empire, then
happened at *Antioch* and the Suburb *Daphne* which
is near it, a most dreadful shaking of the Earth,
at the very hottest time of Noon-day. [At
which time all *Daphne* was totally demolished
by this Earthquake, and the Edifices at *Antioch*,
as well as the publick as the private ones, were
rent in sunder to the very earth, but fell not to
the very ground. Some other accidents happened
likewise, highly worthy to be recorded, both
at *Theopolis* it self, and at the Imperial City also:
which disquieted both those Cities, and incited
them to the greatest Tumults. [These Acci-
dents took their * beginning from
a divine Zeal, and obtained a con-
fession befitting God. Which matters] * I come
now] to give a Narrative of.

Antioch and *Mafalus*, as may be gathered from their Rendition, a Bet-
ter judgment, *Eusebius* seems to mean here the year *Tiberius* began to
reign, and the *Caesarian* Dignity. For, in the first place the things themselves do
sufficiently show that. Then secondly, *Eusebius* has not yet related
Justinian *Flavius*'s death, nor the Coronation of *Tiberius*. For he
speaks of these hereafter, in the nineteenth chapter of his book. Whence
it plainly results, that in this chapter, happened while *Justinian*
was yet alive. For the *Caesarian* Dignity was not then
yet * *ἔτι αὐτοῦ τῶν καθ' ἑαυτὸν τῶν καθ' ἑαυτὸν*. It may be made
yet *antioch*, as the very * is in the *Philistrian* M. S. *αὐτοῦ καὶ τῶν καθ' ἑαυτὸν*
as it is in *Nicopolitan*. *Val.*

* *Ἀλλὰ ἀρχαῖα*. I begin to relate. I had rather write *ἔρχομαι*,
I come, than *ἀρχαῖα*, I begin to speak. In the *Tiberian* M. S. I
found it plainly written, *ἔρχομαι ἀρχαῖα*, I came to give a Relation
of. *Val.*

Islands, Cities, and Countreys, which in process of time had been deserted; and land that before had been wholly unutilized, was by them rendered fertile; and out of them were raised numerous Armies, which with great Courage and Valour waged war against other [barbarous] Nations: [in fine,] every family was filled with those that might perform Servile Offices, in regard Slaves could be procured at a most cheap rate.

CHAP. XX.

How Mauricius vanquished Tamechiores and Adarnanus Generals of the Persians.

Moreover, He engaged with the Eminentest of the Persian Commanders, to wit, *Tamechiores* and *Adarnanus*, who had made an irruption [into the Roman Pale] with a Considerable Army. In what manner, when, and where this Action was performed, let others relate; or perhaps we will give a Narrative thereof in another work: for our present Subject promises an account of far different affairs. Nevertheless, *Tamechiores* fell in that Engagement, not by the Valour of the Roman Army, but by the pety only of their Commander in chief [*Adarnanus*], and by his Faith in God. * Moreover, *Adarnanus* lies with all imaginable haif, having been severely worsted in that Fight, and lost many of his own Forces: and that, notwithstanding *Alamandarius*, who Commanded the *Saracens*, had aimed perfidiously, and refused to pass the River *Euphrates*, and to give assistance to *Mauricius* against those *Saracens* who were in the Persian Army. For the *Saracens* are not to be vanquished by others, because of the fierceness of their Horses: nor can they be taken, if at any time they be *stopt, and they prevent the Enemy in their Retreats. Notwithstanding also, * *Theodorichus*, who was Commander of the Scythian Nations, stood not even the first Charge, but fled together with the Forces about him.

CHAP. XXI.

Concerning those Signs which † presignified Mauricius's being made Emperor.

Further, there hapned Signs also shown from Heaven, which foretold that *Mauricius* should be Emperor. For, as he offered incense late at night, within the Sanctuary of the Sacred House of the holy and most undefiled Virgin and *Theotocos Mary*, (which by the *Antiochians* is termed *Justinian's Church*.) the Veil about the Sacred Table seemed to be all on fire; in so much that *Mauricius* was struck with Terror and Amazement, and very much dreaded that sight. *Greg-*

gorius Patriarch of that City, standing by *Mauricius*, told him, that that thing proceeded * from God, and portended most ominous events to him. appeared likewise to him * in the East, requesting of him that he would avenge him. Which [Vision] apparently declared that he should be Emperor. For, from whom else could [our Saviour] have requested such things, save from an Emperor, and from one who was so pious an Adorer of himself? Moreover, his Parents related to me several other memorable passages, and such as are worthy to be recorded, when I myself made enquiry of them concerning their matters. For his Father affirmed to me, that in his sleep he saw a vast Vine, which sprang out of his bed at the very time of * his conception, and that a great many and those the fairest sort of Grapes appeared hanging on it. And his Mother declared, that * at the very time of her delivery, the Earth felt forth a strange and unusual sweet smell. Also, that she termed * *The Empress* had often carried away the Infant, as if he would have devoured it: but was unable to do it any mischief. *Symeon*, likewise, who kept his Station upon a Pillar near *Antioch*, a man of extraordinary prudence in the management of affairs, and one adorned with all the Divine Virtues, spoke and performed many things, which declared that *Mauricius* should be Emperor. Concerning which person we shall speak more opportunely in the following book of our History.

red, that at the very time of her delivery, &c. And so the leading in *Nicomedia*. In the *Tellerian Manuscript* I found it written, *ad dardus* *ad dardus*, at her very delivery. Valef.

* See, if you please, what I have remarked concerning *The Empress*, at the eighth book of *Sozomen's History*, chap. 6. *Nicephorus*, who deservedly derides such Old-wives-fables as these, affirms (chap. 3. book 18.) that in his age this [She-devil] was called *Gila*. Those termed *Striga* by the *Romans*, were like to these *Empis*; concerning these *Striga* see *Festus*, the old *Glossa*, *Striga*, *agor* *ydu* *ydu* *gagauale*, *Leffrigus*, a Witch. Concerning this *Gila* or *Gila*, which heretofore was believed to snatch away Children, *Leo Allatus* has remarked much, in his Letter to *Paulus Zachias*. Valef.

CHAP. XXII.

Concerning the Proclaiming of Mauricius and Augustula.

Further, *Mauricius* is promoted to the Empire, at such time as *Tiberius* was drawing his last breath, and had delivered to him his Daughter *Augusta*, and the Empire instead of a portion. * He survived his being made Emperor but a very short time; but left an immortal Memory for the good Actions he performed. Nor, are they easily to be confined within the bounds of a Narrative. Moreover, *Tiberius* left an incommensurable Inheritance to the Republick; to wit, his proclaiming of *Mauricius* Emperor. To whom he distributed his Names also: for he styled *Mauricius*, *Tiberius*; and to *Augustula* [he gave the name of] *Constantina*. What was performed by them, the following book, divine strength affording me its assistance, shall set forth.

CHAP.

* Or, from a certain Divine instinct.

* That is when *Mauricius* was in the East. So *Nicephorus* expounds this place of *Evagrius*, in the ninth chapter of his book. A little after, from the same *Nicephorus*, and from the *Tellerian M. S.* I have mended it, *Temp. ad Justinianum Imperatorem*, and petitioned him in relation to a revenge; whereas before it was one word, thus, *Justinianus*, &c. Valef.

* Mauricius.

* It is a very strange thing, that the same maid named with *Sir* was unable to do it any mischief. *Symeon*, likewise, who kept his Station upon a Pillar near *Antioch*, a man of extraordinary prudence in the management of affairs, and one adorned with all the Divine Virtues, spoke and performed many things, which declared that *Mauricius* should be Emperor. Concerning which person we shall speak more opportunely in the following book of our History.

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* He survived his being made Emperor but a very short time; but left an immortal Memory for the good Actions he performed. Nor, are they easily to be confined within the bounds of a Narrative. Moreover, *Tiberius* left an incommensurable Inheritance to the Republick; to wit, his proclaiming of *Mauricius* Emperor. To whom he distributed his Names also: for he styled *Mauricius*, *Tiberius*; and to *Augustula* [he gave the name of] *Constantina*. What was performed by them, the following book, divine strength affording me its assistance, shall set forth.

* Or, he lived in the Empire but a short time.

CHAP. XXIII.

† Or, Com-† A Computation of the Times from Justinian Junior, to Mauricius.

Moreover, that the Times may be * distinguished with all imaginable accuracy, you are to know, that *Justinian Junior* reigned * by place gave himself twelve years ten months and a half; occasion of * with *Tiberius* [his Colleague], three years and eleven months. All which time put together, I make up [sixteen years nine months and an half. *Tiberius* reigned alone four years. So that, from *Amulius* until the proclaiming of *Mauricius Tiberius* Emperor, there are concluded to be, as both the fore- said, and present [description of] the years that hath manifested.

thirteen years and nine months Reign to *Justinian Junior*. But, the other *Chronographers* allow fewer years to *Justinian*. For, *Johannes B. clariensis* attributes but eleven years to him; *Cedrenus*, thirteen years and some few months. The Author of the *Alexandrian Chronicle* affirms, that he reigned twelve years and eight months. Lastly, *Dionysius Petavius*, a most diligent Writer of Times, gives *Justinian* thirteen years of Empire, lacking one month. Which years he begins from the year of Christ 457, on the month November, in the fourteenth Indiction, whereon he judges, (with *Theophanes* and *Baronius*), that *Justinian* died. To the opinion of which person I do most willingly subscribe. Indeed, that the first year of *Justinian Junior* was current with the fourteenth Indiction, we are informed from the same *Justinian*, the first Nuptial to *Julianus Prefect* of the City, which has this Subscription: *Dux 18, Kalendas Octobris celebratae*. Imp. D. N. *Justinian P. P. Augusti*. Anno Primo, Indictione quinta decima. Dated on the eighteenth of the Calends of October, at *Chalcedon*, Emperor our Lord *Justinian* Father of his Country *Augustus*, on his first year, in the fifteenth Indiction. For, the first year of *Justinian's* Empire began from the month November, as his signed Augustal all writers. It must therefore necessarily have been the fourteenth Indiction: in regard, on the month September of the year following, the fifteenth Indiction is reckoned. For, if *Justinian* had begun his Empire on the fifteenth Indiction, (as *Valer* or *Thomassin*), *Johannes B. clariensis*, and the Author of the *Alexandrian Chronicle*, have left it recorded. In the month November, at his signed Augustal all writers. It must therefore necessarily have been the fourteenth Indiction: in regard, on the month September of the year following, the fifteenth Indiction is reckoned. 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things concerning the same times. The History of the following Times is given us by *Zosimus*, until the Emperours *Honorius* and *Arcadius*. After which Emperours, Affairs have been Recorded by *Prisculus Rhetor*, and others. All these Translations are exactly well reduced into an Epitome by ¹*Eufebius Epiphaniensis*, in two Volumes; the first whereof comprizes matters translated ²until the taking of *Troy*; and the second, unto the twelfth year of *Constantinus* the Emperour. From whence, until the *fall* of *Justinian*, *Procopius the Rhetorician* hath Recorded affairs. The History of those Times next immediately following, until the flight of *Chlothes Junior* to the Romans, and his

Concerning this Author *Suidas* writes thus: *ἐν τῷ 6ῳ ὁρᾷντες*
ἡγεμενὸς τοῦτο *ἔστι δὲ διὰ τὴν μὲν πρῶτην ἀναστασίαν βασιλέως ἐν τοῖσι*
Εὐαγρίου Epiphaniensis [wrote] *A Chronological Compendium of af-*
airs from Æneas till the Emperor Anastasius in Times. At my peril
write, *ἐν τοῖσι 6, in two Volumes, or Times.* I have *Evagrius's*
authority here, for this Emendation. *Vale!*

Restoration to his own Kingdom by *Mauricus*,
 (who made not any the least delay at that affair,
 but gave [the Fugitive] a Royall Reception,
 and with the Expence of a vast sum of money,
 and accompanied with great forces, conveyed him
 back into his own Kingdom, & with all possible
 expedition,) had been written in a continued
 Series by *Agathias the Rhetorician*, and *Johannes*
 my Fellow-Citizen and Kinsman; although
 as yet they have not made their Histories pub-
 lick. Concerning which affairs, we our selves
 also, the Divine † Clemency giving us
 us permission, will in the Sequel
 give such a Narrative as is accom-
 modate and agreeable.

^h This *Johannes* was an *Epiphaniensian*. For, whereas *Evagrius* calls him his own Fellow-Citizen, he must needs have been an *Epiphaniensian*, in regard *Epiphania* a City of *Syria*, was *Evagrius's* native place. Wherefore *Vossius* is mistaken in his book of *Histol. Græc.*, who thought that this *Johannes* was by birth an *Antiochian*.
Valcf,

THE
SIXTH BOOK
OF THE
Ecclesiastical History

O F
EVAGRIUS SCHOLASTICUS Epiphaniensis,

And [one] of the EX-PRÆFACTS.

The End of the Fifth Book of Evagrius's Ecclesiastical History.

CHAP. I.

Concerning the Marriage of Mauricius and Augusta.

MAURICIUS, After he had obtained the Empire, in the first place made provision for his Marriage. And, agreeable to the solemn wishes of Emperours, he takes to Wife *Augusta*, who was also called *Constantina*. The pomp of those Nuptials was most magnificently performed, and Banquets and *Jolity [celebrated and observed] in every place of the City. At this Wedding were present *Priest* and *Imperial Dignity*, which [two] guarded [*Mauricius* and *Constantina*] in the gracefullest manner imaginable, and presented them with the richest Gifts. For, the † First [produced the Father and the Mother of *Mauricius*,] (a thing never known to have happened to any Emperour before,) who consecrated the Wedding with their Comely Gray-hairs and Venerable Wrinkles; his Brethren also, eminent for their Shape, Stature, and Comeliness, who adorned the Nuptial Pomp. The * Second [presented] a Robe interwoven with Gold, adorned with Purple and Indian Stones; Crowns also of the highest

amongst men any thing more Splendid of * Richer than that I Show. b Demophilus writing concerning Rome, does indeed relate that *Plutarchus Chersonisus* called a wife false friend, viz. that for the sake of that one City, Virtue and Fortune had † Rone. entered into a mutual League. But I may say, that Piety and Felicity in such a like manner had come together in one *Mauricius*; for Piety had vanquished Felicity, and would in no wise permit her to make an escape. After this, *Mauricius* made it his business to invest and adorn, not his Body only, but his mind also, with the Imperial Purple and Crown. For, of all the Emperours that were his Predecessors, he alone Reigned over himself. And being in reality made an Emperour, he expelled out of his own mind that † Democratical dominion of the passions. And † Popular, having Consecrated an * Arctiferyce bean, within his own mind, he shewed himself a living Image of Virtue, instructing his Subjects to an imitation of himself. All this is not spoken by me out of flattery. For, why should I utter these words with such a design, since † he is wholly ignorant of what I write? But, that what I have said is really so, will be made evident, both by those Gifts conferred on him by God, and also from the successful Ac- cidents which have hapned at several times; all these men-

a Native of Bithynia, who were several useful Stories and passages out of the books of the Ancients, as *Fulvius* informs us in his *Mitoph.* δευτέρῃ τοῦ βιβλίου μνησθὲν τὸν συγγενεστὰν ἑαυτοῦ καὶ τὰς ἐξ αὐτοῦ συνδράμεις· were compiled by Demophilus the Bithynian, (I which was collected out of various Authors, and compiled Relations that were used by the Emperour *Maurice*, whom I am here *Fulvius* at that place denotes) a certain passage, where that Demophilus had Collected out of *Plutarchus Chersonisus*, in like manner as our Euzegius does here. Valf.

b Ζαχάρ. εἰπὼν, οὐκ ἀπὸ πλάνης λέγει. I had rather read, εἰπὼν, εἰπὼν, instead a wife saying; as *Christophorus* seems to have read, εἰπὼν, instead of πλάνης, in which sense *Euzegius* means here, is ex- tant in his *de Fortuna Romanorum*, not far from the begin- ning. Valf.

^d *Ἐγὼς εἶπεν*, uttered a plain saying. I had rather read, *ἡμεῖς εἶπεν*, uttered a wife saying; as Christopherson seems to have read. Further, the place of Plutarch, which *Eugrius* means here, is exact in his *book de Fortuna Romanorum*, not far from the beginning. *Valeſſ.*

which

THE

* Ἄψευ-
χίας, pride,
or, volup-
tuousness.

† Viz.
Piety.
|| *shewed,*
or, *brought.*

* Viz.
Imperial
Dignity.

^a Μεγαλο-
πρεπώς τε
ἐσαλωμένος.
In Nice-

thorus (book 18, chap. 8.) the reading is, *scru. adde. Crowned*; which I don't approve of. For 'twas not the custom among the Ancients, at least so far as I know, that those who were invited to weddings, should wear Crowns in like manner as did the Bridegrooms. Besides, the words next following do confute this reading. For *Evagrius* adds, that they were magnificently clothed for this reason, because they might more easily be distinguished, or known. But, that can have no relation to Crowns. For, they could not be known or distinguished by the Crowns which they wore. *Valf.*

and whilst *Johannes* [prelided over the Church of] * *Constantinople*, and *Eulogius* over that of *Alexandria*, (persons whom I have mentioned before,) and during *Anastafius's* presidency over the *Antiochian* Church, * who had been restored to his own Chair ^d after three and twenty years. *Johannes* [was then Bishop] of *Jerusalem*; who died soon after, and as yet no body has undertaken the Government of that Church. And here shall my History be closed, namely, * on the twelfth year of *Mauricius Tiberius's* Government of the *Roman* Empire; the following [affairs of the Church] being left to be collected and written by such as are desirous [of employing themselves that way.] If any thing be either omitted, or not accurately set forth by us; let no person ascribe it to us as a fault, but let him consider with himself, that we have collected into one Body * *A* dispersed and scattered History. * *Or, A* wandering and have made it our business [to History.] consult [the advantage of men, in favour of whom we have † understood.] *Anastafius* had been taken so many and such vast Labours. *Another Volume* has likewise been composed by us, which contains *Relations*, *Letters*, *Decrees*, *Orations*, *Disputations*, and some other things. The fore said *Relations* contained in thing else that *Volume* were all written in the Name of was meant by these words, but that *Anastafius* had been restored to his own See after *Gregorius's* death. *Valf.*

^d *Anastafius* had been depofed on the year of *Chrift* 570, as I have observed above, in my notes on book 5. Chap. 5. From this year to the tenth of *Mauricius's* Empire, (whereon he was restored to his See, as the *Author* of the *Alexandrian* Chronicle informs us,) that is to the year of *Chrift* 592, there are three and twenty years. *Valf.*

^e From these words some one might perhaps conjecture that which *Baronius* has also supposed, that *Gregorius* Bishop of *Antioch* dyed on the twelfth year of the Emperor *Mauricius*. For why should *Evagrius* say, that he had closed his History on the twelfth year of *Mauricius's* Empire, unless he had related some thing before, which had been done on the twelfth year of the same *Mauricius*? Notwithstanding, after a more diligent inspection into the thing, *Evagrius* seems not in my judgment, to have designed to mean that by these words. for *Evagrius* says, that *Gregorius* Bishop of *Antioch* had ended his life, at such time as *Gregorius* Governed the *Roman*, and *Eulogius* the *Alexandrian* Church; and whilst *Johannes* prelided over the Church at *Jerusalem*. Which *Johannes* having ended his life not long after, *Evagrius* faith no body was as yet put into his place. *Evagrius* therefore closed not his History with the death of *Gregorius*, in regard he relates, that after *Gregorius's* death, *Johannes* Bishop of *Jerusalem* dyed; and that after his death no person was yet put into his See, at that time when he wrote these things. Wherefore *Evagrius* by these words means only this, that he wrote these things on the twelfth year of *Mauricius's* Empire. *Valf.*

Gregorius Bishop of *Antioch*. By reason whereof we have obtained two dignities; [the one] from *Tiberius* *Constantinus*, who invested us with the [Dignity] of *Quaestor*, [the other] from *Mauricius* *Tiberius* who sent us the *Codex* of a *Presbiter*, * on account of that [Oration] we had composed, at such time as (having wiped away the reproach of the Empire,) he brought into the light [his Son] ^b *Theodosius*, who gave a beginning of all manner of felicity, both to [Mauricius] himself, and to the State.

was conferred upon our *Evagrius* by *Tiberius*. But *Evagrius* does not say, that he had the dignity of *Quaestor* given him, but only of *anacoreta* of *Quaestor*. Now, there is a great difference between *Quaestor* and *Quaestorius*. For he is *Quaestor*, who bears the Office of *Quaestor*. But, *Quaestorius* is he who has already born that Office. In regard therefore *Evagrius* says, that he had the Ex-*Quaestor* given him, he means that the *Codex* of Ex-*Quaestor* were conferred on him by the Emperor; altogether in the same manner, wherein (as he adds immediately, the *Codex* of Ex-*Præfector* were bestowed on him by the Emperor *Mauricius*. Further, such persons as by their defects had procured these *Codices*, enjoyed all those privileges, which belonged to the *Honorary* who had born those dignities, to wit, of the *Quæsture* and of the *Præfecture*. But, in my opinion the reading at this place ought to be, of *anacoreta* (the term *Ex* being understood,) the [dignity] of *Quaestorius*. *Valf.*

^b *Ex* a *συμβεβηκυ*. Translators understood not this place. For *Μαρκου* renders it thus; unde ista composuimus, cum ille imperii ignominiam ablatum, Theod. fuit in lucem prolixus, whence we concluded these things, when he about to take away the ignominy of the Empire, brought *Theodosius* into the light. *Christophorus* translates it in this manner: Quo regnante car. Relationes composuimus idque ea ipso tempore quo *Theodosius* in lucem elidit, during whose Reign we composed those *Relations*; and that at that very time wherein he brought to light *Theodosius*. *Christophorus* was of opinion, that the reading here ought to be, *ἐξ*. But this emendation is not to be endured. For *Evagrius* had not composed that *Work* of *Relations* during the Reign of *Mauricius*, but whilst *Tiberius* *Constantinus* was Emperor, as he himself affirms a little above. Therefore, I had rather retain the common reading here, by understanding the word *ἀναγογῆ* *Relation*, or *διακῆ* *Discourse*. For when the Emperor *Mauricius's* Son *Theodosius* was born, *Evagrius* wrote an Oration to the Emperor *Mauricius*, wherein he congratulated with him on account of the Birth of his Son, and foretold the highest felicity both to *Mauricius* and the *Roman* State, because *Mauricius* had abolished the old Reproach of the *Roman* Empire, and had at length begotten a Male-child. For, none of the *Roman* Emperors, who had Reigned in the Eastern parts; even from the time of *Theodosius* junior, had begotten Male-children. *Evagrius* the close says, that on account of this Oration, he had been rewarded by *Mauricius* with the *Codex* of a most ample *Presbiter*. *Valf.*

^b The most noble *Theodosius* was born in purple on the third year of *Mauricius's* Empire on the twenty sixth of the month September, and therefore on the fourth Indiction, which had begun from the *Calends* of the September of this year. The same *Theodosius* was afterwards Crowned Augustus by his Father *Mauricius*, in the eighth Indiction, on the twenty sixth of the month March, when he was four years and an half old, as *Theophanes* relates in his *Chronicon*, pag. 225. *Valf.*

Six Books of Ecclesiastical History of *Evagrius* Scholasticus
Epiphaniensis and [one] of the Ex-*Præfects*.

THE END.

THE

THE

LIBRARY OF CONSTANTINE IN FOUR BOOKS.

Written in GREEK, by *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestine*; done into ENGLISH from that Edition set forth by *Valesius* and Printed at PARIS in the Year 1659.

Together with

Valesius's Annotations on the said LIFE, which are made ENGLISH, and set at their proper places in the Margin.

Hereto is also annex the Emperor CONSTANTINE'S ORATION to the CONVENTION OF THE SAINTS, and EUSEBIUS PAMPHILUS'S SPEECH CONCERNING THE PRAISES OF CONSTANTINE, Spoken AT HIS TRICENNALIA.



CAMBRIDGE,
Printed by *John Hayes*, Printer to the University. 1682.

THE
FIRST BOOK
OF
EUSEBIUS PAMPHILUS
'CONCERNING
THE
LIFE
OF THE
BLESSED EMPEROUR
CONSTANTINE^b.

VALESIUS'S Advertisement to the READER.

IN My Annotations on Eusebius's Ecclesiastick History, I have remarked, that the Titles or Contents of the Chapters, which are prefixt before each Book, were composed by Eusebius himself. And this, in my judgment, I have proved by most evident Arguments. But, in these Books concerning the Life of Constantine, the matter is otherwise. For the Contents of these Books were not made by Eusebius himself, but by some other more modern Authour. Now, I make this conjecture from hence, both because the Contents of these Chapters, are for the most part uncouth, insipid, and barbarous; and also in regard they always speak of Eusebius in the third person; whereas, in the Contents of the Chapters of his Ecclesiastick History, Eusebius always names himself in the first person. Besides, the distinctions of the Chapters are two thick, and occur too often; and one Letter and Constitution of the Emperour, is divided, and torn asunder as 'twere, into many Chapters. Which thing is wont often to beget a loathing and nauseafulness in the Reader. I forbear mentioning the barbarous words and terms, which occur frequently in these Contents. For, in them you diverse times meet with *παλαιοι, ιδιαιτες, νεωτεροι, and αριστεροι*. All which considerations make me of this opinion, that I should believe any one else, rather than Eusebius, to have been the Authour of these Contents. Nevertheless, whoever the person was, he was ancient, and lived not at any great distance from the Age of Our Eusebius. And this is chiefly Collected from the Contents of the Fourth Book; wherein you may read some passages, which could not have been known, but by a Writer Contemporary with those times, of which sort is that concerning Marianus the Tribune and Notary, in the Contents of Chapter 44. Book 4; the name of which Notary we might at this day have been ignorant of, had not that Authour of the Contents, and after him Sozomen, given us information thereof. I have sometimes conjectured, that Acacius, (he, who succeeded Our Eusebius in the Chair of the Church of Caesarea, in regard he publisht these Books of his Master after his death,) Composed these Contents. But this is but a mere conjecture, which any one that will, may follow. Lastly, the Reader is to be Advertised, that in all our Manuscript Copies, the Titles of these Chapters are written without the * Numerall Notes. And in The Old Sheets belonging to the Kings Library, they occur prefixt before each Book. But in the Fukeian Manuscript, they are not only set before each Book; but are also added to every Chapter, in the Body of each Book.

* That is, without setting forth what Chapter it is, viz. the 20th, &c.

^a *Εἰς τὸν Κεῖν οὗ μαγελὸς κοινωμένη.* So *Grecians* are wont to inscribe their Books written concerning any one's Life: *Philostatus* gave his Books concerning the Life of *Apollonius Tyaneus* this Title, *φαιστωγὰς εἰς τὸν Ἀπολλωνίου τοῦ μαγελὸς Κεῖν λόγος*; *Philostatus's* eight Books concerning the Life of *Apollonius Tyaneus*. So also *Marianus Antoninus* entitled the Books concerning his own Life, *ἡ τοῦ Μαριαννοῦ ἐκκλησιᾶς ἱε'*, twelve Books of [Remarks] upon himself. 'Tis further to be noted, that although these Books have this Title, concerning the Life of the Emperour *Constantine*, yet all things are not contained therein, which were performed by that Emperour, but those matters only are described, which relate to true piety, and the Glory of the Christian Religion. Whereof *Eusebius* gives an express advertisement in the beginning of this book, chap. 11. *Valef*.

^b At this place *Roberts Stephens* has added these words, *λόγος τριών, five Books*; what Copies he followed, I know not. For these words occur not, either in the King's Copy, or in the Old Sheets. Neither are these words to be found in the *Fukeian Manuscript*. 'Tis certain, this Work concerning the Life of the Emperour *Constantine* consists only of four Books; which is also attested by *Photius*. But, because *Eusebius* had added three small Pieces, to wit, the Emperour *Constantine's* Oration to the Convention of the Saints, the description of the Church at Jerusalem together with the Sacred Presents there Dedicated by *Constantine*, and a *Panegyrick* spoken at *Constantine's* Tricennalia; hence it came to pass, that this Appendix was by some taken for a Fifth Book. Indeed, the Index of the Chapters, which is prefixt before *Constantine's* Oration to the Saints, in the *Fukeian Manuscript* has this Title, *καρατάξις τῶν τριετῶν λόγων*, the chapters of the Fifth Book. But in the King's Copy, the Index of the Chapters are omitted, and this Title is written at the side, though in a more modern hand, *αἱ τρεῖς τῶν ἐκκλησιᾶς*, the beginning of the Fifth Book. *Valef*.

The Preface.

Concerning the Death of Constantine.

AL. Mankind have not long since celebrated the recurring periods of our great Emperour's compleated * *Tricennalia* and *Tricennalia*, with Festivities and publick Banquets. We our selves also, by a *Panegyrick* spoken in his *Tricennalia*, have lately venerated the same Glorious Conquerour environed with a Synod of God's Sacred Ministers. Moreover, ^b we have platted him Crowns of *Tricennalia* Oration, wherewith we lately encircled his Sacred Head within his own Imperial pallace. *αὐτῷ ἡμῶν*

tion spoken by *Eusebius* in *Constantine's* *Tricennalia* is not now extant. We can only affirm this of it, that it was spoken in the *Nicene Synod*, in the presence of the Emperour *Constantine*, as *Eusebius* attests in the following words: but he tells us this very thing much more plainly in book 3, chap. 11. *Valef*.

Moreover, ^b we have platted him Crowns of *Tricennalia* Oration, wherewith we lately encircled his Sacred Head within his own Imperial pallace. *αὐτῷ ἡμῶν* *ἐκκλησιᾶς*, we have platted him *Tricennalia* Crowns of Oration. He means The *Tricennalia* Oration concerning the praises of *Constantine*, which *Eusebius* had annexed at the close of his books concerning the Life of *Constantine*, as he himself attests book 4, chap. 45. Nevertheless, in the *Fukeian Manuscript* this Oration is prefixt before *Eusebius's* Books of the Life of the Emperour *Constantine*. Which is very right indeed, if we respect the time when this Oration was spoken; but 'tis Contrary to the opinion of the Writer himself, who ordered that Oration to be placed at the close of these books. *Valef*.

of God *Licinius*, whose Sentiments were quite contrary hereto, * drove all God's Worshippers, who lived under his Dominions, from his Imperial Palaces; and sent into Banishment those persons in his Court that were faithfullest and best-affected to him. And such persons as for their former brave actions had received from him honour and dignities, them he ordered to serve others, and to perform servile Offices. And when he had seized upon the Goods of every one of them, as if they had been some unholy's for Gain; at last he threatned [to punish] those with death, who assumed to themselves the salutary name [of *Christians*]. * Further, whereas he himself possessed a mind that was inconvenient and lustful, and committed infinite Adulteries, and the most infamous Acts of obscenity; * it was his Sentiment that no man could be chaste and continent; * and thus, from his own distemper he past an ill judgement upon the Nature of mankind in general.

* Or, He himself making use of himself as the Brink and Reproach of Nature.

On the eighth year of *Constantine's* Empire. For there were two Civil Wars between *Constantine* and *Licinius*. The first War, wherein *Licinius* was vanquished at *Gabalus* in *Pannonia*, happened on the year of *Christ* 314. The reasons of which War are Recorded by no other Writer, that I know of, but the *Author* of the *Exceptional Epistle* *Constantine*, which I have long since published at the end of *Ann. Marcellinus*; see pag. 473. But the latter War was that, wherein *Licinius* was routed near *Mazimale*, and at length compelled to a surrender of himself on the year of *Christ* 314. *Eusebius* has made no mention of the former War; for this reason perhaps, because *Licinius* as yet had not raised Persecution against the *Christians*. For *Licinius* on the fourteenth year of *Constantine's* Empire, as 'tis Recorded in *Soliger's* and *Miræus's* Edition of *Eusebius's* *Chronicon*, that on the year of *Christ* 330. The same year occurs in *Cedrenus's* *Chronicon*. But *Baronius* relates, that *Licinius* raised Persecution against the *Christians* on the year of *Christ* 316. But in *Baronius's* *Annals*, the History of both the Wars against *Licinius* is very much confused, and will be amended, partly from *Marcellus's* *Epistle*, and partly from the *Epistle* *Constantine* to *Eusebius* published by me. * This certain *Scygonem* (book 1, chap. 7.) attests in express words, that *Licinius* undertook to persecute the *Christians* after the *Gabalus* War. Volef.

* From these words a new Chapter ought to have been begun. For these words belong to *Licinius's* second Law. Further, the expression *ἐκ τῆς ἐκείνου*, which occurs in the Contents of Chap. 53, seems to be faulty, and put instead of *ἐκ τῆς αὐτοῦ*, in the Church. And yet 'tis strange, that both in the King's Manuscript, and in the old Sheets, the reading is constantly, *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ*. Although in the old Sheets 'tis mended in the same hand, *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ*. But in the *Folius* Manuscript 'tis excellently written thus, *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ*, should not meet in the church together with the same. Volef.

* Or, He despair'd of finding the Ornament of Chastity amongst men. *Valefius* thinks it should be written and pointed thus, *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ*. He despair'd of finding the Ornament of Chastity amongst men, making use of an ill argument.

CHAP. LIII.

[*Licinius's*] Edit, that Women should not meet in the Churches together with the Men.

Wherefore he gave Command, that the men should not be present at prayers [in the Church] of God together with the women; nor should women frequent the Venerable Schools of Virtue: Lastly, that the Bishops should not deliver the Divine Precepts of Religion to women; but, that women should be made choice of, to be the Teachers of women. But whereas these things seemed ridiculous to all

persons, he invented another device for the subversion of the Churches. For, he ordered, that the solemn Assemblies of the people should be held without the Gates, in the open fields; affirming, that the fresh air without the Gates was far more commodious for crowds, than the Oratories situate within the City.

CHAP. LIV.

That he gathered from the Militia those who refused to Sacrifice and forbade, that such as were shut up in Prisons should have any nourishment given them.

But when he perceived they would not obey him even in this; in future [he went to work] *bars-fac* [as we say], and gave order, that the * *Civil Militie* should be removed from their attendance upon the * *Præfidal Office*, unless they were * *See note (b).* willing to sacrifice to Demons. * The *Officer* therefore of Magistrates throughout every Province, were emptied of pious and religious persons. And he himself, who made this Law, was deprived of the prayers of holy men, which he had bereaved himself of. What need we, * besides these things, make mention, in what manner he gave order, that no person should show compassion to those afflicted in prisons, by ministering food to them; nor, that any one should take commiseration of such as perished with Famine in their Bonds: (that is, that not so much as one good man should exist;) nor, that those who by nature it felt are drawn to a compassion of their neighbours, should do any thing of good? Indeed, this was clearly the most impudent and unjust of Laws, and far out-did the utmost cruelty of Nature. To which Law there was a penalty also annexed, that they who shewed compassion, should suffer the same inflictions with those to whom they shewed it; and that such as performed Offices of Humanity, should be liable to punishment.

* *Tāzēn* or *ἡγεμόνες* are Offices of Magistrates. For each Magistrate had his Office or Attendance. This Office was a certain Body of Officers or Soldiers, who attended on the Judges, as may be seen in the Notitia of the Roman Empire. These Officers the Greeks termed *ταξίτες*, as I have long since remarked at the 26th book of *Ann. Marcellinus*, pag. 318 of my notes. The Old Glosses therefore are right, in explaining *ταξίτες* *ἀρχαῖοι*, officers, *ἀρχαῖοι*. So *Justin* right, in explaining *ταξίτες* *ἀρχαῖοι* to the *corinthians*; * *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ* *ἐκ τῆς αὐτοῦ*. Don't you see children, how when at play they make a company of Apprentices or Attendants, and Officers, &c. *Palef.*

* *Τὸν ἐκείνου* *ἐκείνου*. *Johannes Morinus*, a Learned person who has rendered these Books into French, thought that by *ἐκείνου* here, the Gentiles or Heathens were meant; as if *Eusebius* had said, that such we make mention of the Heathen. See chap. 43, note (b). But *Christophorus* renders *ἐκείνου* *ἐκείνου*, besides; as if it were the same with *ἐκείνου* *ἐκείνου*, in what manner *Eusebius* excels himself at chap. 43. *Palef.* *Valefius* renders it in the same manner with *Christophorus*.

CHAP. LV.

Concerning *Licinius's* Improbity and Avarice.

Such were *Licinius's* Constitutions. But, what need we reckon up his Innovations concerning Marriages? Or his new Laws in relation

tion to such as are ending their lives? Whereby he presumptuously abrogated the ancient, good, and wisely established Roman Laws, and instead of them introduced certain barbarous and inhuman: [Ordinances.] Besides, he found out a thousand sorts of Exactions towards his Subjects. On which account, he invented * *New* *Surveyors* of Lands, that he might compute a small field to be greater in measure, because of his insatiable desire after unequal exactions. For this reason, he enrolled in his *Consul Tables* the names of countrymen who were not alive, but had been dead long before; procuring to himself from hence a filthy and ignominious gain. For his sordidness had no measure; nor was his uncharitableness to be circumscribed by any Limit. Wherefore, when he had filled all his Treasuries with Gold, Silver, and immense quantities of Riches, he sighed and lamented his Poverty; his mind being disquieted with the disease of *Tantalus*. [Why should I mention] what punishments of Exile he inflicted on Innocent persons? What proscriptions of Goods? What Imprisonments of men well-defended and of eminent quality; whose young wives he delivered to some impure slaves, that they might be most injuriously vitiated? How many married women, virgins, and young maids he himself attempted to force, though his Body was now rendered decrepit by age? 'Tis needless to enlarge upon these things, in regard the exorbitancy of his last Actions hath evinced his former to be trivial and in a manner nothing.

* Or, Re-measuring.

† The punishment allotted him was, as we are told, to starve in the midst of plenty.

* See what I have noted at chap. 8, book 10, of *Eusebius's* *Historie*, where the passages are transcribed almost word for word.

* *Τὸν ἐκείνου* *ἐκείνου* *ἐκείνου*. So the words are to be considered; which *Christophorus* perceived not, indeed in the *Folius* Manuscript, after the word *ἐκείνου* is added a *ἐκείνου*.

* *Τὸν ἐκείνου* *ἐκείνου* *ἐκείνου*. After these words, an *Altitudo* is to be placed. For there is an imperfection; which is nevertheless may be made up from book 10, chap. 8, in this manner; *ἐκείνου* *ἐκείνου* *ἐκείνου*, detaching from the way of false reason. To the *Fals*, *Turris*, and *Saviti*. Copies, the reading is *ἐκείνου* *ἐκείνου* *ἐκείνου*. *Palef.*

* *Ὁν ἐκείνου* *ἐκείνου* *ἐκείνου*, who was the last *Antiquary* and Ring-leader of the *Christian* Persecution, as *Eusebius* relates in book 8, of his *Eccl. Historie*. *Cedrenus* writes, that on the eighteenth year of *Diocletian*, *Maximianus* had raised a Persecution against the *Christians*, by the permission of one *Maximianus*, an *Imperator*. Who having tossed *Asis* of *Plat* lust with impiety against *Christ*, *Galerius* made an establishment by an *Edict*, that *Masters* should give them to their Scholars to be learned by heart. But any one may perceive, that *Cedrenus* is out here, who attributes this to *Galerius* *Maximianus*, which was performed long after by *Maximianus*. This is an usual mistake amongst the Greeks, to confound *Maximianus* with *Maximianus*. *Valef.*

CHAP. LVI.

That at length he undertook the raising a Persecution [against the Christians.]

IN fine, he proceeded to that height of madness, that he armed himself against the Churches; and set upon the Bishops, whom he accounted to be his chiefest Adversaries; and look't upon them as Enemies, who were friends to the Pious and Great Emperor. On which account he sharpened his fury most especially against them, having forsaken * the way of sober and right reason. Nor did he take into consideration the memory of them, who had Persecuted the *Christians* before him, nor of those, whose Destroyer and Punisher he himself had been appointed, because of the height of those impieties at which they had arrived. Neither [did he reflect upon] what he had been an executioner of; then, when with his own eyes he beheld the * chief Author of [our] mischiefs, whoever he was, smitten with a scourge sent from Heaven.

* *Ὁν ἐκείνου* *ἐκείνου* *ἐκείνου*, who was the last *Antiquary* and Ring-leader of the *Christian* Persecution, as *Eusebius* relates in book 8, of his *Eccl. Historie*. *Cedrenus* writes, that on the eighteenth year of *Diocletian*, *Maximianus* had raised a Persecution against the *Christians*, by the permission of one *Maximianus*, an *Imperator*. Who having tossed *Asis* of *Plat* lust with impiety against *Christ*, *Galerius* made an establishment by an *Edict*, that *Masters* should give them to their Scholars to be learned by heart. But any one may perceive, that *Cedrenus* is out here, who attributes this to *Galerius* *Maximianus*, which was performed long after by *Maximianus*. This is an usual mistake amongst the Greeks, to confound *Maximianus* with *Maximianus*. *Valef.*

CHAP. LVII.

That *Maximianus* having been afflicted with a Fiftulous Ulcer that bred worms, wrote [a Law] in favour of the Christians.

FOR, whereas he had begun a Siege of the Churches, and was the first that had defiled his own soul with the blood of just and religious persons; a punishment sent from God leized him; which, having made its beginning in his very flesh, proceeded even to his soul. For on a sudden an Impostume arose upon him about the mid of the privy parts of his Body; after that a *Fistula* in ano; and both these diseases spread incurably, and did eat into his inmost bowels. From them bred an unfreakable multitude of worms, and a most * noyful stench proceeded * Or, *terribly*. therefrom. For, the whole mass of flesh upon his body, by reason of that abundance of food he devoured, was grown to an immense fumes; which being then putrified, became (* 'tis said) an intolerable and most horrid spectacle to those that approach't him. Whilst therefore he was struggling under these many and great afflictions, at length, though late, he began to be sensible of the Villanies he had audaciously committed against the Church. After which, having made his confession to God, he stops the Persecution against the *Christians*; and by Laws and Imperial Edicts orders that their Churches should with all expedition be built; and command that the *Christians* themselves should perform their usual Solemnities, and make Supplications [to God] for him.

CHAP. LVIII.

That *Maximianus* being a Persecutor of the Christians, fled away in a servile habit and hid himself.

SUCH was the punishment, which the Beginner of the Persecution underwent. But this [*Licinius*], concerning whom we now speak, who had been an eye-witness of these things, and by experience had had an accurate knowledge thereof; nevertheless, on a sudden forgot all; neither did he call to mind the punishment inflicted on the Former, * nor the revenging judgment [divine justice executed] on the Later. Who, because he strove with the greatest earnestness imaginable, to out-do the Former in a Combat of mischiefs as 'twere, gloried in his invention of new punishments against us. For he was not satisfied with Fire, Sword, and the * *Tortures* with Nails; nor with the wild- * *Περὶ* beasts and depths of the Sea. But besides all these, he himself contrived a certain new sort of punishment, and by a Law gave order, that those members whereby we perceive the light, should be destroyed. Immediately therefore, vast numbers, not only of men, but of children and women also, having had the Sights of their right eyes, and the junctures of their feet rendered useless, partly by Iron, and partly by *Cauteries*, were * Or, *Scattered* thrust into the Mines, there to be afflicted with *rigorous* daily Labour. On which account, the just judgment

* Or, *terribly*.

* Or, *Scattered*.

CHAP. LIX.

That Maximine, blinded by [the acuteness of] his Disease, * issued out a Law in favour of the * Or, Christians.

Further, when this Disease, wherewith God had afflicted him, was arrived at a greater degree of acuteness and vehemency, * his eyes leap't out; and falling from their proper place, left him blind; thus, by a most just sentence he underwent the same punishments, which he had been the first Inventor of against God's Martyrs. Breathing nevertheless still after these so calamitous miseries, at length, though late, he also made an open confession to the God of the Christians, and declared his own oppositions of the Deity. He likewise composed a Retraction, in such manner as the former person had done, and by Laws and Edicts in writing confessed his own error in reference to those whom he thought to be Gods; attesting, that by experience he felt he had found, the Christians God to be the only true God. Notwithstanding Licinius knew all this, not by the information he received from others, but from the very facts themselves; yet wrapping up his mind within some thick darkness as 'twere, he † resolved upon a performance of the very same things they had done.

* Or, Altered, or, closed with those very Actions, or, person.

ment of God not long after seized this person also; at such time as, putting his trust in Demons, whom he thought to be Gods, and confiding in innumerable Myriads of Armed men, he began an Engagement. For, being at that time deprived of the divine † assistance, he devoted himself of the Imperial Habit, which in no wise became him; and having in a cowardly and most unmanly manner shrowded himself in the common crowd, * purchased his own safety by flight: after this, he absconded in the fields and Country Villages [clothed] in a servile habit, and supposed he might have kept himself concealed. But he could not thus avoid the great Eye † of Providence which inspects all things. For when he hoped his life was now in safety, being struck with God's fiery dart, he fell prostrate on the ground; and his whole body was in such a manner consumed by a blow given him from Heaven, that the entire * shew of its Pristine beauty vanished; and only his parch't bones, turned into a perfect Skeleton, like some Ghost, were left remaining to him.

† Or, Hope.

* Or, Intended.

† Or, Of universal providence.

* Or, Figure.

THE
SECOND BOOK
OF
EUSEBIUS PAMPHILUS
CONCERNING
THE
LIFE
OF THE
BLESSED EMPEROUR
CONSTANTINE.

CHAP. I.

Licinius's Clandestine Persecution, and his Murder of the Bishops at Anasias [a City] of Pontus.

IN this manner the forementioned [Licinius] plunged himself into the pit of the * impious. And, imitating their example to his own destruction, whose ruins by reason of their Impiety he had beheld with his own eyes, he re-kindled the Persecution against the Christians, like some raging fire long since extinguished; and blew up the flame of impiety to a greater fierceness than his predecessors had done. Moreover, (like some outrageous wild-beast, or crooked Serpent rolled together about himself,) breathing forth Rage and Hostile Menaces against God, he durst not as yet commence an open War against the Churches of God within his own Dominions, because of his fear of Constantine: but concealing the venom of his malice, he contrived secret Plots, and those in some particular places only, against the Bishops; and † by calumnies framed by his Governours of Provinces, destroyed the eminentest and most approved amongst them. And the manner of murdering them was new, such as never was known before. * Indeed, the Facts perpetrated at Anasias [a City] of Pontus, far exceeded the most superlative Cruelty.

† Or, By the treachery of his Governours in each Province.

* Tawny.

It must be made

† Or, from book 10. chap. 8. of his Ecclesiastical History; where these passages occur almost word for word.

Further, 'tis strange that Eusebius should have made no mention, either in his Ecclesiastical History, or in these books, of Basiliscus Bishop of the Amaseia: which Prelate nevertheless, as all Greek Writers do agree, was slain by Licinius's order. But Philostorgius, in the first book of his Ecclesiastical History, writes in express words, that Basiliscus Bishop of Amaseia in Pontus was present at the Nicene Council. Further, the Nicene Council, as 'tis manifest amongst all men, was convened the year after Licinius's deposition. Besides, Athanasius in his first Oration against the Arians, (where he makes mention of the eminent Bishops who were either present with him at the Nicene Council, or had approved of his opinion;) together with others, names Basiliscus Bishop of Pontus. Nor does he style him Martyr, although he there counts Hosius Confessor. The Acts also of Basiliscus, which are extant in Metaphrastes, seem to me foolish and fabulous. And most of the passages which occur at the beginning of them, are word for word taken out of Eusebius. But that little story concerning the Virgin Glaphyra was, in my judgment, framed by some idle people. False.

CHAP. II.

The demolitions of the Churches, and Butcheries of the Bishops.

WHERE some of the Churches, after that former * demolishment of them, were * Or, thrown down to the ground from their vast height; others were shut up by the Governours in their severall districts, least any one of those persons who usually frequented them, should meet there, or least they * might render

In the Fulk Manuscript, and in St Henry Savile's Copy, 'tis written *demolish* in book 10. chap. 8. of his Ecclesiastical History 'tis written *demolish*. False.

Saviour, and given this Signall to the Army about him; got the better in the first Engagement. Not long after, he was superiour in a second Fight, and obtained a far greater Victory; in regard the Salutory Trophy was carried before his Army,

Pannonia, at *Cibalæ*; which *Zosimus* describes excellently well in his *Second Book*, as also the *Author* of the *Excerpta de Gestis Constantini*, pag. 473. This Fight hapned when *Valentinian* the second time and *Constantine* were Confuls; on the eighth of the *Ides of October*, as 'tis recorded in *Plinius's* *Fastii*. To whom agrees *Sigismon* in his third *Book de Occidentali Imperio*. In *Eusebius's* *Chronicon* the *Cibalensis* Battle is ill placed on the seventh year of *Constantine*, in regard that Action hapned on the eighth year of his Empire. Yea, if you compute the matter exactly, it was now the ninth year of *Constantine's* Empire. For, his ninth year began on the eighth of the *Calends of August*, *Valentinian* the second time and *Constantine* being Confuls. *Plinius* writes thus concerning the Wars between *Licinius* and *Constantine*. *Ita postea orbi Romani dubius quiescit, qui quamvis per Flavii Soremam nuptiam Licinio concessi inter se erant, ob diversos mores tamen anxie trivennium congruere quiescere, &c.* Thus the power of the Roman world was gotten by two. Who though by *Flavii's* Sister married to *Licinius* they had been joined together, yet because of their different dispositions, for three years space they could ill agree, &c. Which passage does manifestly confirm *Licinius's* *Fastii*. Outside, from the opinion of the *Eusebian* *Chronicon* it ought to be said, *Biennium*, for two years space. A passage in *Eusebius's* Tenth Book must also be corrected, which is commonly Printed thus. *At primo tempore in Pannonia, secundo ingenti apparatu bellum apud Cibalas instructum, repetitis oppressit, &c.* Doubtless, the word *Secundo* must be expunged, which was added by some unskillful Transcriber. For first, *Constantine's* first Battle against *Licinius* was at *Cibalæ*, as we have shewn above. Then, it would be ridiculous to say, that the first Battle was in *Pannonia*; the second at *Cibalæ*; in regard *Cibalæ* is a City of *Pannonia*. Moreover, *Pannia* who rendered *Eusebius* into Greek, acknowledges not that word *Secundo*, as appears from his *Readition*. Yet *Orosius* (as also the *Author* of the *Historia Miscellanea*) hath followed the vulgar reading in *Eusebius*. For his words are these; *Constantinus Licinium Soremis sua viram in Pannonia primum vicit, deinde apud Cibalas oppressit*. Valef.

^b This second Fight of *Constantine* against *Licinius*, hapned in *Thracia*, as *Zosimus* informs us. But *Zosimus* mentions not the very place: but the *Author* of the *Excerpta de Gestis Constantini* pag. 474. says 'twas fought in the *Campus Martius*: which place is exactly unknown to us. Further, this Battle hapned on the same year with that at *Cibalæ*, as 'tis concluded from the Relation of *Zosimus*, and of that unknown *Author*. Which may also be demonstrated by this argument. After this Battle a Peace being made up between *Constantine* and *Licinius*, on the year following *Constantine* and *Licinius* were made Confuls; and in the *West* that year is inscribed, *Constantine the Fourth and Licinius the fourth time Confuls*; but in the *Eastern parts* *Licinius's* name is set forth, in this manner, *Licinius Augustus the Fourth and Constantine the fourth time being Confuls*; as it occurs in the *Excerpta de Gestis Constantini*. Valef.

CHAP. VII.

That in the Battels, where-ever the Standard, made in the form of a Cross, was, there a Victory was obtained.

I Ndeed, where-ever that [Standard] appeared, hapned a Rout of the Enemies, and a pursuit [was made] by those who had gotten the better. Which when the Emperor perceived, in what ever place he saw any party of his Army press hard upon, thither he ordered the Salutory Trophy to be carried, as some most efficacious Amulet to procure a Victory. After the doing whereof, a Victory followed immediately; in regard Strength and Courage was by a divine act of providence infused into those who fought.

* Or, Remedy, or help.

CHAP. VIII.

That fifty persons were made choice of, to carry the Cross.

W Herefore, out of the *Protections* that were about him, he made choice of such persons as excelled for strength of body, courage of mind, and exemplariness of piety; on whom he imposed only this duty, that they should take an assiduous care of this Standard. * These persons were in number no less than fifty: on whom nothing else was incumbent, but to surround, defend, and guard the Standard; which each of them by turns carried on his shoulders. These things the Emperor himself related to us who compose this History, whilst he was in Peace and Repose, a long time after [the Transfiguration] of these affairs; and to his Relation he added a matter highly worthy to be recorded.

These persons were in number no less than fifty: on whom nothing else was incumbent, but to surround, defend, and guard the Standard; which each of them by turns carried on his shoulders. These things the Emperor himself related to us who compose this History, whilst he was in Peace and Repose, a long time after [the Transfiguration] of these affairs; and to his Relation he added a matter highly worthy to be recorded.

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CHAP. IX.

That one of the Cross-bearers who fled, was killed; but he that by Faith stood his ground, was preserved.

F Or he said, that a dismal noise and sudden disturbance having one time put the Army into a consternation during the very heat of an Engagement, he who bore the Standard on his shoulders, was in an agony by reason of his fear; whereupon he delivered the Standard to another, to the end he might make his escape out of the fight. That other person had no sooner taken it, * but he who slipped away, being got without the protection of the Standard, was stuck into the belly by a Dart cast at him, and was deprived of his life. Thus this man underwent the punishment of his cowardice and infidelity, and lay dead upon the Spot. But the Salutory Trophy became the preservative of his Life who bore it. In so much that, though Darts were frequently cast at him who bore the Standard, yet he was preserved unhurt: but the Spear of the [Salutory] Trophy received the Darts. And this was a thing which far surpassed every miracle, [to see] in what manner the Enemies Darts fell upon the smallest circumference of the Spear, whereon they were fixt and stuck fast; but the Standard-bearer was preserved from death; yea, none of those employed in this Office did ever receive a wound. This is not our relation, but the Emperor's own, who amongst other matters declared this also to us. Who, when by the power of God he had obtained the former Victories, afterwards marched forward, and moved his Army in a Military order.

CHAP.

CHAP. X.

Various Fights, and the Victories of Constantine.

B UT the Van * of the adverse party, not able to stand his first Attack, cast away their Arms with both their hands, and fell prostrate at the Emperor's feet. He saved them all, being one that was highly pleased with the preservation of men. But others of them, who continued in Arms, prepared themselves for an Engagement. To whom when the Emperor had proposed overtures, and had * treated them with expressions of kindness and friendship; perceiving they were not to be persuaded, he sent his Army against them. They turned their backs immediately, and betook themselves to flight. And some of them, taken in the pursuit, were slain by the Law of [Arms]; * but others ran one against another, and so were cut off by their own swords.

CHAP. XI.

Licinius's Flight, and Incantments.

A Fter this, when their Prince saw himself deprived of an assistance * from his friends, and that the vast numbers as well of Soldiers as Auxiliaries which he had gotten together, were vanquished; and was experimentally convinced that the hope he had placed in those whom he thought to be Gods, was vain; he forthwith betook himself to a most inglorious flight. And in this manner he made his escape, and * secured himself from danger; because the most pious Emperor ordered his own men not to make a close pursuit after him, to the end of flying he might obtain safety. For 'twas his hope, that *Licinius*, made sensible of the unhappy posture of his own affairs, might at length desist from his mad boldness, and would change his opinion for thoughts that were found and better. These were *Constantine's* thoughts, suggested to him from that transcendancy of Humanity wherewith he was endow'd; and he took a resolution patiently to bear injuries, and to give Him pardon who deserved it not. But so far was *Licinius* from abstaining from his pristine improbity; that he heap'd mischiefs upon mischiefs, and attempted more nefarious and audacious Facts. Moreover, he betook himself again to the evil Arts and practices of Conjurers, and was more insolently emboldened. But, that saying might have * fifty

* These words are taken from a new sense, to signify Soldiers. Indeed, the *Militia* was a kind of Temporary levitude. Which *Suidas* tells us also, in the word *στρατιωτῶν*. Hence 'tis, that the *Tyrans* were marked, like Servants, with certain marks in their skin. The *Missio* likewise, or *Military discharge* answers the *Manumission* or making free of Servants. With good reason therefore *Eusebius* terms the Roman Soldiers *servi*. But if any one be displeased herewith he may easily make it off his own men. Valef.

* Or, 'twas in safety.

the might obtain safety. For 'twas his hope, that *Licinius*, made sensible of the unhappy posture of his own affairs, might at length desist from his mad boldness, and would change his opinion for thoughts that were found and better. These were *Constantine's* thoughts, suggested to him from that transcendancy of Humanity wherewith he was endow'd; and he took a resolution patiently to bear injuries, and to give Him pardon who deserved it not. But so far was *Licinius* from abstaining from his pristine improbity; that he heap'd mischiefs upon mischiefs, and attempted more nefarious and audacious Facts. Moreover, he betook himself again to the evil Arts and practices of Conjurers, and was more insolently emboldened. But, that saying might have * fifty

† Or, in like manner.

CHAP. XII.

In what manner Constantine, praying in a Tabernacle, obtained the Victory.

L Icinus having therefore involved himself in such [impieties] as these, was thrust headlong into the pit of destruction. But the Emperor, when he saw there was a necessity of a second Battle, diligently * applied himself to [the worship of] his Saviour. And pitch'd a * Tabernacle of the Cross without [his Camp], and at a good distance from it: where he [lived] chastely and purely, and poured forth his prayers to God; agreeable to the practice of that old Prophet of God; concerning whom the divine Oracles give this attestation, that

* He pitch'd the Tabernacle without the Camp. * Exod. 33:7. Some few persons, of whose Faith piety and benevolence he had the most assured proof: were continually present with him. And thus he was always wont to do, as often as he was about to begin a fight. For he was slow, because he would be secure; and 'twas his constant usage to act all things by the advice of God. Further, when with great earnestness he made Supplications to his God, he was always vouchsafed the Divine presence. After which, moved as 'twere by a more Divine inspiration, he was wont to leap out of the Tabernacle, and would forthwith give order for the immediate march of his Army; and that without delay, yea even in that very hour, they should draw their Swords. His men would fall on pell-mell, and cut down all before them without any distinction of age; till such time as (having gotten a Victory within a very short space,) they had erected Victorious Trophies against their Enemies.

* Hence it appears, that what I have noted at the tenth chapter being a city, that *Eusebius* speaks there concerning the former Battle, which was fought at *Cibalæ*, Valef.

† Or, Delicately his leisure to his Saviour.

* Concerning this Tabernacle which *Constantine* carried about with him in his expeditions, *Sigismon* writes in book 1, chap. 5. Valef.

† Or, Made use of a chaff and pure diet.

* He pitch'd the Tabernacle without the Camp. * Exod. 33:7. Some few persons, of whose Faith piety and benevolence he had the most assured proof: were continually present with him. And thus he was always wont to do, as often as he was about to begin a fight. For he was slow, because he would be secure; and 'twas his constant usage to act all things by the advice of God. Further, when with great earnestness he made Supplications to his God, he was always vouchsafed the Divine presence. After which, moved as 'twere by a more Divine inspiration, he was wont to leap out of the Tabernacle, and would forthwith give order for the immediate march of his Army; and that without delay, yea even in that very hour, they should draw their Swords. His men would fall on pell-mell, and cut down all before them without any distinction of age; till such time as (having gotten a Victory within a very short space,) they had erected Victorious Trophies against their Enemies.

Copy 'tis his usage. I write in *deus angelis* fortis, within a very short moment of an hour; so I found it mend'd in *Morani's* Copy, and its *deus* 'twas, till such time as; in which manner *Eusebius* does usually express himself. Valef.

CHAP. XIII.

His Humanity towards the Soldiers that were taken Prisoners.

I N this manner was the Emperor long before won, both to behave himself, and to order his Army, before they engaged in a Battle: for he always preferred God before his own Life; and studied to perform all things by his advices; and used all imaginable caution to prevent the slaughter of many men. On which account, he consulted the safety of the Enemies no less, than

C c c 3 that

tofore usually performed in every City and Country; so that, no person in future should dare, either to erect the Statues of the Gods, or to attempt divinations and other such vain Arts; nor, in any wife to Sacrifice. The other Law ordered the structures of the Oratories to be raised to a vast height, and the Churches of God to be enlarged both in length and breadth; as if all mankind (I had almost said) were about to unite themselves to God, and as if the madness of Polytheism had been wholly destroyed. The Emperor's own Piety towards God moved him to entertain such Sentiments as these, and thus to write to the Presidents of each Province. The Law contained this also, that they should not be sparing in the expence of money; but, that the charges [of building the Churches] should be defrayed out of the Imperial Treasures. Moreover, he wrote Letters of this sort to the Prelates of Churches in all places; and such a one he vouchsafed to write to me also, which was the first Letter he sent to me by name.

CHAP. XLVI.

Constantine's [Letter] to Eusebius and the rest of the Bishops, concerning the building of Churches; and that the old ones should be repaired, and built larger by the [assistance of the] Presidents.

VICTOR CONSTANTINUS
MAXIMUS AUGUSTUS,
To Eusebius.

WE really believe and are absolutely persuaded [Dearst Brother], that in regard an impious * presumption and a Tyrannical Violence hath Persecuted the Servants of Our Saviour even to this present time, the Edifices of all Churches, have either by neglect gone to ruins, or through fear of the imminent iniquity [of the Times] have been left worshiply adorned. But now, since Liberty is restored, and that * Serpent by Almighty God's providence, and our instrumental endeavours, is forced out of the Administration of publick affairs; we suppose that the Divine margin, his power hath been sufficiently manifested to all men: * Elias, have been left worshiply adorned. There is also another Emendation, set at the margin of the Geneva Edition, *ἐκδοθέν τῶν ἀγίων*, have been adorned with left of chastity. Any one might guess likewise, that this place should be read and construed thus, *ἐκδοθέν τῶν ἀγίων ἀδελφῶν*, &c. or through fear have been made agreeable to the imminent iniquity [of the Times]. But that reading *ἐκδοθέν* is true, and is confirmed by the *Fulgentian Copy*. Val. In Socrates (book 1. chap. 9. *Eccl. History*); where this Letter occurs the reading is *ἐκδοθέν τῶν ἀγίων*, which was adorned with left of chastity.

b I suppose *ἐκδοθέν* to be meant, when Constantine does this term, because of his craftiness and age. Indeed, these following words, *for's sake out of the administration of publick affairs*, do sufficiently evince this to be spoken of Licinius. Whence also it may be conjectured, that this Letter was written a little after Licinius's deposition. Val. See Socrates, book 1. chap. 9. note (c.)

and that those, who either through fear or unbelief have fallen into any sin, having now a knowledge * Him that truly will in future return to the true and right Course of Life. Do you therefore remind which [all persons belonging to] the Churches over whom you preside, as also Bishops presiding in other places together with the Presbyters and Deacons when you know, that they use their utmost diligence about the structures of the Churches; either about repairing those that are still standing, or about enlarging them, or in building new ones where ever it shall be found requisite. And You your self, and the rest by Your Mediation, may ask necessities [for that work,] both from Our Presidents of the Provinces, and also from the Office of the Prætorian Prefecture. For they have already been empowered by Letters, to be diligently observant about Your Holiness's Orders. God preserve You, Beloved Brother.

but the word *ἀνελθὲν* belongs to the Pagans or Infidels, who had disturbed the sacred House, and several waies melted the churches. Val. The particle *καὶ* must be expunged; which occurs not in the *Fulgentian Copy*. Val. See Socrates, book 1. chap. 9. note (c.)

c See book 1. chap. 54. note (b.) The *ἀρχιερεὶς* are the *Presbiteri*, so termed because they were *ἐν τοῖς ἀρχαῖς*, that is, over the Presidents and Governors of Provinces. Therefore *ἀρχιερεὶς* is the Office of the Prætorian Prefecture, concerning which the *Notitia of the Roman Empire* is to be consulted. Further, the Office of the Prætorian Prefecture is supreme to all other Offices of all the Magistrates. For, as the *Præfatus Prætorius* in dignity excelled the rest of the Judges as well Civil as Military, so also his Officials were more honourable than all other Apparitors. Hence, in the *Chalcidian Council*, Afflict 3, the Office of the *Præfatus Prætorius* is termed *καὶ τῶν ἀρχαίων*, the greatest Office. These things were not understood by the Translators, whose mistake I had rather pass over in silence, than individually relate it. In the *Fulgentian Copy* I found it written, *καὶ τῶν ἀρχαίων ἀρχιερεὶς*, as 'tis also in *St Henry Savili's Copy*. Val.

d *ἐκδοθέν τῶν ἀγίων ἀδελφῶν*. *Christophorus* renders it, *Hic enim per litteras a me scriptas ostendit, For they are designated worshiply by Letters from me*. He has added the words *a me* from me, of his own head, which I like not. For, not the Emperor himself, but the *Præfatus Prætorius* most commonly wrote these sort of Letters. Val.

e The same Letters were sent to the Prelates & from of Churches throughout every Province. And these the Presidents of Provinces were ordered to words do what was agreeable and consonant hereto. So that, withal imaginable speed the Precepts of the Law were effectually put in Execution.

it appears, that Constantine wrote Letters after the same Copy to the rest of the Bishops of the East. Val.

CHAP. XLVII.

That he wrote against Idolatry.

BUT the Emperor made a further progress in his Piety towards God, and * The apostle transmitted to the Provincials in each Province, an Oration against the error of Idolatry. Translators have rendered this place extremely ill, in regard they thought *ἐκδοθέν* was an adjective or noun, they perceive, that a comma was to be placed after *ἐκδοθέν*, signifying nothing else but Piety, or an observance of the Deity. In this sense 'tis used in chap. 45. of this book, and in several other places in *Eusebius*. Val. d *ἀδελφῶν τῶν ἀδελφῶν ἀδελφῶν*. It must be written *ἀδελφῶν τῶν ἀδελφῶν*, as an Oration against, &c. as I found it intended in the margin of *Morani's Copy*. *Adhægatus* imports there a speech, oration, *ἀδελφῶν τῶν ἀδελφῶν*. In the *Fulgentian Copy* this place is written thus, *ἀδελφῶν τῶν ἀδελφῶν τῶν ἀδελφῶν*, an Oration against Idolatry and Error. Val.

larry,

larry, wherein they had been involved, who had Governed the Roman Empire before him. [In which Oration] he exhorted His Subjects with an admirable eloquence, to acknowledge the supreme God, and openly to assume to themselves his [Son] Christ to be their Saviour. Moreover, I judged it necessary to translate this Letter also, written with his own hand, out of the *Latine Tongue* [into Greek,] and insert it in to this present work, that we may seem to hear the Emperor himself, crying out in the hearing of all men after this manner.

CHAP. XLVIII.

Constantine's Edict to the Provinces, concerning the Error of Polytheism. The preface, concerning Virtue and Vice.

VICTOR CONSTANTINUS
MAXIMUS AUGUSTUS,
To the Provincials of the East.

Or, Eastern Provincials.

ALL things what ever that are contained in the most Authentick Laws of Nature, do give all men sufficient notices of a divine providence over and [inspiration into the administration] of all matters. Nor is there any doubt to those, whose minds are by the right way of knowledge directed to that end, but an accurate comprehension of a sound mind and of the very light it is self, by one and the same impulse of true Virtue, may lead to the knowledge of God.

Therefore, no confederate person can ever be disturbed, when he perceives most men following * Course of Life contrary the one to the other. For, the Beauty of Virtue would be unsuccessful and be concealed, unless its improbity should on the other hand * Or, Contrary purpose. f Let forth a perverse and depraved way of living. Therefore, a Crown is proposed to Virtue; but the Most high God presides in the Judgment [and] punishment of Improbity. But, I will attempt, with all possible perspicuity, to [discourse] to you all, concerning those things which I have of things future.

And perception leads to the same end, to wit, the knowledge of truth. The sense proceeds to the truth of things sensible; and the understanding to the verity of Intelligibles from the truth it felt of things sensible; and hence by degrees it ascends to the knowledge of the supreme God. Also at this place *ἐκδοθέν τῶν ἀγίων*, which was adorned with left of chastity and virtue of truth. Yes, the following words do assure us, that this place must be taken concerning Moral Virtue. Val. *Valerius* renders those Greek words set at the beginning of this note thus, *vera virtutis eodem ingenio acque incitante natura*, the nature of true Virtue verging and inclining to the same end.

g *ἀνελθὲν*, *justitiam* or *justitiam*. I read *ἀνελθὲν* *unjustitiam*, as 'tis in the *Fulgentian Manuscript*, and in *Morani's*, and *Gruter's Copy*. A little after I write, *διὰ τῶν ἀδελφῶν* *ἐκδοθέν*, *ἀδελφῶν*, therefore a Crown is proposed to Virtue. But these words are very obscure and intricate; which is partly to be attributed to Constantine himself, in regard being *ἐκδοθέν* a person that began to learn late, he was more ignorant in expressing himself, and partly to *Eusebius*, or whoever else it was, who of obscure Latin words made the Greek more obscure. In the *Fulgentian Manuscript* the reading is *ἀνελθὲν*, and *διὰ τῶν ἀδελφῶν*, &c. excellently well. Val.

CHAP. XLIX.

Concerning the Pious Father of Constantine; and concerning Diocletian and Maximian the Persecutors.

I Always lookt upon the former Emperours by reason of the Ferity of their dispositions, as persons * extraneous and foreign. My Father was the only man, who took in hand works of Lenity and Manifestude; and with an admirable Piety men disinvoked God the Father in all his Attings. But the rest [of the Emperours], not found in to their Intellectually, made immunity, rather then mildness, their Business; and this they nourished in a wonderful manner, subverting the true doctrine during their own times. Further, the fury of their improbity was kindled to such a degree, that a Civil Wars were raised by them, against all as well Divine as Humane affairs, when in the greatest repose and tranquillity imaginable.

Christians, Civil Wars. For there is nothing like a Civil War, than when the Christians were put to flight and murdered in all Cities, not when an incursion of Enemies and Barbarians, but of their own Fellow Citizens. Val.

CHAP. L.

That by reason of Apollo's Oracle, who could not give forth Responses because of The just Men, a Persecution was raised.

IT was reported, that at that time Apollodorus forbore Oracle out of a certain Dev and dark Govern, not by humane voice; whereby he declared, that The just men upon earth were an hindrance to him, that he could not speak the truth: and, that on this account [of just Oracles] were given out from the Tripods; and, that for this reason his mournful prophecies suffered her long hair to hang down neglected; and, the Art of Divination being banished, lamented that great Evil amongst men. But Let us see, what manner of conclusion these things were brought to.

αἰσχροῖς (or, if you will, *ἐκδοθέν*); which reading we have followed in our Version. *Αρσένιος* also, and *Morani* understood these words concerning the *Pythia* or *Pythia's of Apollo*. But, in the excellent *Fulgentian Manuscript*, this whole place is written thus, *ἐκδοθέν τῶν ἀγίων ἀδελφῶν τῶν ἀδελφῶν ἀδελφῶν*, &c. For this reason he [Apollo] suffered his mournful long hair to hang down neglected, &c. where agrees *St Henry Savili's Copy*. Presently, in the same Copies the reading is *ἐκδοθέν τῶν ἀγίων ἀδελφῶν*, in what manner of end these things terminated. Val.

CHAP. LI.

That Constantine, when he was a youth, heard that the just men were the Christians, from him that had written the [Edicts] concerning the Perfection.

I Now appeal to These, Most high God! [Thou knowest], that being then a very young I heard, how they, who at that time held the chief * *Καὶ οὕτως*, in the Greek Title of this chapter, 'tis true written, *καὶ οὕτως*. For Constantine was not then a child, when, as an *Hologer*, he resided at *Diocletian's Court*. For, he was delivered by his Father Constantine to *Diocletian*, on the year of Christ 294; in regard Constantine had been made *Cæsar* by *Diocletian*. At which time Constantine was about 15 years old. For he dyed on the year of Christ 337, in the 62 year of his age. Val.

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CHAP. LXVIII.

That being troubled by reason of the Disturbance, he advises to an Agreement.

U (O the Most Beautiful and Divine Providence!) what a deadly wound hath been given to our Ears, or rather to our very heart, when 'twas told us, that the diffensions raised amongst you were far more fierce than those which have been left remaining in Africk? In so much that your parts, from which we hop't a remedy might have been produced for others, do now stand in need of a greater Cure. Indeed, when we seriously considered of the Origine and cause of these [diffensions], the Occasion appeared to us very trivial, and such as in no wise deserved so fierce a Contest. Wherefore, being induced to a necessity of [penning] this Letter, and writing to Your ^{most} Unanimous Sagacity, having also called upon Divine Providence to be Our Assistant in this affair, we do upon a good account interpose

Our Self as the ^{most} Arbitrator of our mutual diffension, and as an ^{most} Administrator of Peace. For, if We Our Self God giving us his assistance, although there be a greater occasion of discord, yet by infusing yole into the Pious minds of Our Hearers, could be able without much difficulty to recall each person to more wholesome Consents; why may not we the same person (in regard the occasion is small and very trivial, which binds the agreement of the whole Body) promise Our Self an easier and far more expedite ^{most} accommodation of this matter?

[†] Or, Eusebius saw nothing here, nor perceived that this word *ἐκείναι* was to be referred to the *schism* of the Donatists, whereof Constantine had spoken above. The Emperor says therefore, that this schism was for the most part appeased, and that only some final Remains of it were left in Africa.

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CHAP. LXIX.

Whence the Controversie between Alexander and Arius arose; and, that such matters ought not to be enquired into.

WE understand therefore, that the Ground of the present Controversie arose from hence. For whereas You, Alexander, enquired of your Presbyters, what every par-

[†] Or, Eusebius saw nothing here, nor perceived that this word *ἐκείναι* was to be referred to the *schism* of the Donatists, whereof Constantine had spoken above. The Emperor says therefore, that this schism was for the most part appeased, and that only some final Remains of it were left in Africa.

cular persons [Sentiment was] concerning a certain passage of those things written in the Law, or rather asked about a part of a fruitless Controversie; and whereas You, Arius, [†] inconsiderately vented that, which you ought either not to have conceived at first, or if you had had such conceptions, it had been your duty, to have let them been buried in silence: a diffension hath been raised between you, a communion is denied; and the most holy people, your into two Factions, are separated from the harmonious unity of the whole Body. Wherefore, let both of you, mutually [†] pardoning each other, accept of what your Fellow-Servant doth reasonably advise you to. But what is that? It was fitting, neither to have asked such questions at first, nor if proposed, to have made any return thereto. For such Questions, which no Law does necessarily order or prescribe, but are proposed by the contentiousness of an improvable vacancy from business (although they may be made to exercise and employ our Natural parts about, yet) we ought to confine within our Breasts, and not inconsiderately divulge them in publick assemblies, nor unadvisedly commit them to the Ears of the Vulgar. For, what person amongst a thousand is sufficiently qualified, either accurately to comprehend the full efficacy and nature of things so sublime and profound, or to explicate them according to their worth and dignity? Or, should any man look upon this to be an easy performance, how small a part of the Vulgar will be induced to be fully persuaded hereof? Or, what man can without danger of falling into gross errors, twist upon the accurate discussions of such nice Controversies? If questions therefore of this nature, Loquacity might be bridled, and restrained, lest either through the frailty of our Nature, we being not able to explicate what we propose, or through the slower understanding rendership of the Auditors, (being unable accurately to comprehend those matters discoursed of,) [†] least we lay [†] from the one of these two Causes, the people be reduced to a necessity either of neglecting the Plainness, or Schism.

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CHAP.

Wherefore, let an unvarying Question, and an inconsiderate Advice in both of You mutually pardon each other. For this contest hath not been raised among you upon an occasion of any principal or chief Commandment of our Law: nor have you introduced any new Heresie concerning the worship of God, but both of You hold one and the same Opinion; so that, You may easily close with each other in a consent of Communion.

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CHAP. LXX.

An Exhortation to an agreement.

Wherefore, let an unvarying Question, and an inconsiderate Advice in both of You mutually pardon each other. For this contest hath not been raised among you upon an occasion of any principal or chief Commandment of our Law: nor have you introduced any new Heresie concerning the worship of God, but both of You hold one and the same Opinion; so that, You may easily close with each other in a consent of Communion.

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CHAP. LXXI.

That a pertinacious Contention ought not to have been raised concerning this matter, on account of some light and frivolous Expressions.

For whilst you thus pertinaciously contend about trifles and matters of no importance, 'tis not decent that so numerous a multitude of God's people should be under your Care and Government, because of your diffension with one another: nor is it only misbecoming, but 'tis likewise judged to be altogether unlawful. Now, that we may advise your prudence by a smaller instance, we will tell you: you know even the Philosophers themselves, how that they are all united in the profession of one Self; whereas nevertheless, they frequently disagree in some part of their Assertions: but although they dissent in the very Perfection of sciences, yet because of the agreement and union of their Self, they close again in a mutual consent. Now, if it be so [amongst them], how will it not be more reasonable, that you who are the Ministers of the most High God, should in like manner be unanimous in the profession of the same Religion? But, let us with more accuracy and a greater attention, inspect and examine what we have now said; whether it be reasonable, that because of the trivial, vain, and pertinacious Contentis between you about words, Brethren should be set in array as 'twere against Brethren; and that the Venerable Assembly should upon your account, who contend one with another about things so slight and in no wise necessary, be rent in sunder by an

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impious variance. These things are just and mean, and do besit a childish simplicity, rather than agree with the understanding of Pious and prudent men. Let us of our own accord depart from the Temptations of the Devil, Our Great God the common Saviour of all,

a hath reached forth a Light common to all. By the assistance of whole Providence, give us leave who are his Servants, sincerely to finish this our Endeavour; that by our Exhortation, advice, and earnest admonitions, we may reduce you to a Communion of Convention. For in regard, as we have said already, your faith is one and the same, and your Sentiment of our Religion is one, and whereas the [†] commandment of the Law doth in each part of it include all in general in one consent and purpose of mind: Let not this thing, which has raised a small contention between you, (in as much as it appertaineth not to the sum of all Religion in general,) by any the whole, mean make any Separation and Faction among you. And these things we speak, not to necessitate you to be all of one opinion concerning this foolish idle Question, of what sort forever it be. For the precious value of the Convention may be preserved entire among you, and one and the same communion may be retained, although there be diversities of Sentiments in things of the least moment. For, we do not all will the same in all things; nor is there in us one disposition or opinion. Therefore concerning the Divine providence, let there be amongst you one faith, one understanding, and one [†] consent in reference to God. But, as for these slender and trivial questions, which with so many of much necessity you dispute of, and make references the Devil into amongst your selves, although ye have you do not agree in the same opinion, yet 'tis fit you should confine them to your own thoughts, and keep them within the secret repositories of your minds. Let therefore that extremity [privilege] of a common friendship, and the belief of the Trinity, and the honour of God, and a religious observance in reference to [His] Law, remain amongst you firm and immovable. Return ye to a mutual friendship and charity: restore to the whole Body of the people their own embraces. And be you your selves (having a purified [†] your own souls as 'twere,) acquainted again [†] [and renew your familiarity] with each other, &c. That

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of Priests made up of a variety of beautiful flowers.

CHAP. VII.

*Concerning the Oecumenicall Synod, at which
were present Bishops out of all Provinces.*

* Τῶν * **T**He most eminent therefore amongst God's
diva, the Ministers of all those Churches which
fruit, or filled all Europe, *Asfrick,* and *Asia,* were con-
or top. vened. * And one sacred
read θῶν, εὐκλῆς. Orazory, enlarged as 'twere
sacred, &c. from Gelsius Cypri- by God himself, included at
Nicophorus, and Socrates. the same time within its walls,
Valer, Syrians and Glicians, Phe-

Iefinitians likewise, and moreover *Egyptians*; *Thebeans*, *Libyans*; thoſe alſo that came out of *Syondanania*. There was likewiſe preſent at this *Mepota* a *Perſian* Biſhop, as now was the *Scythian* abſent from this *Quire*. *Pontus* alſo, *Gallatia*, and *Pamphily*, *Cappadocia*, *Aſia*, and *Phrygia* afforded their moſt ſelect *Dio*.s. Moreover, [there appeared here] *Thracians* and *Macedonians*, *Achaians* and *Epiros*, and ſuch as

* Or, The
 Spaniards
 themselves.

* *Gelasius*
Episcopus
Constantinensis
 by these
 words was
 meant the
 Bishop of
 Constantinople.
 Whom
 Nicetas
 hath fol-
 lowed in
 his Title.

[illegible]

CHAP. VIII.

That, like as ['tis said] in the Acts of the Apostles, they met together out of various Nations

² See *Acts*
2. 5.

FOR 'tis * said, that in the Apostles times, there were gathered together devout men out of every nation under heaven. Amongst whom

CHAP. VIII.

That, like as ['tis said] in the Acts of the Apostles, they met together out of various Nations.

² See *Acts* 2. 5. **F**Or 'tis * said, that in the Apostles times, there were gathered together *devout men out of every nation under heaven.* Amongst whom

were *Parthians, Medes, and Elamites*, and the Inhabitants of *Mesopotamia, Judea and Cappadocia, of Pontus, and Asia, of Phrygia and Pamphilia, of Egypt* and the parts of *Libya* adjacent to *Cyrene*: strangers also of *Rome, Jews and Proselytes, Cretans and Arabians*. This only was wanting amongst them, they who met were not all the Ministers of God. But in this present Quire, there was a multitude of *Hithops*, which exceeded the number of ^a two hundred and fifty. ^b In *Sacra-*

But the number of the *Presbyters* and *Deacons* see book 1, who followed them, ^b of the *Acolyths*, and of the chap. 8. many other persons, was not to be comprehended, where this place of the *Eusebius* is quoted, *spote* reading is *recessarius* three hundred. The Ancients are not agreed about the number of the Bishops who were present at the *Synod*. *Eusebius* at this place tells us they were two hundred and thirty. But *Eusebius* Bishop of *Antioch* (in his *Hemily* concerning those words which occur in the *Proverbs* of *Solomon*, *Domini crevit me*) says they were about 270; but tells us, that he had not accurately reckoned up their number. But the more conform Report, and which is confirmed by the consent of all the more modern Authors, is, that 318 Bishops sate in that *Synod*. So amongst the Ancients *Athanassi* in his *Epistle* to the *African Bishops*, and from the beginning, *Elmer* in his book against *Eusebius*, *Hieronymus* in his *Chronicon*, and *R. R. R.* in their *Index* in his Letter under ^c the Decretal of the *Nicean Synod* says, that the Bishops who met at *Nicaea* were three hundred and forty. *Yale*.

^b Ἀκολούθῳ δὲ πλείων ὄντι δ' ἑτέρῳ. It must be written; ἀκολούθῳ τε πλείων ὄντι ἑτέρῳ, from *Socrates* book 1. chap. 8. and from *Gelsius* and *Reichhorstus*. In the *Fuketian* and *Savilian* Copies the reading is ἀκολούθῳ τε πλείων, and after the word πλείων, a *middle distinction* is set in all our Manuscript Copies. *False*.

CHAP. IX.

Concerning the Virtue and Age of the two hundred and fifty Bishops.

[^a **M**oreover,] of these Ministers of God, some were eminent for their
^a wisdom and eloquence; others, ^a Or. Diffi-
for their Integrity of life, and patient culty
sufferance of hardships; ^b others, of wisdom.
were adorned with modesty and a courteous be-
haviour. Some of them were highly respected
by reason of their great age; others were emi-
nent for their youthful vigour, both of body and
mind. Some were newly initiated in
to the Order of the Ministry. To
all which persons the Emperour com-
manded a plentiful provision of food should be
ever day allowed.

^a Arthep
^b King, Lee-
^c new, a new
chapter,
having fol-
lowed the
authority of
the
Kings and
Popes
^d *Chryse*
^e *Chryse*
^f *Chryse*
^g *Chryse*
^h *Chryse*
ⁱ *Chryse*
^j *Chryse*
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^{gw} *Ch*

[illegible]

CHAP.

LIB. III.

CHAP. X.

*The Synod [was held] in the Pallace, among
whom Constantine went in, and sat together
with [the Bishops.]*

BUt on the day appointed for the Synod wherein the points in controvertie were to be determined, after a every person conceiveth in that [determination] was come to the verdict that the middlemost ^a Edifice of the Pallace ^b Houfe, which [Edifice] in greatnesse seemed to exceed all others, and after great many Scats had been placed in order on both sides of the Room, the persons who had been sent for went in and each of them took an agreeable Seat.

have read. To whom nevertheless I can't assent, as to his having thought, that *πῶς* was to be referred to *σώζον*. But I doubt not, but *πῶς λύσον* the determination (which word preceded immediately,) is to be understood. For 'tis truer Greek; as I take it, to say *ἄγειν* or *ἐπαγειν πῶς λύσον*, than *ἄγειν πῶς σύνδο*. In the *Euketian* and *Savilian* copies 'tis plainly written *ἄγειν* *Ἐλε*.

[illegible]

Rome and *Milane* were far greater. Nor do I doubt but that *Nicaea*, in regard to *Nicomedia* was far larger and richer than that at *Nicaea*, in regard to *Nicomedia* than that seat and Habitation of the Emperors took place the times of *Constantine* the Great. And therefore the *Palace* of *Constantine* at *Nicaea* that the middle Edifice of the *Nicene Palace* or Church in *Jerusalem* exceeded all the Buildings of the whole world ; but on that it was greater than the other Edifices of that *Palace* or Church. For to *Eufebius* expresses himself hereafter, at book 4. c. 10. saying, *Constantine* greatly enlarged the *Palace* of *Constantine* at *Nicaea*, so that this is the meaning of *Eufebius*. But yet it follows from hence, that the *Nicene Palace* is meant by *Eufebius*, for he will in Churches as in *Palaces*, the middlemost Edifice was the largest and most capacious, and the most magnificent. And therefore the middlemost of *Tyre*. All things therefore being accurately weighed, this is my Sentiment : that the Bishops met first in the Church ; and treated there many days concerning the opinion of *Arius* and the Rightness of faith ; but, that at length, on the day appointed for their going to the *Palace*, they all went together, and there each of them delivered and cleared their Opinion before the Emperor, and might put an end to the Contention. And thus all manner of difficulty is taken away. Indeed *Eufebius* does plainly call that which I have said. For he says, *that the Bishops, on the day appointed for their going to the Palace, all went together, and cleared their Opinions before the Emperor*. And the Emperor got forth immediately to the Synod, all things, *gay* he, were of birthed in his presence. From which words it plainly appears, that *Eufebius* does here speak concerning the last day of the Council, and not the first. And therefore I am not at all troubled, that in many Sections of the Bishops. For to many and such great men

CHAP. XI

The Silence of the Synod, after Eusebius the Bishop had made a short Speech.

THen ⁊ He of the Bishops, who fate first on the right-hand-side, arose, and addrest himself to the Emperour in a speech of an indifferēt length, wherein he gave Almighty God that he who had the first place on the right side, and who in the name of the whole Council made a speech to the Emperour, was *scilicet Thomas Aquinas*, and so th' writer of the Title of this *Oratio* says, *Thomas Aquinas* (book 1. chap. 7. of his *Hystory*.) says this *Oratio* was not made

3x

CHAP. XXVI.

That the Impious had covered our Lord's Sepulchre with Rubbish and Idols.

FOr impious men, or rather the whole Tribe of *Demons* by the assistance of such men, had heretofore made it their business, wholly to involve that admirable monument of Immortality in darkness and oblivion. [That Monument I say] to which an Angel, shining with light, descended from heaven, and rolled away the stone from their minds who were really stony, and who supposed that the living [Christ] as yet lay amongst the dead : [which Angel] brought glad tidings to the women, and removed the stone from the sepulchre. [The Angel] from a choir of

[As the Sun does,] but the fowls of men,) had now filled the whole world with its own Rays of Light. Nevertheless, the Machinations of these impious and prophane men against the Truth, had continued for a long Space of time. Nor was there any person to be found, either of the *Presidents*, or * *Duces*, or of the Emperours themselves, who could be fit to destroy this so audacious an impiety; have only this one [Prince,] the Friend to the suprem God. Who, inspired with the divine Spirit, and not enduring that that forementioned place, which by the Enemies frauds had been hid under all manner of impure & filth, should be delivered up to oblivion and ignorance, nor thinking it fit to yield to their malice, who had been the occasions hereof : having called upon that God who was his Allistant, gives order that it should be cleaned. It being his Sentiment, that that part especially of the Ground, which had been defiled by the Enemic, ought by his means to enjoy the Divine Magnificence. As loon therefore as this Order was issued out from the Emperour, those engines of fraud were thrown down from their vast height to the very ground, and the Buildings erected to lead men into error, were ruined and demolish'd, together with the very Statues themselves and the *Demons*.

CHAP. XXVII.

In what manner Constantine gave order, that the Materials wherewith the Idol-Temple had been built, and the Rubbish should be removed and thrown at a great distance.

NOr did the Emperor's earnestness and diligence stop here. But he issued forth another Order, that the Materials of the Buildings demolished, which consisted of Stone and Timber, should be removed, and thrown at a vast distance without the confines of that Region. Which Order of his likewise was forthwith put in execution. Nor was he satisfied in proceeding thus far only. But, incited again by a divine warmth and zeal, he commanded, that they should dig up the very ground it self of that place, to a vast depth, and carry away the earth which was thrown out a far off, in regard it had been defiled with the Gore of Sacrifices offered to * Devils.

CHAP. XXVIII.

*The discovery * of the most Holy Sepulchre.*

Without delay therefore this Command
 was likewise fulfilled. But after ano-
 ther ground [†] beneath the former, namely the
 place which was at the bottom, was discov-
 ered; then the August and most Holy || Monu-
 ment of our Saviour's Resurrection, contrary
 to all expectation appeared. And then also that
 Cave, [which may truly be filled] the Holy
 of Holies, express a certain likeness to our
 Saviour's Resurrection: in regard, after his be-
 ing [†] buried in darkness, it came forth into the
 light again, and gave a manifest Hitory of those
 Miracles heretofore performed there, to those
 of Holies.
 Or, [†] as
 the head of
 he means
 the heap
 of earth
 wherein
 the Hea-
 venly
 place that
 filled that
 place.
 Or,
 Evidence.
 Or, [†] with
 our

viewed by them who flock't together to that
fight; [an History] that attested the Resur-
rection of our Saviour ^a by the things themselves,
which sound far more audibly and clearly than
any voice.

ἡ ἔκδοσις
 ἀπὸ τοῦ γὰρ
 ὁμοῦ ἐστὶν
 φωνή. It
 mult doubtless be made
 ὁμοῦ ἐστὶν, which *Christophorus* perceived not.
 The meaning of the place is that, that that reading of the Lord's s-
 cripture after so many ages did really confirm the Resurrection of our Lord.
 ὁμοῦ ἐστὶν, in which manner Turne-
 ment had likewise mended it at the margin of his Book, from a Manuscript
 copy. In the *King's Text* this is *ὁμοῦ ἐστὶν*. St. Henry Savile had noted
 at the margin of his Book, that perhaps it should be *ὁμοῦ ἐστὶν*. Valci-

CHAP. XXIX.

*In what manner he wrote to the Presidents, and to
Macarius the Bishop, concerning the Building
[of a Church.]*

THese things having been thus performed, immediately the Emperour, by issuing forth pious Laws and constitutions, and by plentiful allowances for expences, orders a Church befitting God to be built about the Salutory Cave, with a magnificence that was rich and royal. For he had laid this design within himself long before, and with a divine alacrity had foreseen that which in future would be. [He gave command] therefore to the Governours of the Provinces in the East, that by allowing liberal and plentiful supplies, they should make that Work Stately, large, and Magnificent. But to the Bishop who at that time preided over the Church at Jerusalem, he sent this Letter, wherein by manifest expressions he has asserted * the Doctrine of the saving Faith, written in this manner.

CHAP. XXX.

Constantine's [Letter] to Macarius, concerning the Building of the Martyrium of Our Saviour.

VICTOR CONSTANTINUS
MAXIMUS AUGUSTUS,
To Macarius.

Surgent is Our Saviour's Love and Favour,
that * no Rhetoric seems sufficient to
forth A Declaration of the preſent Miracle. For,
that the Monument of his moſt Holy Paſſion,
long ſince bid underneath the earth, ſhould
Nichepoſe, lie concealed for ſo many periods of years, till
the reading ſuch time as, by the b laughter of that com-
mon Enemy, it ſhould gloriouſly appear to
his ſervants now Jet at Liberty, [is a matter
which] does really ſurmount all admiration.

tribe of *Valer*.
3. Confession—The fact termed *Licinius* the publick Enemy *3*, after whose delinquency he lay, the sacred Sepulchre of Our Lord, which before had been concealed, was brought to the light and sight of men. *Licinius* was slain on the year of Christ 326, as is recorded in *Idolatrie Fable*. And on that very year, when *Helena* was come to *Jerusalem*, the Sepulchre of Our Lord was found. By the name of *Publick Enemy*, the Devil might also be meant here, were not this contradicted by the following words. For the Devil was not then finally vanquished and overcome, when the Sepulchre of the Lord was cleared from the filth and rubbish which covered it. Besides, *evadens*, that is, *slugging*, is more aptly spoken of *Licinius*, than concerning the Devil. *Valer*.

For, if all those persons who throughout the whole world are accounted wise, should be convened in one and the same place, with a design to speak something agreeable to the wishings of this matter; they would not be able after their utmost endeavours, to attain to [an explanation of] the least part of it.

authority of this *Miracle*
 doth as far transcend *this*
Nature capable of *Human*
reason, as things that are ce-
 lestial do exceed those which
 are humane. Wherefore, this

СНАР. XXXI.

That He would have this Church built so, as to exceed all the Churches in the world, for beauty of Walls, Columns, and Marbles.

Therefore, it doth well become Your Prudence,
to so dispose and make provision of all ma-
terials necessary for the work, that not only the
Church it self may in stateliness excell all others
in what place so ever, but also that the other
parts of it may be made rich, as that all the
beautifullest fractures in whatever City may be ou-
done by this Fabrick. And as concerning the
raising and exquisite workmanship of the walls,
We would have you know, that the care thereof
hath by vs been committed to Our Friend & Δεσπότης
Crispianus Deputy to the most Famous the Praefecti
Praetorio, and to the President of the Province. Θανόντων
αὐτῶν αὖτε. This place must likewise be mended from Socrates, Θεο-
δόσιος and Nicephorus, in this manner, καὶ τῷ ἀγαθότατῳ ἐκτελεσθέντι
indeed, Deputy to the most Famous the Praefecti Praetoria. There is a
joined two Laws of Constantine extant in the Theodosian Code, the
one in the Title de Usuris, the other in that de Harcitionis, written to
this Draconianum. The former of this Infcription, Imp. Constantinus
Augustus, the latter of it, Constantinus Princeps Praefectus Prae. It was pub-
lished at Caesarea in Palestine on the fifteenth of the Calends of May, in
the Constate of Paulina and Juliana. But the second is said to
have been published on the Calends of September, at Generaculum.
Constantinus Augustus [at the seventh time and Constantius Caesar being Coss].
This is, on the year of Christ 326. On which year a Constantine
wrote this Law, and the same year he died. Further, in the Title de
Praefectis Praetoria, it is said, that the Praefecti Praetoria were termed C[on]sulibus,
most famous. For they had not yet received the dignity of the Illustriousness,
[or the title of most Illustrious.] Moreover, in one of Constantine's
Laws, the Praefecti Praetoria are called Clarissimi, as it occurs
in these Books. But, as the Praefecti Praetoria had only the Title of
Clarissimi in Constantine, so in the Title de Praefectis Praetoria, the Praefecti
Praetoria had only the Title of Praefecti Praetoria. [The word Clarissimus]
of the same Constantine is found in a Letter to Probrianus Praefectus of
Africam in us, See Athanasius's Apologie, to Constantinus p.
794. Falsch.

that without any delay, not only all the Idols, which can be found in the fore-mentioned places, shall be committed to the flames; but that the Altar also shall be totally demolished: and, that

^b *ἡ τοῦ αὐτοῦ*. I read *ἡ τοῦ αὐτοῦ* in the *Εὐαγγέλιον*. That is, it shall be capital for all those, &c. Wherefore, there is no need of *Christophorus's* commendation here, viz; *ἡ τοῦ αὐτοῦ* *ἐκ τῆς πόλεως*, we judge him worthy of punishment, who, &c. Nevertheless, there is another reading in the *Εὐαγγέλιον*, and *Turneb.* Copies, which 'tis better to follow, *ἡ τοῦ αὐτοῦ*. A little after, from the *Εὐαγγέλιον* make it *ἡ τοῦ αὐτοῦ*, &c. Which place moreover we have commanded to be beautified with the pure Edifice of a Church, to the end it may be made a fit Seat for holy men. But if any thing shall happen to be done contrary to Our Precepts, 'tis fit it should without any delay be made known to Our Clemency, by Your Letters namely: to the

end We may Order the person detected to undergo the extremest of punishments, as being a transgressor of the Law. For you are not ignorant, that the Supreme Lord and God appeared first to Abraham in that place, and talk with him. Moreover, the observance of the holy Law took its first beginning there. There Our Saviour himself, together with the two Angels, first gave Abraham a full sight of his own presence. There God first of all appeared unto men. There he made Abraham a promise concerning his future seed, and immediately fulfilled that promise. There he foretold, that he should be the Father of many Nations. Which things being so, 'tis fit, as to me it seems, that by Your care this place should be preserved from all manner of pollution, and restored to its Pristine Sanctity; that so in future, no other thing be done in that place, save the performance of a befitting worship to the Almighty and Our Saviour and to God the Supreme Lord. Which thing 'tis fit you should observe with a due care, if Your Gravity be desirous (of which I am confident) to accomplish my will, which is chiefly inclined to the worship of God. God preserve you, Beloved Brethren!

^c *Christophorus* seems to have read, In the Kings Sheets I found it written *αὐτοῦ*, according as I had conjectured. Vale.

C H A P. LIV.

* Or, Statues. The demolition of the Idol-Temples and * Images in all places.

ALL these things the Emperour performed with all imaginable earnestness, to the Glory of [Christ's] salutary power. And in this manner he ceased not from giving honour to his God his Saviour. But he endeavoured all manner of ways to confute the superstitious error of the Heathens. Therefore, the Porches of some Temples in the Cities were * laid open, they being, by the Emperour's order, deprived of their doors: the Roofs of others were ript, that wherewith they were covered being taken off. The venerable Brazen * Statues of other some, on account wherof the error of the Ancients had for a long time boasted, were exposed to publick view: * in all the *Forums* of the Em-

perour's City. In so much that, for a reproachful sight to the Spectators, there lay exposed to view, in one place *Apollō Pylæus*, in another *Smintinus*; and in the very *Cirque* it self

^b *ἡ τοῦ αὐτοῦ*. In his fifth Oratio to Theodosius, is a witness, that the Statues of the Muses were in the Court of Constantinople. The same Author, in his Oratio to the Senate *ἀπὸ τοῦ αὐτοῦ*, says that these Statues were placed on this and that side, in a double number: so that they were not now nine, but eighteen. Vale.

^c *Ἀλλὰ καὶ ἐν τῇ ἑκτῇ* *Constantine* ordered the broken Statues of the Gods to be brought to Byzantium, that he might dedicate that City with these sort of Spoiles. But whatever Statues were made of Gold or Silver, them he ordered to be melted down, and copied into money, as *Severian* relates, book 4, chap. 5, who explains this passage of *Eusebius* excellently well. Concerning this demolition of the Statues, our *Eusebius* has a passage in his second Sermon de Resurrectione. Vale.

* *Μεταλλεύματα*, things made up of, as to afflict the beholders.

^d After these words [opened to all men] the which follow, as [Moreover, this admirable Emperour's] are we wanting in the Kings Copy, and in Robert Stephenson's Edition. But they are added by *Gruter*, *Paræus*, *Christophorus*, and others, from *Eusebius's* *Parætic*, and from *Maximian's* Copies. Indeed, we found them in the *Fukien* Copy, and *St Henry Savile* hath given us notice, that the same words are extant in his Copy. Vale.

^e *ἡ τοῦ αὐτοῦ*. In the *Εὐαγγέλιον*, in the *Εὐαγγέλιον*, where these words are added, the reading is *ἡ τοῦ αὐτοῦ*, made a discovery of, which reading in my judgment is true. Vale.

^f *ἡ τοῦ αὐτοῦ*. Then they devoted [those Gods] of their outward dress, and exposed their inward deformity, which lay concealed under a painted shape, to the eyes of all men. Lastly, having scrap'd off that matter which seemed to be useful, and cast it into the fire, and melted it down; so much of it as by them was thought to be of use and necessary, they reserved, and put it up safe. But what was superfluous and wholly useless, that they left to the superstitious for a lasting monument of disgrace. More-

^g *ἡ τοῦ αὐτοῦ*. In his fifth Oratio to Theodosius, is a witness, that the Statues of the Muses were in the Court of Constantinople. The same Author, in his Oratio to the Senate *ἀπὸ τοῦ αὐτοῦ*, says that these Statues were placed on this and that side, in a double number: so that they were not now nine, but eighteen. Vale.

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C H A P. LV.

The demolition of the Idol-Temple at Aphaca in Phenice, and [the dismantling] of those Idols of uncleanness [committed there].

AFTER this the Emperour having as 'twere lighted a most bright Torch, lookt about with his Imperial eye, it peradventure he might any where find any Remains of Error as yet lying concealed. And as some most sharp-sighted Eagle, which has raised her self to heaven on her wings, sees from above those things on the earth which are at the greatest distance: in the same manner he, whilst he * was resident in the Imperial Palace of his own most beautiful City, beheld as from a Watch-Tower a certain pernicious snare of souls in the Province of the Phenicians. It was a Grove and a Temple, [not placed] in the midst of a City, nor in the *Forums*, or Streets; of which sort many [are visible] in Cities, most gloriously built for ornament sake: but this [Temple] was out of the way, far distant from the common Road and beaten path, consecrated to that filthy *Dæmon* [termed] *Venus*, in part of the top of [Mount] *Libanus* which is at *Aphaca*.

^a *ἡ τοῦ αὐτοῦ*. In his fifth Oratio to Theodosius, is a witness, that the Statues of the Muses were in the Court of Constantinople. The same Author, in his Oratio to the Senate *ἀπὸ τοῦ αὐτοῦ*, says that these Statues were placed on this and that side, in a double number: so that they were not now nine, but eighteen. Vale.

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infamous facts were committed in that Temple, as in a place that was lawless and without a Governor. Nor was there any one that might inspect what was done in that place, in regard no person of gravity or modestly durst go thither. But the impieties committed there could not lie concealed from this great Emperour. But when he Himself had lookt into them with the eye of Imperial providence, he judged such a Temple as this to be unworthy of [being en-] lightened [with the Rays of the Sun. Wherefore, he orders it to be totally demolished, together with its Statues and consecrated Gits. Immediately therefore, the * Engines of this impudent and libidinous error were dissipated by an Imperial Order, and a company of Soldiers gave their assistance in cleansing that place. And they who had hitherto been addicted to lasciviousness, being fear'd by the Emperour's Menaces, in future learned Modesty: as likewise did those superstitious Heathens, that in their own opinion seemed very wise; who even themselves truly and experimentally understood their own vanity and folly.

C H A P. LVI.

The demolition of Æsculapius's Temple at Æge.

FOR, whereas the [superstitious] error of those thought to be wise, was great and much talk'd of, in reference to that *Dæmon of Cilicia*; almost infinite numbers of men highly admiring him as a Saviour and a Physician; in regard he sometimes appeared * to those who slept in his Temple; at others, healed the diseases of them that were infirm in their bodies: (ne- vertheles, he was a manifest Destroyer of souls, a Seducer of men from the true Saviour, one that drew off such as could easily be imposed upon, to the error of impiety:) the Emperour b behaving himself according to his wonted manner, (for he had propoled the jealous God and true Saviour as the object of his adoration;) ordered this Temple also to be pulled down to the very ground. Presently therefore, at one nod of the Emperour's, [this Temple, which was] a wonder cryed up amongst the noble Philosophers, lay flat on the ground, being ruin-

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CHAP. LXV.

Concerning the taking away the Meeting-places of hereticks.

Wherefore, in as much as this perniciousness of your impiety is not any longer to be born with, We declare by this Law, that no one of you shall in future dare to hold Assemblies. And therefore We have given order, that all those your houses, wherein you hold such Assemblies, shall be taken away: and this Care [of Our Majesty] does extend so far, as that the congregations of your superstitious madrics shall not meet together, not only in publick, but neither in a private house, nor in any place, whereto the Right or Title is peculiar. Therefore, what ever persons amongst you are studious of the true and pure Religion, (which is a thing far more commendable and better,) let them come over to the Catholick Church, and hold communion with its sanctity, by the assistance whereof they may arrive at the Truth. But, let the Error of your perverted mindes, I mean the execrable and pernicious dissent of Hereticks and Schismatics, be wholly separated from the felicity of Our Times. For it becomes Our Blessedness, which by God's assistance We enjoy, that they who lead their lives [buoy'd up] with good hopes, should be reduced from all manner of * Extravagant Error to the right way; from darkness to the light; from Vanity to the Truth; Lastly, from Death to Salvation. And, to the end that the force and power of this Remedy may be effectual and prevalent, We have given order, that * all the Conventicles of your Superstition, as We have said above, I mean the Oratories of all sorts of Hereticks, (if it be to them their Oratories,) shall without any contradiction be taken away, and without any delay delivered to the Catholick Church: but, that the rest of the places shall be adjudged to the publick; and, that no Licence shall be left to you of holding Meetings there in future. So that, from this present day, your illegal Congregations shall not dare to meet, either in Copies, the any publick or private place. * Let it be published in listful.

* *ἡ δὲ μὲν* perhaps it should be, *καὶ τὰς τοῦ*; that the Conventicles — shall wholly be taken away. Valcf.

* *Ἀναγινώσκοντες*, Christopheron did ill in rendering it *direct*. post'd down. For Constantine does not order the Churches of Hereticks to be pull'd down, but to be taken down, and given to the Catholick Church. There are the like Constitutions of the Emperours in the Theodosian Code, in the Title of Hereticks. Further, from this Law of Constantine the Novatianists had before been excepted, as it appears from the second Law in the same Title. But in this last Sanction of Constantine, they are included, together with the other Hereticks and Schismatics. Valcf.

* *τὴν ἀσπίδα*. The reading in the Eusebian Copy is *τὴν ἀσπίδα*. For *ἀσπίδα* is the proper term to denote this thing. The Latines in one word call it *colligere*, as may be proved by many instances. Whence they term that *Collata*, which in Greek is *ἀσπίδα*. *Optatus* (in his Second Book, where he speaks concerning the Bishops of the Donatists in the City Rome,) has this passage. *Sed quia quinquaginta Africa urbes placuerat committere, et hinc a suis profecti peritulum, ipsi peritulum, ut aliqui hinc qui illos colligerent mitteretur.* And a little after. *Non enim Grex aut populus appellandi fuerant pauci, qui intra quadraginta et quod excurrat, bificas, locum, ubi colligerent non habebant.* Valcf.

* *ἡγεμονία*, Christopheron under stood not this word; it was usually added to the laws and Constitutions of Princes, and sometimes in their own hands. So in Theodosius's Novell de reddito grege armorum, it occurs; Et Manu divina. Proponitur amantissimo nostri populo, Rom. And at the Ed. 1. et 8. Calend. Julias Roma Valentianus et A. et 10. Ed. 1. et 10. Ed. 2. not (b.). After the word *ἡγεμονία* herefore in the Greek, a point is placed in the Kings Copy, which is well done. In the Eusebian Copy, the verb *ἡγεμονία* is wanting. Valcf.

CHAP. LXVI.

That impious and prohibited Books having been found amongst the Hereticks, very many of them returned to the Catholick Church.

In this manner therefore the * Dens of the * Heterodox were by the Imperial Order laid open; and the wild Beasts themselves, that were the Ring-leaders of their impiety, were put to flight. Now, some of those persons who had been deceived by them, being put into a fear by the Emperour's Mercies, crept into the Church with a mind and meaning that was false and counterfeit, and for a time * play'd the Hypocrites. And because the Law commanded that a search should be made after the Books of those men, they who made evil and forbidden Arts their business, were apprehended. On which account they practis'd dissimulation, and did all things, to the end they might purchase themselves safety. But others of them betook themselves to a better hope, with a purpose of mind that was hearty, true, and sincere. Further, the Prelates of the Churches made an accurate inspection into both these sorts of persons, and such as they found coming over [to the Church]

* under a disguise, who were hid under the skins of Sheep, then they drove away a far off. Put they who did this with sincerity, were try'd [the Bishops] enrolled them amongst their number who are admitted to the sacred AF- * Hereticks that were infamous and abominable. But such as maintain'd nothing that was impious in their Opinions and Doctrines, but by the fault of Schismatical men had been rashly severed from the common society, then they admitted [into the Church] * without any delay.

The *εὐσεβισμοί* are the Laicks who came together into the Church. Whence *εὐσεβισμός* imports an Ecclesiastical Assembly. Dionysius Alexandrinus's words in his fifth Epistle to Pope Xystus, are these, *ἡ δὲ συνέλευσις ἀδελφῶν περὶ νομῶν καὶ ἀρχιεπισκόπου*, &c. I therefore translate, Christopheron, and Gruetius have mended it ill, *εὐσεβισμῶν*. Christopheron has rendered it *adfectus*, counterfeit; which can no wife be born with. In the Fulk. and Saul. Copies, the reading likewise is *εὐσεβισμῶν*. Valcf.

* *Ἀναγινώσκοντες*, without care. It must doubtless be *ἀναγινώσκοντες*, without any delay. For he says, that Schismatics were without delay received into the Church; but, that Hereticks were admitted after a long penitency. For the Church is always wont to give Schismatics a more favourable and kinder reception, than Hereticks. Of which matter we have an eminent instance in the Nicean Synod; which, when it had *anathematized* the *arians*, received the *Africanus* into Communion, after they had been gently chastized. Now, what the difference is between Hereticks and Schismatical, *Justinus* informs us in his first Canonical Epistle to *Antiphylachius*; where he distinguishes these three, *ἡρεσῶν, ἡσυχῶν, καὶ σχισματισμῶν*. Nevertheless, Christopheron, in his eleventh Homily on the Ephesians, proves Schismatical to be worse than Hereticks. Valcf.

This

These therefore, returning in troops from some Foreign Region as 'twere, recovered their own Country again, and acknowledged their Mother the Church. From which having strayed, after a long interval of time they made their return to * Her with a gladness and joy.

Thus the members of the whole Body were united one with another by one common Band, and grew together into one Frame. And the one only Catholick Church of God, fully cohering with it self, daved forth its Rays of Light; no congregation either of Hereticks or Schismatical being left remaining in any part of the earth. To the performance

of which singular and great Action, Our Emperour (the only person car'd for and respected by God, amongst all those that had ever sway'd the Imperial Sceptre,) entitied Himself. out, because it disturbs the sense; unless you take it to signify singular, or Eximius. Further, Christopheron has translated this place otherwise. For thus he renders it: *causæ præclaræ facinoris causam Imperator Deo acceptum plane resultis, the cause of which famous Action the Emperour plainly ascribed to God as acceptable to him.* Nor does *anaculus* render it otherwise. But I have interpreted these words [τὴν ἀρίστην ὑπερβολήν, or rather, ἡμεγέλην] concerning Constantine Himself; that is, The Emperour was the Author of this glorious action. *Johannes Portius* also, the first Translator of these Books, renders this place in the same manner. For thus his Version runs; *Id verò unicum ab orbe conditum factum, domini dei iussu præclaro, sum acceptum etiam relictum est.* Valcf.

For the preceding Emperours had paid a Tribute to the Scythæ: and the Romans were Servants to the Barbarians, allowing them a sum of money yearly. * But this indignity was insupportable to the Emperour: nor did he judge it a thing befitting a Victorious Prince, to pay what had been paid by the former Emperours. Putting his confidence therefore in his Saviour, he raised the Victorious Troop against them also, and in a final time subdued them. Such of them as were contumacious and made a resistance, he vanquished by his Arms: but the rest he appeased by prudent Embassies, and from a Lawless and savage life, reduced them to a way of living that was agreeable to reason and Law. Thus the Scythæ at length learn't to obey the Emperour.

From *Patricius* (in his *Excerpta Legationum*) attests the same concerning *Tullius Menophilus*, where he writes concerning the *Capri*, Valc.

* Οὐκ ἔστι δὲ αὖ. I read ἐκ τῆς δὲ αὖ τῆς, &c.; from the *Fulgentian* and *Turmelian* Copies, and from the *King's* Sheet. Valc.

CHAP. VI.

The Subduing of the Sarmatæ; occasioned by the Rebellion of the Servants against their Masters.

* Or, *Deus*. But God himself * prostrated the Sarmatæ at the feet of Constantine; and subdued those men felled with a Barbarick infolence, in this manner. For the Scythæ having raised a War against them, the Sarmatæ, that they might make a resistance against their enemies, armed their Slaves. After these Slaves had gained the Victory, they turned their Arms against their Masters, and drove them all from their own

habitations. They found no other Port of safety, save only Constantine. Who, in regard 'twas his usage to preserve men, gave them all a reception within the confines of the Roman Empire. And those that were fit for Service, he enrolled amongst his own Military Companies: But to the rest of them he distributed Grounds to be Tilled, in order to their procuring necessities for a Livelihood. In so much that they acknowledged their calamity to have been successful and fortunate to them; in regard, instead of a Barbarick Savageness, they enjoyed a Roman freedom. In this manner God annexed || very many Barbarous Nations to his Empire.

|| Or, All sorts of.

From *Sirmund* terms *Ilavus*, the words occur; *Optato* & *Paulino*. His *Coffi* Sarmatæ *servi* *inferior* *Geni* *Domini* *suu* in *Romanian* *expulsi*. *Jerome* agrees also in the *Chronicon*, who terms those Slaves of the Sarmatæ, *Limigantes*. And so does *Ammonius*. See the *Excerpta de* *Constantino*. Valc. For a further account of these *Limigantes*, the Reader may consult *D^r Howell's* *History*, second part, pag. 113, and 127, 128.

CHAP. VII.

The Embassies of several Barbarous Nations, and the Gifts [bestowed on them] by the Emperour.

For, from all places Embassies arrived continually [at his Court,] and brought him such presents as were of greatest value amongst

themselves. In so much that, even We our selves

happened on time to see * various shapes of Barbarians, standing in order before the * Court-Gate of the Imperial Palace. Whose garb and manner of drefs was different and changeable; and the hair both of their head and beard much unlike. Their aspect grim, barbarous, and terrible; and their Bodily Stature of an immense greatness. Some of them had ruddy countenances; & the faces of others were whiter than snow. In other some of them there was a middle temperature of colour. For the *Blemmyes*, *Indi*, and *Æthiopes* (who [as *Homer* says,] *are divided two ways, and live in the out-skirts of the earth*) were to be seen amongst those forementioned Barbarians. Each of these persons (in such manner as we see in commonly painted in Tables) brought feverally to the Emperour such presents as were of great value amongst themselves. Some [presented him with] Crowns of Gold, others, with Diadems beset with precious Stones; others, with yellow-hair'd boys; others, with Barbarick Garments * interwoven with Gold and Flowers; others, with Horfes; others, with Bucklers, long Spears, Arrows, and Bowes. By which presents they demonstrated, that they made an offer of their Service and confederacy of Arms to the Emperour, if he pleased. The Emperour received * & kept the presents brought by each of them, and remunerated them with so many and such great Favours, that in an instant of time the persons he had brought these presents were extraordinarily enrich'd. Moreover, he grac'd the eminent persons amongst them with Roman dignities: in so much that, very many of them forgot to return into their own Country, and chose to make their Residence here amongst us.

* Or, *Fell in love with*. *acc. Theodoret* δι' ἧς ἡμετέρας πάλιν βολαν. Without doubt *Philos* alludes to these Verses of *Menander*, which *Stobæus* records, chap. 163.

Τὴν τὴν γυναικὴν ἔχει ἀντιφύλακτον γυναῖκα. Διὰ τὴν δὲ δόξαν. Πῶς δὲ εὐνοῖα δὲ δόξα. Ἐλδομένη γυναικὶ γυναικὶ ὁμιλῶν. Ἐν δὲ ἀντιφύλακτον, εἰς τὴν πάλιν ἰδὼν τὴν γυναικὴν. Ἐν τῇ ἀντιφύλακτον, κινεῖται τὴν γυναικὴν.

These very verses of *Menander*, *Harporation* does tacitly mean, in the word *εὐνοῖα*. Valc.

* *Homer's* words (*Odssy.* 1. near the beginning) are these;

Ἀριστὸν καὶ δῖος δὲ Διὸς υἱὸς, ἄναξ ἀνδρῶν, Οἱ πόσι δὲ θεοῖσι καρίων· οἱ δ' ἀνέστησαν·

Which *M^r Hobbs* has thus Englished;

The Blackmoons are the utmost of mankind, As far as East and West divide the land, So far the Blackmoons Borders are disjointed.

* *Omnes* *ex* *divinis* *γερῶν*. These words seem to be superfluous; unless *Eusebius* had a mind to express the matter it fell more clearly in this manner, in favour to those who had not been present and seen it. For the pictures of the Emperours were usually drawn, as that they might represent the Embassadors of the Barbarians making them presents, or the Provinces paying them Gold, as may be seen in the *Notitia of the Roman Empire*. Valc.

* He means the Barbarick manner of weaving, of which sort it is that in *Virgil*, in the first Book of his *Æneid*.

Et circumstantes crocei velamen acanthæ. Valc.

* *Ammonius* *Marcellinus* says the same in his 21 Book, pag. 190, and 195 of our Edition. Valc.

CHAP.

CHAP. VIII.

That He wrote to the Persian Emperour (who had sent an Embassy to him) in favour of the Christians there.

Moreover, in regard the King of the Persians was desirous of being made known to Constantine by an * Embassy, and had likewise sent him Presents which were the signs of Peace and Amity; & making it his business to enter into a League with him: here also the Emperour [shewed] a transcendent greatness of mind, and by the magnificence of his Presents far out-did him who had first honoured him. And being informed, that the Churches of God were numerous amongst the Persians, and that infinite numbers of people were gathered together within the Folds of Christ; he was highly pleased at the news hereof, as being the common Patron and Defender of all men wherever they lived; and even to those Regions also he extended his providence [which Laboured] for the good of all men.

When he had resolved upon entering into a War with the Romans, and in order to that affair wanted Iron, took such measures as were fraudulent and crafty, and dispatched away Embassadors to Constantine, who might advise him as his Lord, and might request of him a vast quantity of Iron; under a pretence indeed, that with his Arms he might revenge himself on some Barbarians that were his neighbours: but in reality, that he might make use of that Iron against the Romans. Valc.

* *Εὐεργετὴς* δὲ τῶν ἀνθρώπων καὶ τῶν βασιλέων, &c. The other Translators render these words so, as if they were all spoken concerning Constantine, supposing the import of them to be this, that Constantine entered into a League with the Persian King. But *Valerius* (whom we have followed) calls the former part of this clause a pretence concerning the Persian King, & therefore has placed a semicolon after his rendition of these words, *Εὐεργετὴς δὲ τῶν ἀνθρώπων*.

CHAP. IX.

Constantinus Augustus's Letter to Sapor King of the Persians, wherein he makes a most pious Copy of God and Christ.

A Copy [of the Letter] to the King of the Persians.

BY keeping the Divine Faith, I am a partaker of the Light of Truth: being led by the guidance of the light of Truth, I * arrive at the knowledge of the Divine Faith. By this means therefore, as 'tis confirmed by the things themselves, I acknowledge the most Holy Religion: this very worship I declare to be the Teacher of my knowledge of the

* *Ἀριστὸν* to the reading is in *Theodoret*, book 1, chap. 25, where a note peritact Copy of this Letter occurs, and therefore we have taken our Version of it from thence.

* *Βεβαίως* to a firm hope of safety. In so much that, all the Provinces (which being enslaved under many Tyrants, and involved in daily Calamities)

must doubtless be *αἰσχυρὰς* of safety: although in *Theodoret*, book 1, chap. 25, *Edre*, *Stephan*, the word *αἰσχυρὰς* is wanting. But *Eusebius* *Shetavian* acknowledges the word as his Version informs us in the 3^d book of the *Tripartite History*. Valc.

mities, & were in a manner totally ruined; & having at length gotten a * Respite of the Republick, are raised to life. Or, again by some sovereign medicine as I were. This God I ascribe: whose Standard my place is: whose Forces which are dedicated to God, do carry on my people: whose borders, and are directed to what place I will. Moreover the Rule of Equity invites them, and on I found it: whose very accounts I immediately obtain most supplied in glorious Victories as my Reward. This God I the same profess my Self to honour with an immortal manner as my glory. Him I contemplate with a pure and sincere mind, whose Seat is in the highest [Heaven].

Thus, rendered this place the, was certainly an ill and unskillful conjecture. But how much more of ease and safety might this imperfection have been supplied from *Theodoret*, in which Writer this Letter of Constantine, the *Eusebian*, and *St^r Hieronymus* copy alike up this defect trouble us, because this expression is barbarous. For the latter of Constantine had at first been written in Latin by him: then it was done into Greek by some unskillful Translator. The same thing has happened to Constantine's other Letters and Orations. Valc.

* All these words, from, *Having at length*, to, *This God I profess*, are wanting in the Copy of Constantine's Letter to Sapor in *Theodoret*; from the Greek Text of which Author we have inserted them into our English Version.

CHAP. X.

That [He speaks] against Idols, and concerning the Glorification of God.

HIM I invoke upon my bended knees; and I have an aversion for all manner of abominable Blood, and unprofitable and detestable Odours; and testify I do avoid all sorts of * perverse Error of all which the impious and execrable Error [of Superstition] has made use, and has brought upon down many of the Heathens, yea almost whole Nations.

Thus, rendered this place the, was certainly an ill and unskillful conjecture. But how much more of ease and safety might this imperfection have been supplied from *Theodoret*, in which Writer this Letter of Constantine, the *Eusebian*, and *St^r Hieronymus* copy alike up this defect trouble us, because this expression is barbarous. For the latter of Constantine had at first been written in Latin by him: then it was done into Greek by some unskillful Translator. The same thing has happened to Constantine's other Letters and Orations. Valc.

* *Ὁρα* *ἡμῶν* *καταρτίσθαι*. In the *Fulgentian* Copy I found it written, *καταρτίσθαι*, which pleases me better. In the same Copy the reading is *καταρτίσθαι*, many of the *Notitia*. Valc.

1 i i 3 plac

THE
EMPEROUR
Constantine's^a Oration,
'WHICH HE ENTITLED
TO THE
CONVENTION
OF THE
SAINTS.

^a After his four Books concerning the Life and Piety of the Emperour *Constantine*, *Eusebius* had added *Two Orations*; the one whereof was the Emperour *Constantine's*, [Entitled] *To the Assembly of the Saints*; or *To the Church of God*: the other in which was by himself, concerning the *Eabrick and Sacred Presents of the Jerusalem-Martyrium*, as *Eusebius* himself does attest in *Chap. 32.* and *46 of the Fourth Book*. But the Latter *Oration of Eusebius* is not now extant, And that former one [namely *Constantine's*] abounds with so many faults, that it would almost be better, if it were not extant, But whereas this is a singular monument of that Religious Prince, and an illustrious proof of his Studies and Disposition, I shall, I think, do what will be worth while, if I shall employ my care and diligence, in mending and explaining it. *Vale!*

therefore was the Title of this Oration, *ἡμετέρας, σεβαστῆς κωνσταντίνου τοῦ τοῦ αἰῶνος συλλόγου, Victor, Maximus, Augustus Constantinus To the Convocation of the Saints.* Vale!

CHAP. I.

The Preface makes mention of *Easter*; and, that *Christ, having been several ways beneficial to all men, hath had plots framed against him by those, on whom he has conferred favours.

* Or, *THE*
Word of
God.

THE † more [than usual] Bright-
ness and Splendour, both of the Day
and Sun; the Preface of the Resur-
rection; the new || Reparation of
Bodies long since dissolved; * the Foundation of
the promise, and the way leading to Life eternal;
the day [namely] of the Passion is now come,
Dearest Delectors, and all the rest of Thy [Ami-
cable] Friends! Ye Multitudes of Believers are far

Boke's as likewise in the margin of the *Genova-Editio*," is mentioned by *Bezaux*;³ which word I do not remember to have met with anywhere. But in *Scaliger's* Copy it is corrected by *Bezaux*, which comes nearer to the reading of the Manuscript Copies. Indeed, in the *Kings Copy* it is *ἑσπερος*;⁴ whence I conjectured that it should be written *ἑσπερος*, that is, the Foundation. He does elegantly treat the Relation of our Lord, in founding of the temple: "Nor has Christiperson done this, in founding it *πῆγμα προμήτρου*, the pledge of its assurance; which is in a manner the same. For a pledge is given for an assurance; whence it's by *Græcians* termed *ὑποθήκη*. In the *Futketian* and *Savilian Copy* I found it written *ἑσπερος*. *Vale*."

[illegible]

more Blessed [than others:] Ye [who wor-
ship] God the very [Author] of Religion,
and who, as well by an inward glow of very
particular Son, as by outward Expressions, do
without intermission praise Him, according to
those Rules [contained] in the Divine Oracles.
*But, Thou Nature, Mother of all things! What
of this sort hast Thou ever conferred upon the
world? Or rather, what is in any wife Thy
work?* In as much as He [what is the Author]
of all things, was the Framer of thy Sancti-
ty also. For He it is, who has adorned Thee: *fit*

* O;
What max-
works—

kkk

CHAP. IX.

Concerning the Philophers, who, because they desired to know all things, erred as to their Opinions; * and some of them were exposed to dangers. Also, concerning the Opinions of Plato.

* In the very Title of the chapter there is a fault. For what can these words mean, *ὅτι ἀνθρώποις ἐν τοῖς ἀποφασίσιν* in this manner; *ὅτι ἀπὸ τοῦ ἀποφασίσιν* *ἀποφασίσιν*. Also, concerning the Opinions of Plato. And to this plainly written in the *Fukstein* Copy. But, both in the *Fukstein* Copy, and also in the *King's* sheets, this chapter is begun from these words, *ὅτι ἀπὸ τοῦ ἀποφασίσιν*. How many other works, &c. *Valef.*

Wherefore, we ought to attempt those things that are possible, and which exceed not the capacity of Our Nature. For, the personification of *δὲ φύσις* of such matters as are found in Dialogues and Disputations, does usually draw away most of us from the truth of things.

* *Τὰ ἐν τοῖς διαλόγοις καὶ ἀποφασίσι*. In the *Fuk*, and *Turch* Copies, *ἡ* is true written, *ὑποκρίνεται*. But in the *King's* sheets that word is omitted. I had rather write *αὐτοῖς*, *ὅτι γὰρ ἀποφασίσι* *ἐν τοῖς*, &c.; and have rendered it accordingly. *Valef.*
* *Ἐν τοῖς ἁγίοις*. In the Sacred Scriptures this verb is used in such a sense, as to signify, to exercise his wit as *Jacobus Tifanus* has long since observed. See *Psalm* 119: 25; where this word occurs.
* *Or, Hide.*

And this beset many of the Philophers, whilst they exercised their wit in discourses, and in finding out the Nature of things. For, as often as the Greatness of things transcends their enquiry, they * involve the Truth by various methods of arguing. Whence it happens, that their Sentiments are contrary, and that they oppose one another's Opinions: and this [they do] when they would pretend to be wise. From whence [have been occasioned] Commotions of the people, and severe Sentences of Princes [against them]; whilst they think, that the usages of their Ancestors are subverted by them. And their own ruin has very frequently been the consequence hereof. For Socrates, proud of his knowledge in disputing; * when he would undertake to render Reasons that were weaker, more strong; and would frequently make Sport in contradicting; was killed by the envy of those of his own Tribe, and of his fellow-citizens. Moreover Pythagoras, who pretended highly to the exercise of Temperance and Silence, was taken in a Lye. For he declared to the Italians, that * those things long before predicted by the Prophets, which he revealed whilst he was a Traveller in Egypt, were revealed by God to him as * were in particular.

* *ὅτι ἀπὸ τοῦ ἀποφασίσιν*. The sense requires, that these words should be added, *ὅτι ἀπὸ τοῦ ἀποφασίσιν*. *Valef.*
* *Ἐν τοῖς ἁγίοις*. In the Sacred Scriptures this verb is used in such a sense, as to signify, to exercise his wit as *Jacobus Tifanus* has long since observed. See *Psalm* 119: 25; where this word occurs.
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* *Or, Hide.*

Prophets amongst the Egyptians; as I have observed in my notes on *Enchiridion* *Eccl.* Hist. See book 4. chap. 8. note (c.). Which thing perhaps led Constantine into a mistake. Who having read, that Pythagoras had learned many Secrets from the Prophets of the Egyptians, that is, their Priests; understood that as meant concerning the Prophets of the Hebrews. *Valef.*

Lastly Plato, the mildest and sweetest tempered person of them all, and the first man that drew off men's minds from the senses, to things intelligible; and such as always continue in the same state; accustoming men to look upwards, * and instructing them to raise their eyes to things sublime; in the first place taught, that *ὅτι ἀπὸ τοῦ ἀποφασίσιν* *ἀποφασίσιν*. How many other works, &c. *Valef.*

To Him he subjoined a Second; and in number distinguished the two Essence, although the perfection of them both be one, and notwithstanding the Essence of the Second God, * proceeds from the First. For He is the Framer and Governour of the Universe; and therefore transcends [all things]. * But He who is the Second from Him, ministering to His Commands; * describes the Constitution of all things to Him, as to the Cause. Therefore, according to the most accurate way of Philosophizing, there will be but One who takes the Cause of all things, and consults the Cause, to Him. God the * Logos namely, who has beautified * Or, all things. Which Logos Himself being truly Word. God, is also the Son of God. For, what other Name shall any one impose upon Him, besides the appellation of a Son, who at the same time shall not commit a sin of the deepest dye? For, He who is the Father of all, is deservedly esteemed the Father of His own Word also. Thus far Plato's Sentiments were right. But, in those things which follow, He is found to have wandered far from the Truth; whilst he both introduces a multitude of Gods, and also ascribes different Forms to each of them. Which was the occasion of a greater mistake amongst unthinking men: who do not consider the Providence of the most High God; but pay a veneration to Images framed by themselves, made according to the likeness of men, and some other Creatures. And thus it happened, that that excellent * Wit, and that Learning worthy of the highest Commendation, being mixed with some such errors as these, had in its lefts of purity and perfection. The same person seems to me, to reprove Himself, and to correct that discourse, whilst he asserts in express words, that the Rational Soul is the Spirit of God. For, * He divides all things into two sorts, intelligible namely and sensible: [the former sort is simple and uncompounded,] the latter consists of a Frame of Body. And, that is apprehended by the understanding; but this is perceived by Opinion with sense. Therefore, that which partakes of the Divine Spirit, in regard to its immixt and immaterial, is also eternal, and has for its allotment an endless life. But, that which is sensible, because it is dissolved the same way whereby it is at first framed, has no portion in an endless life. But, the Doctrine which * he delivers * Platon, in the following words, is highly admirable; that those who have lived well, the Souls namely of

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holy and good men, after their departure out of the Body, are consecrated in the most beautiful [Amplious] of Heaven. [Which assertion of his does not only deserve admiration,] * but is also highly useful. For, what person giving credit to him, and expecting such a felicity, will not order his life in the best manner, will not exercise Righteousness and Temperance, and will not have an Aversion for wickedness? * Agreeably to these words also, he says, that the Souls of wicked men are tossed up and down in the Streams of Acheron and Pyriphlegon, floating like the wrecks of a Shipwrecked Vessel.

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whom they love most entirely. They also feign them liable to the same Passions and Troubles with men; whilst they sing their wars and Wounds, their Joys and Mourning. And they feign worthy of credit, when they affirm these things. For, whereas they attempt Poetry, invited thereto by some Divine notion; * in us we should believe, and be persuaded by it, in reference to those things which they utter, * when moved by a Divine Spirit. They likewise relate the Calamities of the Gods and Demons. Judged, their calamities are * wholly agreeable with Truth. But some body will say, that this is lawful for Poets to lie.

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who is present with, and gives him assistance to the end no one of His Subjects may receive any harm. But, how should he [Constantine] to assist himself, who puts his trust in God?

C H A P. XVI.

That the Coming of Christ is foretold by the Prophets; and that He was appointed for the destruction of Idols, and Idolatrous Cities.

Moreover, his Passion was long since foretold by the Prophets, and his Corporal Nativity foretold. The very time likewise of his Incarnation was pre-

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written, ὅτι καὶ τὸν δόξαν, ὅτι
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whence it is evident, that the
reading of this passage is, that
the Incarnation was pre-

dicted, wherein the Son
[springing from justice and
injustice, which are hurt-
ful to just nations and Mo-
rals, might be destroyed;
and wherein] the whole
world might be made par-
takers of Providence and Mo-
desty; that Law namely,
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mised, prevailing upon the
minds of almost all
men; the worship of the Deity being confirmed
and established; and superstition wholly abol-
ished. On account of which [superstition,] not
only laughters of irrational Creatures, but Sa-
crifices of humane Bodies also, and detestable
pollutions of Altars were exercised: for accord-
ing to the Assyrian and Egyptian Laws, * in-
nocent men were sacrificed to Brazen or earthen
Sculptures. Wherefore, the Fruit they reap, was
agreeable to such a Religion. Memphis [says he]
and Babylon shall be made desolate; and both of them,
with the Gods of their Countries, shall be left unin-
habited. Nor do I relate these things from report
and hear say; but I myself was present and saw
them; and was made an eye-witness of the
miserable and calamitous fortune of those Ci-
ties. * Memphis lies desolate, that Pride and
Glory of the then most powerful Pharaoh, stam-

bed itself. It had been a spectator of the ruin and destruction of those
two Cities, Memphis namely and Babylon, which had heretofore been
most potent. We must therefore make enquiry, at what time Constan-
tine might go to those places. Whillt he was but a youth he went in-
to Egypt at such time as he had a Military Employ in the Court of Dis-
cretion, by whom he was kept as an Hostage. For Discretion waged
a War many years in Egypt, against Achilleus who had rebelled in Eg-
ypt, as Eusebius relates. Out of Egypt, Constantine went afterwards,
in company with Discretion, into Syria, and past through the Province
of Palestine, whither he was first sent by Eusebius, as he himself attests.
New Discretion had made a journey into Syria, that with his own
forces he might assist Galerius Cæsar, who waged a War with the
Persians. And he made a long stay in Syria, in order to his making
a Peace with the Persians, as we are informed from the History
of Ptolemy Parricida. At that time therefore Constantine might take
a View of the Ruin and Remains of the City Babylon. Valef.

* I am of opinion, that this place is corrupted merely by the mis-
placing of the words. For the sense is most apparent, if you relate
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mised, prevailing upon the

the Author of my Valorous Actions? A Nothing more certain. For 'tis God's property to do whatever is best; but, 'tis the property of men, to pay an obedience to God. Farther, this is, I suppose, the best and most excellent Ministry; when a man, before his taking an affair in hand, makes such provision, that all things be done with the greatest safety. Indeed, all men know, that the most Holy Ministry of these very hands, is owing to God, together with a pure and most sincere Faith; and, that whatever has been performed for the advantage of men, by Prayers and Supplications joined with Labour of the hands, hath been happily effected: in regard, so much of utility has redounded to all persons, both privately and publicly, as each man could have desired, not only for himself, but for his dearest Relatives.

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Si Vergena dextra

Defendi possent, dextra hâc defensa fuissent. Valel.

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They have likewise seen Fights, and have been Spectators of a Battle, when Divine Providence bestowed Victory on the people: and they have beheld God favouring and assisting our Prayers. For righteous Prayer is a thing invincible; and no man ever mist of his regard designe, who beforesaid God holily. For, there is no pretence left for a Repulse; save only where Faith is wavering. For God is always favourably present, and gives a gracious Reception to the prayers of men. Wherefore, sometimes to slip and stumble, is a thing common to men; but God is in no wise the Author of humane Losses and Mistakes. All persons therefore, whatever, who are Followers of Piety, ought to give thanks to the universal Saviour, both for our safety, and for the flourishing posture of the publick affairs: and with holy Prayers, and continual Supplications, to render Christ propitious to us, that he would preserve and perpetuate his own Favours. For he is the invincible Assistant and Defender of the Just: He is the best Judge; the Prince of immortality; the Donour of Eternal life.

that there is something of a fault here. And perhaps the reading should be, *καὶ νικῶν τὸν ἐχθρὸν ἐργασίας βεβαιώσας*, bestowed Victory on my Army. Valel.

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Eusebius

Eusebius Pamphilus's ORATION IN PRAISE OF THE EMPEROUR CONSTANTINE, SPOKEN AT HIS Tricennalia.

The Prologue [to the Oration] in Praise of Constantine.

It was heretofore the usage of the Sophists, before their Orations to make a kind of a Flourish as 'twere, in a short Preface; after the manner of Harpers, who before the Song, sing some thing to Tryal Gate. This Preface was commonly termed *προοίμιον*. So, in *Therapsin's* fifteenth Oration, and in *Libanius's* Declaration, it often occurs. Hence, *προοίμιον* is by *Theodoret* taken to signify a Prologue. Valel.

Come not hither with a Compasure of Fables, nor with an Elegancy of Expressions framed to captivate the Ears; that by the Voice of Syrens as 'twere, I might charm [my Hearers:]; nor, that in Golden Claps, namely the beautiful flowers of words bedecked with the most exquisite art of Rhetoric, I might present the delicate poisons of pleasure, to persons in Love with those things. But rather, paying an Obedience to [the Precepts of] the Wise, I persuade all men, to flun and avoid the publick Roads; and entreat them, that they would not herd with The Many.

* Or.
Nemur.
† Or.
Dance.
‡ Sophists,
or, Subtil-
ties.

I have attempted to tread the same path with me, yet I will decline the Foot-steps of men, and will go in an untraded way, into which 'tis impious to enter with unwashed feet. Indeed, they who affect *Vulgar* Discourses, and Expressions worn with the Witicism of Lads, and who Court a pleasing and popular Adse; may dash mens Ears with Humane Narratives; whilst they submit the Arbitrage [of all things] to pleasure. But such as be Masters of the Myseries of Universal Wisdom is self, (in regard they are Masters of the knowledge of things Divine and Humane;) accounting the choice of what is better, to be the highest felicity; [such I say] esteem and preferre the God-lead'd Virgins of our Emperor, and his Pious Actions, before his humane accomplishments and Deeds; leaving those His Secondary Excellencies, to be celebrated by inferior persons. For, whereas the Emperor's mind is endued with a knowledge of matters Divine and Humane; and whereas those have a reference to God; but thele, to Men: Let them, & whoever namely are fit for the performance of this

allure and please the minds of his Hearers. So above, *χαριώτης ἀνθρώπων* is a poetick expression. Valel.

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the Off-ings of Intellectual Light, do pronounce Him their Parent and their God.

These Ages * unlimited by Time, which were before this Heaven and this World; and besides, infinite above Ages, before all constitution of things visible, do acknowledge one sole and Supreme Master and Lord. Lastly, He Himself, who is to all, and before all, * and after all, His Only-begotten Son and preexisting Word; the Great High-Priest of the Great God; ancienter than all Time and all Ages; * devoted and consecrated to the worship of His Father, is the First and Only Person who makes Supplication to Him for the Salvation of all men. Who enjoys a preeminence in the Government of this the world; * but possesses an equal share of Glory with His Father, in His Father's Kingdom. For, He is that Light which trans- cends all things; which dances about the Father, and which by its intervention Separates that Nature which is without a Beginning and without a Generation, from the substance of things begotten. Which Light also, streaming from above, in which from the Deity which wants both beginning and end, * diffuses its self without, and it- luminates the Region above heaven, and all things that are within be- come, with the Rays of Wisdom, which are far more Glorious than the first splendour of the Sun. This is He, who is the Leader of the whole World; the Word of God, who goes before all, and through all, and is in all things, as well Visible as invisible. By whom concerning and through whom, Our Emperor dear to God, The Word, bearing a resemblance of the Celestial Empire, who, all in imitation of the Deity, directs and manages though He be the Helm of Government over all things upon the ten before Earth.

all ages, is nevertheless continually begotten by the Father. And this is what is said in the Psalm, Thou art thy day have I known thee before all things, and after all things, and in all things, not by a succession of time, but by reason of an eternal Generation. For, he is the origin and End of all things who begins and terminates all things which are, or which can be. Nevertheless, Eusebius's words may be understood otherwise, if they be confounded with the verb *γεννησθαι*. So, the meaning will be this: The Word does appear to the Father before all persons and after all persons. But the former exposition is true. For in this manner, Dionysius Alexandrinus, in his Epistle to Hermogenes, speaks concerning the Son of God; *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*, neither had he a beginning, nor will he have an end. Which phrase is quoted in the Second Book of the Ecclesiastical History, Chap. 10. Noumenus likewise, in his Book de Trinitate, Chap. 14, says: Christ is before all things, and after all things, * before all things, as God; * but after all things, as Man.

* To *τὸ πρῶτον γεννησθαι* ἢ πρῶτον. The Translator has rendered it ill, *digitus patris particeps*, partaker of His Father's dignity; whereas it ought to have been rendered, *dicatus ac dicatus cultus patris, deusque*, &c. * This an expression like that inscription, which is commonly extant on the Isles of Statues which they had dedicated to the Emperors, D E O T O N I N I M A I E S T A T I Q U E B U S, But, these words (well called *Atticism*, For whoever asserts, that God the Word is devoted to the worship of God the Father; doubts that person feels too meanly of the Word, and seems not only not to equal the Word to God the Father, but rather to make Him subject to the Father. Of the same stamp is that expression which Eusebius adds, *that the Word makes supplication to the Father for the salvation of all men*. Which, if it be meant concerning God the Word, as He is the Word, can no wife be born with. But, if it be understood concerning Christ, that is, concerning the Word after He had assumed the humane Nature, it is most true. The same opinion is extant in his second Epistle, where Eusebius says, where Eusebius says, that the Son does not worship, adore, and glorify God the Father, Father, a little before, the reading in the Eusebian Manuscript is, *ὁ παῖς τοῦ θεοῦ, ὁ παῖς τοῦ θεοῦ πατρὸς ὑποτάσσεται*. False.

* *ἵνα δὲ τὸν πᾶντα κατασκευάσας, πᾶσι, possidet an equal share*, I doubt not but Eusebius writes, *possidet an equal share*, &c. &c. But the second clause in his Father's Kingdom; which expression the publishers being not able to construe, they thought it was to be changed into *certis*, that the Son might be made equal to the Father. But,

that Eusebius wrote as I have said, is apparent, first from the very Sense of his Oration. For, at this place Eusebius distinguishes the Government and Regiment of the Universe, from the Kingdom of God the Father. And in the Government of the Universe, he does indeed say, that the Son holds the principal place: but, that he has the Second place in the Kingdom of His Father: *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*. You see, that *πᾶσι δὲ θεοῦ ἀειγενῆς*, that is, the Kingdom of the Universe, is opposed to the Kingdom of God the Father. Therefore, the Kingdom of God the Father ought also to be opposed. Secondly, *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς* is not Greek. Lastly, Eusebius, in his Book of Demonstrat. Evang. does always treat the Son, the Second Cause; And, in Book 4, Chap. 4, Demonstrat. Evang. he says *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*, False.

AND That Only-begotten Word of God, CHAP. II. Reigns together with His Father, from all ages which want a beginning, to infinite and endless ages. But this Our Emperor, * always dear to Him, being supplied with

from Imperial Emulations from above, and fortified with the Surname of a Divine appellation, governs upon earth during many and long periods of years. Farther, that Our Emperor, * Or, Sa- vour, renders Heaven, and the whole world, and the Celestial Kingdom, fit for His Father. But this [Our Emperor,] who is His Friend, brings all those persons living upon Earth, that are the Subjects of His Empire, to the Only-begotten Word and Saviour, and makes them fit * for His Kingdom. And, that Common Saviour of all, by an invisible and divine power, div. es off at the greatest distance from His Fold (in the same manner that a good shepherd does wild-beasts),

the Robber in Lewis, which flew up and down above this Air, that is, amidst the Earth, and * bro ded tie out of Men. But this [Our Emperor,] His friend, adorned from above upon by Him with Tropics erected against his Enemies; by the Law of War subdues the open Adversaries of Truth, and chastises them. That person, existing † The logos before the world † Or, The was framed, and the preserver of all things; Word, delivers rational and saving Seeds to His Compansions, and renders them reasonable, and instructed in the knowledge of His Father's Kingdom. This [Our Emperor,] His Friend, as I have seen Interpreter to the Word of God, recalls all mankind to the knowledge of God; crying out in the hearing of all men, and with a loud voice promulgating the Laws of a true Piety and Verity, to all persons living upon the Earth. That Universal Saviour opens the Celestial Gates of His Father's Kingdom, to those who remove from hence thither. This [Our Emperor,] following the Example of the Deity, after He hath cleansed His Empire on earth, from all the filth of impious Error, invites the * Affinities of Holy and Pious men, into the * Or, Sacred Houses and † Basilice; making it his chief care, that the whole Nary, with the 100,

* *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*. In the Eusebian Copy, the word ἀειγενῆς is wanting; which is the truer reading, False.

* *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*. I read with the Translators, *ὁ υἱὸς τοῦ θεοῦ ἀειγενῆς*, for His Kingdom. False.

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Command Churches,

Command and management wherof He is entrusted, should be preferred together with the people on Board. And He is the only person of all those that ever yet governed the Empire of the Romans, who having now been honoured by God the Supreme King, with * thirty years Reigns, celebrates this Festival, not to terrify Spirits, as the usage of the Ancients was, nor to the Apparitions of Demons which seduce the unskillful multitude, nor yet to the frauds and

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* Xenophanes, in order to the * supply of this Universe. Farther, the number Four begets the number Ten. For, One; Two; Three; Four, make up the number Ten. The number Three multiplied by the number Ten, hath produced the space of a month. And a month by twelve Circuits or Turns, finishes the Course of the Sun. Hence the Circles of Years, and the changes of Seasons, have delineated and expressed, which before was void both of Form and shape, as 'twere in a variety of Paint [made up] of many flowers; in order to the ease and delight of those, who therein * run over the Course of Life. For, as those persons (who in hope of winning Prizes, perform the Course in a Race), have the distances set out to them, by Stadia or determinate quantities of Ground: as they who travel long journeys, find the publick Road to be set as 'twere, with some Mansions and Stages; least any person, by having his expectation drawn out to an immense length, should be quite tired, and abate of his alacrity and vigour of mind: after the very same manner also, God the Supreme Emperour, having confined the whole Mass of Time within the Lines of Wisdom, leads and manages it; and like a Character, governs it variously, according as it seems good to Himself. The same Moderation of the Universe, which before was void of figures, with beautiful colours and fresh flowers; has adorned the day with Brightness and the Rays of the Sun: but, over the night he hath spread a darker colour; and has made the Lights of the Stars to glister therein, like some Birs or Spangles of Gold. And having light up the bright Rays of the Day-Star, and the various Splendour of the Moon, and the most resplendent Companies of the Stars; he has Crowned the whole Heaven, as 'twere some large Embroidered * Vesture, with the manifold Beauties of Colours. Also, when he had extended the Air from a vast height to a great depth, and by its help had cooled the length and breadth of the whole world; he commanded it to be grac'd with all sorts of Birds; having opened this vast Sea as 'twere, wherein all those [Creatures] which pass thorow the Air, as well the invisible as visible, might swim. Lastly, having peopled the Earth in the middle like the Center, he encompassed it with the Ocean; * priding it self in their green-coloured Mantle. And after this he had made this the Residence, Ninye, and Mother of all Creatures that are therein; and by its help or power had cooled, &c. In which manner the Translaturer read. And so I found it written in the Fæk Copy. Valef.

* Or, Rider. And he seems to mean the Aerial Demons, concerning whom he hath spoken above as well the Good Demons, as the bad. For the good Spirits also, whom we term Angels, pass thorow the air; as 'twere some Embassadors and Interpreters, carrying our desires to God, and bringing to us answers, and favours from God. Of which, even the ancient Philosophers were not ignorant. But, the Translaturer thought, that at this place Eusebius spoke of fishes. Concerning the Aerial Demons, St Austin (Epist. 49.) speaks thus. Quam periculosus est sacrificare Dæmoni, &c. How much more destructive it is to sacrifice to Demons, than it is, to an ill Spiritual Creature, which dwelling in the marrow and dark haues as in its Aerial prison, is predicated to Eternal punishment. Valef.

† Limited, or circumfcribed.

† Or, Blacker.

* Vail, or Hood.

* Vesture, or Vesture.

* Or, Vail, or Hood.

* Or, Vail, or Hood.

and had mystified it partly with showers, and partly with waters issuing from Springs; He commanded it to flourish and grow green with all sorts of Plants and beautiful flowers, in order to the delight and pleasure of humane Life. And having therein formed a most excellent and honourable Creature, dear to the Divinity it self, according to His own Image; namely * Man, endued with a mind and knowledge, and the Offspring of Reason and Wisdom; on him He conferred the Government and Empire over all the other Creatures, which creep upon the Earth and have their subsistence from it. For, of all the Creatures that are on the Earth, Adam was the dearest to God; and like an indulgent Father He permitted, that all sorts of irrational Creatures should pay their Service and Obedience to Him. ['Twas] man, for whose sake He made the Sea navigable, and Crowned the Earth with all manner of Plants. On him He bestowed knowing and intellectual faculties and powers, in order to his being rendered capable of all manner of Learning and Sciences. Into his hands He hath delivered, as well those Creatures which swim in the Depths, as the fowls which fly in the Air. To him He hath laid open the knowledge and contemplation of things Celestial; and hath discovered [to him] the Courses of the Sun, and changes of the Moon, and the Circuits of the Planets and fixed Stars. [Lastly,] 'twas man alone, of all the Creatures that are on the Earth, to whom He gave order, that he should acknowledge the Celestial Father, and with Hymns should laud and praise the Supreme Emperour of entire Ævum. Besides all these things, that Great Framer of the World, hath begit immutable Ævum with four changes of the year; the Winter-season He has bounded with the Spring; * but the Spring, which is the beginning of the Seasons of the year, He has weighed as 'twere in an equal Balance. Then, when He had Crowned Universal Ævum with the manifold fruits of the Spring, * He delivered it to the parching heat of the Summer. After this, having allowed a cessation from Labour as 'twere, He hath refresh'd it with the interval of Autumn. Lastly, when he has waltz'd it (being as 'twere some Royal Steed), in the moist Falls of Winter flowers, and has rendered it Slick and Gay by the waters which flow from above, and has sufficiently satiated it with the continual waterings of the Rain; He again places it at the fore-gates of the Spring. When therefore the Supreme Emperour, hath in this manner bound fast His own Ævum, within the Circle of the whole year; by such Reins of Divine wisdom as these; He delivered it to be managed by a Greater Governour, namely, His own only-begotten Word; to whom, as being terms the common preserver of all things, He has committed the Reins of this Universe. But He, ter, not than the Father Himself; but means Him to be greater than all others: And perhaps any body would guess, that Eusebius had written, as follows, by a Left. Valef.

* Or, Rider.

* Or, Rider.

having

having received an Inheritance as 'twere, from a most excellent Father; and having bound together all things, which are contained as well in the inner, as more outward Compasse of Heaven, in one harmonious consent; * proceeds straight forward: and with all imaginable equity makes provision of those things that are of use to his rational Flocks on earth. And having appointed a certain and fixt space of living to Mortals, He has given all men leave, that even in this Life they should be exercised in the * preludes of a better and an eternal Life. For He hath taught, that after the Term of this present Age, there is a Divine and happy Life; treasure'd up and reserved for them, who in the hopes of Celestial enjoyments, have undergone the Combat of this Life. And, that there shall be a Transflation and Removal of those, who have spent their Lives soberly, modestly, and piously, from hence to a better allotment: but, for them, who shall have been detected of impieties in this Life, [He has given notice,] that there is an agreeable place provided. After this, (as 'twas) to be in the distributions of Prizes and Rewards in the Games,) having with a loud voice pronounced various Crowns [to be due to the Victors, He crowneth

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

making and constituting all things; but, it self receiving an increase from none. Nearly related hereto is the Ternarie, which in like manner can neither be cut in sunder, nor divided; and is the first of Numbers that are made up of Even and Odd. For the even number Two, bearing an Ounce added to it, hath produced the Ternarie, which is the first of odd Numbers. Moreover, the Ternarie itself pleased [Men] Justice, by teaching them Equality: for it has a Beginning, a Middle, and End, all equal. And these things give a representation of the Mystick, most Holy, and Royal Trinity: which though it consists in a nature that is void of Beginning and * Generation, yet contains in it * Or, Self the Seeds, and Reasons, and Causes of the Birth, Substance of all things which have Generation. And the power of the Ternarie may deservedly be thought the Beginning of all things. But the number Ten, which contains the Meta or Term of all numbers, Stops and Bounds all things [proceeding] as far as it self; and 'tis with good reason styled full, and every way perfect: in regard it comprehends all the Species, and all the measures, of all Numbers; † Ratio's, Concord, and Harmonies. 'Tis certain, that Unites being by composition increased, are terminated by the Denarie; and having the Ten, Decade allotted to them, as their mother, * and first Boundary; as 'twere in the Cirque they run round this * Meta. Then, having performed a second Circuit, and again a third, and a fourth, and so on as far as Ten; of ten Tens they make up the Hundredth Number. After this they return to the first number; * of Tens twelve, and of Threes ten times repeated. Wherof the first * Ternary, is the Offspring of an Unite. Unite is the Mother of Numbers, and does preside over all Months, Seasons, and Years; and also, over all Circles of Time. Moreover, it may deservedly be styled the Beginning, the Foundation, and the Element of all Multitudes; being termed μῦναι, as 'twere the perfection of Unites. Moved together with the Denarie, and having performed the third period of ten Circuits, produces that most natural Number, the Number Thirty. For, that which in Unites is the Ternarie, the same in Denaries is the Tricenarie or Thirtieth Number. And this is the firm and certain Limit of that great Luminary, which is the second from the Sun. For the Course of the Moon, from one conjunction with the Sun to the next, compleats the Circle of a Month: after which, She again receives a Beginning of Birth as 'twere, and does again begin new Lights, and new Days: * being grac'd with thirty * Tenues; honoured with three Decades; and becom- ing

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

* Or, Preludes.

CHAP. XVII. **B**UT 'tis here seasonable, that we should inspect the Performances of our Saviour in this our age, and should contemplate the living works of the living God. ^a For how should such Glorious Achievements as these, not be the living Works of a living Person, and of One who truly lives the Life of God? But, do you enquire what these are? Hear them. Not long since, some persons who had proclaimed war against God, with great obstinacy, and no less Power and Military Force, ruined and dug up from their very foundations, the Edifices of His Oratories, and resolved upon rendring His Churches wholly invisible; and with all imaginable Engines and Stratagems fought against Him who is not to be seen with eyes, calling and throwing against Him * the date of words.

^b Or, Nuncius. But the invisible God, avenged on them in an invisible manner. Immediately therefore, by one only Nuncius I mean, who they became extinct; [those persons I mean] who a little before lived delicious and pleasant lives and were thrice-happy; who were celebrated amongst all men, as equal with the Gods; who during many periods of years had governed the Empire gloriously and happily, as long, namely, as there was peace and friendship between them and Him whom they afterwards opposed. But when they changed their minds, and were so audacious as to engage in an actual war with God, and set their Gods in array against Ours, as their

^c Chum. Leaders and Defenders: immediately, in one moment of time, and by the Beck and Power of that God whom they opposed, they all underwent the deserved punishments of their audacious attempts. In so much that, giving ground to Him with whom they were engaged in war, and turning their Backs upon Him, they acknowledged His divinity as others had done; and hastened to grant and permit the clew contrary to those things, which a little before they had attempted. But our Saviour formerly erected glorious Trophies in all parts of the Earth; and did again adorn the whole world afresh, with holy Temples and Confecrated Oratories: and in every City and Village, in all Countries, and in the desert places of the Barbarians, He dedicated Churches and Temples, to one God the Supreme King and Lord of all. Hence also 'tis, that those consecrated places are vouchsafed the name of the Lord; and take their appellation not from men, but from the Supreme Lord Himself. For, from Him * they have the name of Churches.

^d Or, Splendid Consecrations of Oratories. ^e Δεσπότης ἡγεμονικός. It must, I think, be δεσπότης ἡγεμονικός, ὡς καὶ ὁ Θεός. And have been cited accordingly. ^f Valf.

^g King and Lord of all. Hence also 'tis, that those consecrated places are vouchsafed the name of the Lord; and take their appellation not from men, but from the Supreme Lord Himself. For, from Him * they have the name of Churches.

Let Him therefore that has a mind to it, come forth and inform us, who, after so great a Ruine and Devastation, hath raised the sacred Houses from their foundations to so vast an height [that hath bestowed a Resurrection upon those Structures]; † wholly despatch'd of all their being rebuilt, and has vouchsafed them a more plentiful and stately, than they had been before? * and, which is swift to be admired, hath not new-built them after the death of those Enemies of God; but whilst those very persons were yet alive, who had demolished them: in so much that, they themselves with their own mouths, and by their own Letters recanted their bold attempts: and this they did, not whilst they were surrounded with the delights and pleasures of Life, (for thus any one might perhaps suppose, that they performed this * with a regard to kindness and clemency.) * But at such time as they were pursued with stripes inflicted on them from Heaven. And when so many and such impetuous storms of Persecution, and in the very heat and extremity of dangers, thoroughout the whole world kept fixt to the Precepts of His Divine Doctrine, infinite numbers of men that were zealous followers of a Philosophick Life, and strict worshippers of the Deity, † also women that were in Holy Orders, and Quires of Virgins, which Dedicated the whole time of their Lives to a perpetual chastity of body and mind: and taught them abstinance from food, and most willingly to continue without meat and wine during the space of many days, and to lead a hard and austere

^h Or, To converse of life, with make use of the continence and a singular modesty and temperance? strength of who hath so far abroad, prevailed upon with, &c. Women, and numerous multitudes of men, that they should exchange the food of their Bodies, for that rational food that agrees with their rational souls, [which food is gotten] by || a pursuit of Divine Lessons? Who dares, ⁱ Or, Divine Teachers taught Barbarians and Peasants, women, children and servants, and innumerable multitudes of all Nations, to despise Death; and to persuade themselves, that their Souls are immortal, and that * there is an Eye of justice which inspects humane affairs; and that they should expect a future judgment from God [to pass upon] the pious and the impious, and that for that reason, they ought to lead just, holy, and sober lives, not that

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the ancients believed, that Justice had a most quick and sharp eye, which inspected all things that were done by men, and would wink: which eye they appealed to as a witness, who had been any ways injured. Nothing occurs more frequently, both amongst the Grecy and Latins. The old Poets words in *Sisyphus* are these.

^m Εἴς τιν' ἄνθρωπον ἀποβλέπων, ὡς εἰς ἀνέραν, ὁ δὲ θεὸς ὁρᾷ πάντα, καὶ οὐκ ἔστιν ὅστις αὐτῷ κρύψει.

We have no leisure to produce more authorities; nor is it at all necessary, in regard the thing is so well known. Yet Christophras saw not the Emendation of this place. ⁿ Valf.

For 'tis in no wise possible, that those who are not thus disposed, should submit themselves to the yoke of piety. All which egregious performance, are even at this present accomplished, only by Our Saviour. But let us omit these things. Come on, we will now apply our selves to [a conviction of] Him whose mind is as hard as flint, by such interrogatories as these. Tell me, Friend * and interrogator words that are rational, * Let your expressions be the products, not of a foolish and stupid heart, but of a soul endued with reason and understanding. Tell me [I say], after you have often and duly weighed the matter with your self. Which of all the Sages who in time past have been famous, was known in the same

^o Prefig. manner with our Saviour, and proclaimed so infinite a number of ages since, by the Oracles of the Prophets, amongst the children of the Hebrews, anciently God's beloved people? Who in their minds had a fore-knowledge of the place their Birth, and of the times of His Coming, and of His manner of Life; of His Miracle, likeness, of His Discourse, and of His famous actions; and left them on record in the sacred Volumes. * Who hath shown Himself so swift a Revenger, of those audacious Attempts against Himself; that, immediately after that impious fact committed against Himself, the whole Nation of the Jews should be pursued and punished by an invisible Power, and their Royal Seat utterly demolished and overthrow from its very foundations, and the Temple, together with all that hath been the Ornaments and rich furniture therein, level'd with the Ground. Who hath uttered predictions,

^p both concerning those impious men, and also in reference to the Church founded by Him over the whole world, exactly correspondent to the affairs themselves, and hath actually demonstrated and confirm'd the truth of those Predictions, in such a manner as Our Saviour hath done? Concerning the Temple of the Impious He had said, * Behold, your house is left to you desolate, and there shall not remain a stone upon a stone in this place, which shall not be thrown down. But concerning His own Church [He spake in this manner,] [I will build my Church upon a rock, and the Gates of Hell shall not prevail against it. * To have brought at first from filling, men that were contemptible as Or, and * illiterate, and afterwards to have confuted them Law-givers, and Teachers to the whole world? what, and how mighty a thing does this seem to you? As for His promise to them, that He would make them

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Fathers of men, He not only uttered it in words, but performed it actually and abundantly: and conferr'd on them so great a degree of strength and power, that they compos'd writings, and published Books: and the authority of all those Books was so great, that being rendered into all Languages, as well of Greeks as Barbarians, thoroughout the whole world, they are studiously read by all Nations; and the Contents of them are believed to be divine Oracles; of how mighty a prevalence to this, in order to a clear demonstration of His Divinity? How considerable likewise is that, namely that He foretold things, and, long before it happen'd, assured His disciples, that they should be brought before Kings and Princes, and should be punished, and undergo the extremest of Torments, not for any fault of their own, but only on account of their confession of His Name? Moreover, that He fitted and prepared them cheerfully to endure these things; and so fortified them with the Arms of Piety, that in their Conflicts with their adversaries, their minds appeared firmer than an Adamant; what powerfulness of expression is it, which that matter does not exceed? Likewise, that not only those who had followed Him, but their successors also, and again they who immediately succeeded them, and at length such as have lived in this our present age, should with so undaunted a resolution unite the Forces of their minds; that although they had done nothing worthy of death, yet with pleasure would endure all manner of punishments, and every sort of Torture, on account of their eximious Piety towards the Supreme God; what degree of admiration does not this surpass? What King did ever continue His Reign during so vast a number of Ages? Who does thus wage war after death, and does erect Trophies over His Enemies; and does subdue every place, Country, and City, as well Grecian as Barbarian; and does vanquish His Opposers by an invisible and latent Hand? And, which is the chiefest thing of all that hath been hitherto rehearsed, † that

^v Peace * by His Power procured for the whole world, concerning which we have already spoken what we judged agreeable, how should it not reign over the whole &c. ^w Or, Which by His power means the Peace which Christ, at His Birth, bestowed on the Roman world. ^x Valf.

^y Or, Which by His power means the Peace which Christ, at His Birth, bestowed on the Roman world. ^z Valf.

^{aa} Or, Which by His power means the Peace which Christ, at His Birth, bestowed on the Roman world. ^{ab} Valf.

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* Or, Exe-
gry Philo-
sopher.

† Or, Tur-
fic Heaven.

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have frequently been made sensible [of the pre-
[ence] of Our Saviour's Divinity, and who, not
[o much in words as deeds, have approved Your Self
a Preacher of the Truth to all men. For You Your
Self, Dread Sovereign ! When You shall have lei-
sure, can relate to us, if You please, innumerable
Appearances of Our Saviour shewing You His Divi-
nity, innumerable Pissions in Your sleep : I mean not
those Suggestions of His to You, which to us are se-
cret and inexplicable, but those divine Councils and
Advises infused into Your mind, and which are
productive of matters universally advantageous,
and every way useful, in reference to the Care
and Providence of Humane affairs. You will thus
likewise unfold to us, in such a manner as we
deserve, the apparent assistance of God Your
Defender and Keeper in Your Wars: the Ruine
of Your Enemies, and those that combin'd and
plotted against You : Your Rescues in dangers : Your
ready and expedite knowledge in difficult-
ties : Your defence in Sallies : Your in-
dustry and readiness in straits and distress :
Your fore-knowledge of things future : Your Pro-
vident Care in reference to the whole of affairs :
Your deliberations concerning matters uncertain
and obscure : Your undertakings in relation to
the most momentous Things : Your Administration
of Civil matters : Your Ordering of Your
Military Forces : Your Reformation every
where : Your Constitutions in reference to publick
Right : Lasty, Your Laws, which are of singular
use to the Lives of men. You will likewise
without any Omission recount each of those mat-
ters, which are obscure to us, but most apparent
manifest to Your Self alone, and are kept deposi-
t in Your Imperial Memory, as in [some Je-
ret Treasuries. In regard to all which particu-
lars, as 'tis likely, when You had made use
of the very same clear and cogent Arguments
of Our Saviour's [Divine] Power, You raised
a [Basilica, as a Trophy of His Victory] See His
gain'd over Death, a Fabrick which You de-
sign'd all should view, as well the Faithful as
Infidels, and an Holy Temple of the Holy God ;
and most richly, splendid, and glorious Monu-
ments of an immortal Life and a divine King-
dom, and [You gave] Sacred Gifts [in me-
mory] of the Victory of Our Saviour the Su-
premac King, [not Ceased] that are every way
exactly b besit an Emperor [who is a Victor.]

† Or, E-
mendations
in each par-
ticular.

reason only,
in regard this word makes a great elegance here. For Eusebius says that
these sacred Gifts which Constantine gave to the Jerusalem Church,
(because they are the monuments of the Victory of Christ the Supreme
King) do incomparably well become an Emperor that is a Victor. Valer.

Valer.

Valer.



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